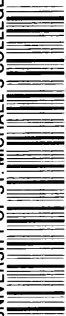


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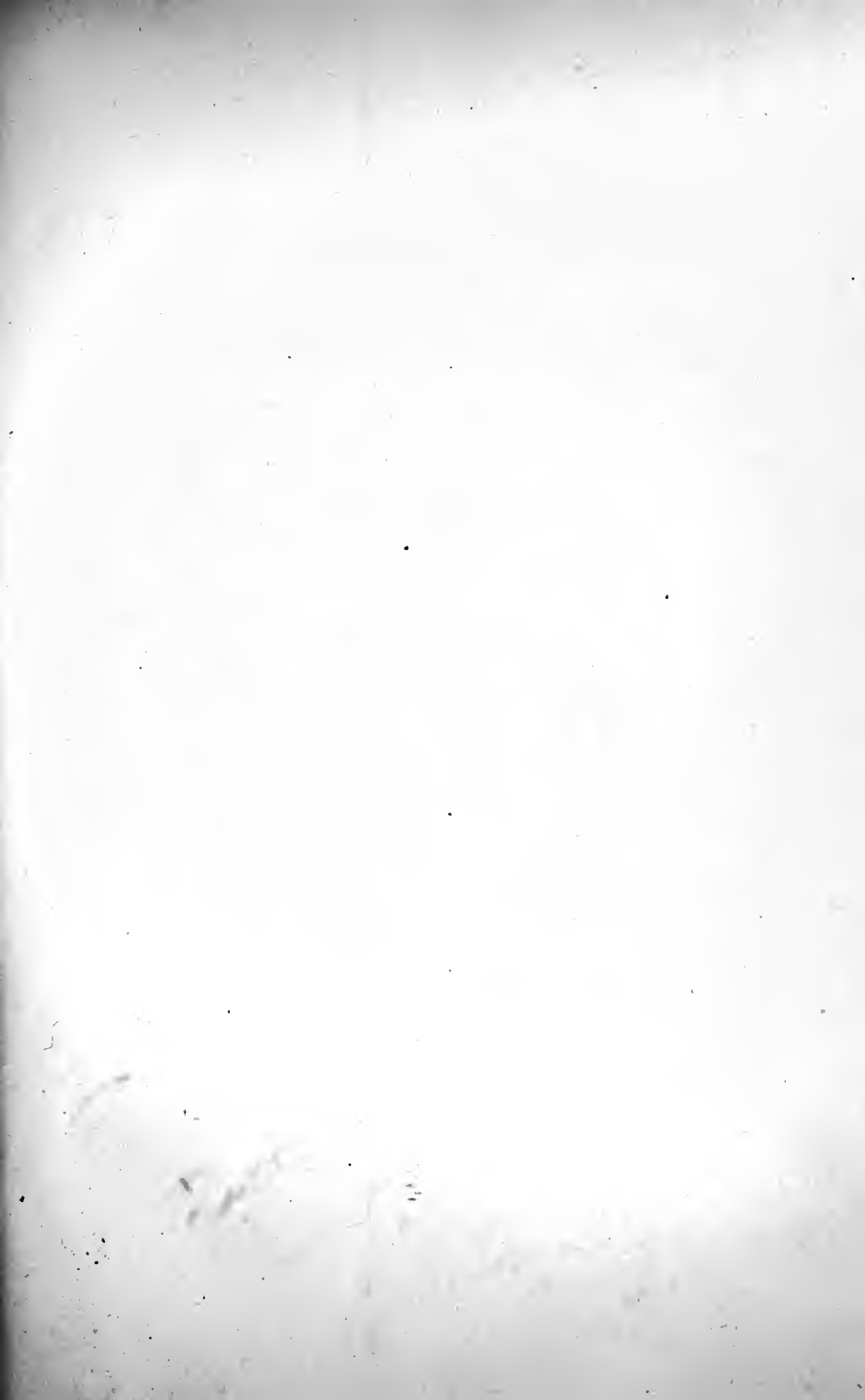
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THE ECCLESIASTICAL REVIEW.

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"Ut Ecclesia aedificationem accipiat."

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CONTENTS—VOL. XXXIII.

JULY.

	PAGE
THE NOTION OF SACRIFICE. I.	
The Right Rev. James Bellord, Bishop of Milevis, England	1
THE REPERTOIRE OF THE LITURGICAL CHOIR.	
George Herbert Wells, Esq., Organist and Choir-Master, Holy Trinity Church, Washington, D. C.	15
PASTORAL EXAMINATION OF MARRIAGE CANDIDATES.	
The Rev. Edmund A. O'Connor, S.T.L., Troy, N. Y.	34
AN IRISH IDEALIST.	
The Rev. P. Forde, S.T.L., Summerhill, Ireland	41
GREGORIAN CHANT IN SOME OF ITS CHIEF DIFFICULTIES.	
Dom Sigisbert Burkard, O.S.B., Ph.D., Conception Abbey, Mo.	51
ANALECTA :	
EX ACTIS SUMMI PONTIFICIS :	
I. Conceditur Indulg. Plen. Visitantibus Ecclesias Carmelitarum die festo B. Franci	59
II. Leo XIII optat ut Orientales Populi ad Ovile Christi diverso ex itinere revertantur	60
III. Leo XIII delegat Patriarcham Babylonensem Chaldaeorum ad recipiendos Nestorianos in Ecclesiae Catholicae Gremium	61
E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM :	
De Tertiariis in Communitate viventibus Ordini Minorum aggregatis	62
E S. CONGREGATIONE RITUUM :	
Dubia circa Celebrationem Festi Dedicationis Ecclesiae	65
E S. CONGREGATIONE INDULGENTIARUM :	
Altaris Sodalitii in casu est privilegium pro omnibus Missis inibi celebratis	66
E COMMISSIONE PONTIFICA PRO STUDIIS S. SCRIPTURAE PROVEHENDIS :	
Normae pro Exegetis Catholicis circa Citationes implicitas in S. Scriptura contentas	67
STUDIES AND CONFERENCES :	
Our Analecta—Roman Documents for the Month	68
Church Extension. (<i>Letters from the Rev. Francis Wrenn; "N. N.," and the Rev. J. P. Schoendorff.</i>)	69
The Removal of a Consecrated Church	72
Our Protonotaries and other Monsignori	73
Commemoratio SS. Sacramenti Expositi	77
Genuflection at Private Exposition of the Blessed Sacrament	80
The Mass Ordo of the Convent Chaplain	80
ECCLESIASTICAL LIBRARY TABLE	81
CRITICISMS AND NOTES :	
TANQUEREY: Theologia Moralis Fundamentalis	90
MIERTS: Regulae Vitae Sacerdotalis	93
SINGENBERGER: Guide to Catholic Church Music	94
TAPPERT: Repertory of Church Music, No. I	94
REUTER-LEHMKEUHL: Neo-Confessarius Practice Instructus	97
BELSER: Das Evangelium des Heiligen Johannes	98
CASTELEIN: Psychologie: Cours de Philosophie	101
AMOEINITATES PASTORALES . 104 LITERARY CHAT	107

AUGUST.

	PAGE
THE HISTORICAL AND DOGMATIC SENSE IN HOLY SCRIPTURE.	
The Rev. A. F. Truysols, S.J., St. Beuno's College, N. W., England.	113
CHURCH BELLS.	
The Rev. Henry Borgmann, C.S.S.R., Saratoga, New York	127
THE TRAINING OF A WEALTHY PARISHIONER.	
The Rev. E. J. Devine, S.J., Montreal, Canada	138
AN IRISH IDEALIST. II.	
The Rev. P. Forde, S.T.L., Summerhill, Ireland	152
DEATH, REAL AND APPARENT, IN RELATION TO THE ADMINISTRATION OF THE LAST SACRAMENTS.	
P. Juan Ferreres, S.J., Tortosa, Spain	168
ANALECTA :	
E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIPTURAE PROVEHENDIS :	
Ordo Periculi subacti pro Prolytatus Gradu in S. Scriptura anno 1905	173
E S. CONGREGATIONE INDULGENTIARUM :	
I. Plures in eadem Ecclesia constitui possunt Congregationes Saecularis III Ordinis S. Francisci, propter diversas Sodalium nationes	174
II. Decretum de Indulgentiis lucrandis in Sacellis sive publicis sive semi-publicis Tertiariorum in Communitate viventium et vota simplicia nuncupantium	174
III. Sodalibus Sancti et Immaculati Cordis Mariae, sive publice sive privatim, pium Exercitium peragentibus, Indulgentiae conceduntur semel in mense	175
E S. CONGREGATIONE RITUM :	
I. Pro Absolutione generali post sacramentalem Absolutionem, Formulam Breviorem adhiberi posse conceditur	177
II. Indultum pro Sacerdotibus Saecularibus III Ordinis S. Francisci, dicendi Missam votivam de Imm. singulis Sabbatis	177
III. Circa usum Musicorum Instrumentorum in Sacris Functionibus	178
STUDIES AND CONFERENCES :	
Our Analecta—Roman Documents for the Month	180
Bishop Bellord and the Discussion Regarding the Notion of Sacrifice	181
An Unpublished Letter of the Ven. Bishop Neumann, C.S.S.R. (<i>With Facsimile</i>).	182
The First Decision of the Biblical Commission	183
Episcopal Visitation	184
The Mass Ordo of Secular Chaplains for Franciscan Tertiaries	185
Dispensations from Laws and Impediments	187
The Right and Privilege of Giving Benediction	192
CRITICISMS AND NOTES :	
O'RIORDAN: Catholicity and Progress in Ireland. (<i>By Canon Sheehan, D.D.</i>)	193
BATIFFOL: L'Eucharistie, Etudes d'Histoire et de Theologie	202
BAEUERLE: Pierluigi da Palestrina	203
WARNER: The Ethics of Force	203
PESCH: Lehrbuch der National-Oekonomie	205
JANSSENS: Le Neo-Criticisme de Charles Renouvier	207
VALLET: Les Fondements de la Connaissance et de la Croyance	207
SHEEHAN: Glenanaar, A Story of Irish Life	210
AMOENITATES PASTORALES	211
BOOKS RECEIVED	214

SEPTEMBER.

	PAGE
SCHOOL SUPERVISION—ITS NECESSITY AND METHODS.	
The Rev. E. J. Gibbons, Superintendent of Schools, Buffalo, N.Y.	217
EXPERIENCES OF A MISSIONARY BISHOP IN JAPAN.	
The Right Rev. Jules Chatron, D.D., Bishop of Osaka, Japan . .	233
THE TRAINING OF A WEALTHY PARISHIONER. The Lay Forces are Called into Coöperation.	
The Rev. E. J. Devine, S.J., Montreal, Canada	245
THE SACRIFICE OF THE NEW LAW. II. The Notion of Sacrifice.	
By the late Bishop Bellord, Southend-on-Sea, England	258
THE SYMPTOMS OF DEATH AND THE ADMINISTRATION OF THE LAST SACRAMENTS. II.	
P. Juan Ferreres, S.J., Tortosa, Spain	273
ANALECTA :	
E S. CONGREGATIONE RITUUM :	
I. Dubia Liturgica	285
II. Reprobantur Consuetudines inductae relate ad Usus Stolarum in Choro et Pluvialium in Vesperis	287
III. Circa Celebrationem Festi B. J. B. Vianney, pro Gallia . .	288
IV. De anticipanda sive privata sive choralis Recitatione Matutini	289
STUDIES AND CONFERENCES :	
Our Analecta—Roman Documents for the Month	290
The Notion of Sacrifice	290
1. The Rev. T. Slater, S.J., St. Asaph, Wales.	
2. The Rev. John Tierney, A.M., D.D., Mt. St. Mary's, Md.	
3. The Very Rev. John Canon Smith, V.G., Stirling, Scotland.	
4. The Rev. Augustine Lehmkuhl, S.J., Valkenburg, Holland.	
The Archbishop outside his own Diocese	303
Red Sleeves for Albs	304
The Privilege of Wearing the Mozetta	304
Is a Parent's Will annulled by the Subsequent Birth of a Child? .	305
The Making of Last Wills:—the Maker of the Will; the Heir at Law; Property Subject to Bequest; Legal Forms of Wills; Executors or Administrators; Practical Suggestions on the Making of a Will	306
The Rights of a Pastor (<i>Parochus</i>) to control his Assistants	311
CRITICISMS AND NOTES :	
GASQUET: Henry the Third and the Church	313
The New York Review	315
LELONG: Le Bon Pasteur	318
NEWMAN: Religious State of Catholic Countries no Prejudice to the Sanctity of the Church	319
AMOEINITATES PASTORALES	321
LITERARY CHAT	323
BOOKS RECEIVED	325

OCTOBER.

	PAGE
CHURCH EXTENSION PLANS.	
The Rev. Francis Clement Kelley, Lapeer, Michigan	329
SYMPTOMS OF DEATH AS A CONDITION FOR ADMINISTERING THE LAST SACRAMENTS. III.	
P. Juan Ferreres, S.J., Tortosa, Spain	347
THE TRAINING OF SILAS. Human Nature Bobs up in a Few Ways—Preparations for an Entertainment.	
The Rev. E. J. Devine, S.J., Montreal, Canada	361
THE OTHER VIEW OF SACRIFICE.	
The Rev. Charles J. Cronin, D.D., English College, Rome, Italy . .	378
EXPERIENCES OF A MISSIONARY BISHOP IN JAPAN.	
The Right Rev. Jules Chatron, D.D., Bishop of Osaka, Japan . .	395
ANALECTA :	
EX ACTIS SUMMI PONTIFICIS :	
Eleemosyna missarum in ecclesiis Regularium taxanda erit arbitrio Ordinarii, iuxta morem regionis	401
E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM :	
De iure commune, professi votorum simplicium suffragia ferre possunt in Actis Capitularibus Ord. votorum solemnium, exclusa admissione ad professionem solemnem	402
E S. CONGREGATIONE RITUUM :	
I. Circa prolationem verborum "Flectamus genua" in S. Ordi- natione; et circa Lectiones I. Nocturni in Festis S. Mar- thae V. et S. Benedicti Josephi Labre	403
II. Carmelitae A. O. observare debent ritus proprios quos prior Generalis in unum colligere poterit sub titulo Ritualis Carmelitici	404
III. Circa celebrationem Anniversarii Dedicationis Ecclesiae a regularibus peragendam, et circa festum patrocinii S. Ioseph	405
IV. De controversia circa praecordia S. Francisci Assisiensis . .	406
E S. CONGREGATIONE INDULGENTIARUM :	
I. Indulg. conceditur pro pio exercitio in obsequium Deiparae Immaculatae primis cuiusque mensis sabbatis	407
II. Sanantur receptiones ad Confraternitatem B. M. V. de Monte Carmelo usque nunc invalide peractae	408
III. In casu Ecclesiae reaedificatae fere in eodem loco et sub eodem titulo, privilegium Viae Crucis transfertur sine nova erectione	409
STUDIES AND CONFERENCES :	
Our Analecta—Roman Documents for the Month	410
Bishop Bellord's Theory of Sacrifice	411
What Father Lagrange Says and Thinks. (<i>The Rev. Fr. O'Reilly,</i> <i>O.P., Jerusalem, Palestine.</i>)	422
The Bishop and the Parish School	430
Casus Apostoli—The Pauline Privilege	432
Dedication of Children	435
CRITICISMS AND NOTES :	
D'ALÈS: La Théologie de Tertullien	436
DE ZULUETA: Letters on Christian Doctrine	437
HOEHLER: Roman eines Seminaristen	438
FLOOD: The Story of the Harp	439
SAUTER: Pastoral Regel	440
AMOENITATES PASTORALES	440
BOOKS RECEIVED	442

NOVEMBER.

PAGE

OLD ENGLISH BURIAL CUSTOMS.

John R. Fryar, St. Augustine's College, Ramsgate, England . . . 447

THE SACRIFICE OF THE CROSS.

The Rev. Charles J. Cronin, D.D., English College, Rome, Italy 457

THE CORNER-STONE LAYING AND THE BLESSING OF A SCHOOL.

S. L. T. 469

EXPERIENCES OF A MISSIONARY BISHOP IN JAPAN.

The Right Rev. Jules Chatron, D.D., Bishop of Osaka, Japan . . 477

THE SYMPTOMS OF DEATH AS A CONDITION FOR ADMINISTERING THE LAST SACRAMENTS. IV.

P. Juan Ferreres, S.J., Tortosa, Spain 484

THE TRAINING OF SILAS. Unrest in the Camp of the Enemy.

The Rev. E. J. Devine, S.J., Montreal, Canada 495

ANALECTA :

EX ACTIS SUMMI PONTIFICIS ET E SECRETARIA BREVIUM :

De examinibus subeundis in Urbe ab Omnibus Ordinandis
ex utroque Clero saeculari et regulari 508

E. S. CONGREGATIONE RITUUM :

Decretum seu Instructiones circa Editionem et Approba-
tionem Librorum Cantum Liturgicum Gregorianum con-
tinentium 510

STUDIES AND CONFERENCES :

Our Analecta—Roman Documents for the Month 513

Bishop Bellord's View of Sacrifice. (*The Right Rev. Monsignor
Samuel Johnston, D.D., Brighton, England.*) 513Father Reilly's Critique of our Recent Bible Study for June. (*A
Rejoinder.*) 520

Catholic Singers in Protestant Churches 524

Proper Offices in the United States 526

Sanction of the Law 527

ECCLESIASTICAL LIBRARY TABLE :

RECENT BIBLE STUDY: Two Catholicisms?; Ecclesiastical Au-
thority; Biblical Inspiration 529

CRITICISMS AND NOTES :

SOUBEN: Nouvelle Théologie Dogmatique 538

MCNABB: Oxford Conferences on Faith 538

STANBROOK BENEDICTINES: A Grammar of Plain Song 541

SEVESTRE: L'Histoire, le Texte et la Destinée du Concordat . . 544

FINN-WELLS-O'BRIEN: Manual of Church Music 545

MCDEVITT: Eleventh Annual Report of Philadelphia Parish Schools. . 547

—: Parish School Bulletin of Diocese of Columbus 547

MARSH: The Resurrection of Christ. Is it a Fact? 549

FOGG: Credo 549

LITERARY CHAT 550

BOOKS RECEIVED 554

DECEMBER.

PAGE

THE CHURCH "SEMPER EADEM" AND THE THEORY OF DEVELOPMENT.	
The Rev. M. Ryan, Ph.D., St. Bernard's Seminary, Rochester, N.Y.	557
A MISSIONARY'S EXPERIENCES AMONG POLISH PRISONERS IN JAPAN.	
The Rev. Fr. Cettour, Osaka, Japan	568
ANCIENT MONASTERIES OF RUSSIA.	
E. MacDermot, Rome, Italy	575
DOMESTIC PRELATES AND THEIR INVESTITURE	583
THE SYMPTOMS OF DEATH AS A CONDITION FOR ADMINISTERING THE LAST SACRAMENTS. V.	
P. Juan Ferreres, S.J., Tortosa, Spain	587
THE TRAINING OF SILAS. X.	
The Rev. E. J. Devine, S.J., Montreal, Canada	595
ANALECTA :	
E S. CONGREGATIONE INDULGENTIARUM :	
I. Decretum quo Indulgentiae conceduntur adolescentibus primitus ad S. Synaxim accedentibus, etc.	603
II. Indulg. 300 dierum conceditur recitantibus jaculatoriam in honorem SS. Cordis Jesu	609
E S. CONGREGATIONE RITUUM :	
In Ecclesis Regularium, permittente ritu, celebrari possunt Officia et Missae de Requie, in diebus anniversariis defunctorum	610
COMMISSIONE PONTIFICA PRO STUDIIS S. SCRIPTURAE PROVEHENDIS :	
De Narrationibus specietenus tantum historicis in S. Scripturae libris qui pro historicis habentur	610
STUDIES AND CONFERENCES :	
Our Analecta—Roman Documents for the Month	612
Bishop Bellord's View of Sacrifice	612
Prisoners of Divorce	632
A Medical Estimate of Prayer	635
Hypnotism	637
Election of Consultors	638
Father Rickaby's Version of St. Thomas	640
Formalities Addressed in Petitions to the Episcopal Curia	641
"Stay at Home"	642
Luther's "Table Talk." (<i>The Rev. H. Ganss, Carlisle, Pa.</i>)	643
How to Make Wax Altar Cloths	644
Hudson's Books on Psychical Phenomena	645
Need of a Manual of Ceremonies for Special Occasions	646
The Vatican Edition of the Chant Books	648
ECCLESIASTICAL LIBRARY TABLE :	
SACRED SCRIPTURE :—History of Jesus; the Messianic Hopes; the Immaculate Conception; the Virgin Birth	650
CRITICISMS AND NOTES :	
VIVES : Compendium Theologiae Dogmaticae	659
HEDLEY : Lex Levitarum	660
SCHUMACHER : The Knowableness of God	661
R. H. C. J. : Mary the Queen	662
MOCCHIGIANI : Jurisprudentia Ecclesiastica	663
HANLON : Rex Meus	663
AMOENITATES PASTORALES	664
LITERARY CHAT	666
BOOKS RECEIVED	669

THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. III.—(XXXIII).—JULY, 1905.—NO. 1.

THE NOTION OF SACRIFICE.

I.

RELIGION is not only of supernatural revelation, it is also a natural product of the human mind, and takes its origin from an innate sense which finds expression outwardly. It has always embodied itself in ceremonial forms; and the chief of these, the most universal, the most significant, has ever been sacrifice. As to the facts and as to the broad meaning of sacrifice there is no divergence of opinion; Christian and Jew, ancient heathen and modern savage, believers and agnostics have alike recognized this universal sign of a natural impulse in all intelligent beings. But those who sought to trace it to its origin and analyze its constituent physical and spiritual elements have up to quite lately found all progress checked by the scantiness of the data. A high authority which we shall have frequent occasion to consult in these articles says: "The idea which underlies the various sacrificial rites is one of the most difficult problems of the philosophy of religion."¹

The dominant event in the history of mankind is a great Sacrifice. It marks the point of transition between the two epochs, the ancient and the modern. That same event is also the central doctrine of revealed religion, the object of all the hopes of the former covenant, the source of all the life of the present one. It is of the utmost importance and interest to us that we should understand as fully as possible, in all its bearings, this capital factor

¹ *Manual of Catholic Theology*, Drs. Wilhelm and Scannell, vol. ii, page 450.

in human life ; and, in order to do so, it is necessary to ascertain what is the true inwardness of the rite of sacrifice.

Mythology and archæology might hardly seem to be a likely field in which to search for the materials for an explanation of those transcendent mysteries,—the death of the Son of God and the holy Sacrifice of the Mass. None the less is it the case that modern researches in the sand-buried ruins of Chaldea, in the coral-islands of the mid-Pacific, in classical literature and the traditions of Bedouin tribes, have furnished us with the means of better understanding the worship which has been celebrated by the Church for almost twenty centuries.

In order to arrive at a correct estimate of any institution of great antiquity that has been gradually developing from the first, it is necessary to trace it back through all its phases to its primitive and even barbarous beginnings, to inquire what it consisted of and how it worked, what additions have been made to it, and how much has dropped away from it. No detail is so rude or so distorted as to be without its uses in interpreting the beliefs, laws, rights, or customs of the nations of the present world. The historical method applied to theological speculation has given us certain facilities that the most acute and cultivated minds of mediæval times did not possess. In default of a knowledge of antiquity they were sometimes unable to draw out the simple original meaning of certain forms or customs, and so they forced into them all sorts of subtleties of their own devising. Drs. Wilhelm and Scannell have occasion to condemn certain novelties of statement about the external form and the meaning of ancient sacrifice which were first excogitated by later theologians.² Sometimes the meaning of a fact was totally misapprehended. In making a classification of any set of objects it will occasionally happen that the most prominent characteristics are very far from being the ones which determine the true arrangement into genera and species. The outer form and life-habits of an animal, the element it moves in, its method of progression, whether by swimming, flying, crawling, or walking, these do not exhibit its line of descent and its affinities. The important factor is perhaps something subordinate or latent, such as the temperature of its blood,

² *Op. cit.*, vol. ii, page 200.

its oviparous or viviparous character, some aborted or atrophied portion of its frame.

If the conclusions derived from modern research in history and archæology are correct, it follows that theological writers in the past have been almost universally mistaken as to the nature of sacrificial action and the idea that it was intended to convey. A subordinate and accidental part of the ritual, which happened to be more striking to the imagination, had many deep meanings attributed to it, and was assumed to be the distinctive element of all sacrifice; while the real essential, being of a simple and unimposing character, was regarded as of small consequence. An erroneous definition of sacrifice was assumed; a false standard or test was established; on this basis various theories were built up; these would not harmonize with facts or with one another; and hence we have so many and such unconvincing explanations of the mysteries of Calvary and the Mass.

Dr. Ignatius von Döllinger, in the days when he was a great Catholic champion, wrote a work of wide erudition on the course of religion amongst the Jews and the heathen before the days of our Lord. In this he dwells at length on the history and nature of sacrifices of all kinds; and his conclusions, those at least which will presently be quoted, have been confirmed by many later investigators in different branches of knowledge.

Sacrifice belongs to the class of natural signs, and in its origin is not the creation of convention or legislation; it goes back to the days of the Patriarchs, and is found in the most remote of heathen or of natural religions. "History knows of no religion without some form of sacrifice. Jews and Gentiles, civilized and uncivilized nations, have found in human reason and in the religious instinct common to all, a natural impulse to communicate with the Supreme Being by means of gifts, called Sacrifices on account of the sacred character they receive from being destined for Divine worship. . . . There is then in gifts to God, or sacrifices, an innate aptitude to be the external manifestation of all the acts of Divine worship."³ Moses, acting under Divine inspiration, took this primeval institution and incorporated it into the Hebrew system, as being consonant with the character of the

³ *Manual of Catholic Theology*, vol. ii, page 432.

people and the requirements of public worship in those days, and fitted to serve as a summary and memorial of the principal doctrines of religion.

When we go back to the remote past to ascertain the nature of the earliest forms of sacrifice, we have principally to put the following questions: What is the material act that constitutes a true sacrifice? Considered as an emblem, what does the act of sacrifice represent? What is the purpose directly proposed in sacrifice? To each of these questions the answer arrived at by the historical method is widely different from the traditional ones that have been handed down through generations of theologians.

What is the material act that makes the essence of sacrifice? Up to the present there was a general agreement that sacrifice in its strict sense is an offering made to God by means of death, or blood-shedding, or some sort of destruction or quasi-destruction. Opinions diverge only with regard to the details as to what minimum is sufficient to constitute a destruction "within the meaning of the act." Some would say that it suffices if the offering be reduced to an inferior condition, or if it be put in the way of being destroyed, or if something be done which under other circumstances would cause death, or if there be some verbal indication of death (*vi verborum*), or if some relation be established with a real death, or if there be some "mystical effusion" or representation or emblem of blood-shedding. Certain modern theologians would substitute the broad, vague term of "immutatio" for destruction. These definitions of the sacrificial act are not derived from a wide induction embracing all possible instances of sacrifice, but they are dictated by the supposed need of proving certain conclusions in regard to another matter, viz., the Sacrifice of the Mass. Even if a definition were deduced from the body of the Mosaic Sacrifices, it could not be applied as a standard to any outside that particular system; for that system had undergone so many changes that the primitive elements of sacrifice in it were greatly obscured.

The conclusions drawn from modern investigations are to the effect that sacrifice never was meant for an act of destruction as such, that the notion of destruction or even of immutation never entered into it; but that it was primitively a common meal of the

tribe eaten in conjunction with its Deity, and that this idea always remained the predominant one throughout the history of the rite. Dr. Döllinger deals with the sacrifices, first of the Greeks and Romans and then of the Jews, and gives exactly the same account of the two classes. Of the pagan sacrifices he writes thus:—"People joined in a sacrificial repast, the guests at which partook of the roasted flesh of the animal, and joined with it drinking of the wine consecrated by libation, thus becoming guests of the Deity at whose table they were eating; whilst the provisions in common hallowed by the god formed at the same time a close bond of union between them. It was thus these hallowed banquets formed the principal object of, and most effective bond of union in, religious associations; and hence meal-time and sacrifice were so essentially connected together, that even the modes of expressing the two acts were frequently interchanged." ⁴ In very similar terms he speaks of the Jewish sacrifices:—"Here then was a double communion; as the whole sacrifice had become God's property by being consecrated to Him in sacrifice, what man partook of was received from His hand; they were guests at the table of Jehovah, or, as was also represented, Jehovah did not disdain to become the guest of man through the priests, the ministers of His sanctuary, who partook of the meal, whilst the guests by participation in the same food and meal, felt themselves united in a holy communion with the priests and each other." ⁵

A still more modern author, who has lately published an excellent study on the Holy Eucharist, insists on the same idea. "We must remember that communion, or the eating of a portion of the victim of sacrifice, was ever regarded as an essential part of sacrifice. The partaking of the victim by those who assisted at the sacrifice was commanded by God Himself; and it was a universal conviction, derived from primitive revelation, and always existing among all mankind, that by partaking of the flesh of the victim offered in sacrifice they actually communed with the Divinity. Hence it was the custom all over the earth for those who assisted at sacrifices to partake of what had been offered in sacrifice. Among the Jews, when the sacrifice of holocaust was offered and

⁴ *Gentile and Jew*, vol. i, page 233.

⁵ *Op. cit.*, vol. ii, page 370.

the whole victim consumed, an offering of cake was made at the same time, and of this the people partook, in order that the indispensable condition of communion might not be wanting." ⁶

In the most primitive times the idea was that the Deity actually partook of, or went through the form of partaking of, the food offered, or in some way undefined accepted it as if He had partaken of it. Even so late as the days of the Prophet Daniel, food was set out nightly in the temple of Bel at Babylon, and was believed to be actually eaten by the god.⁷ The Greeks and Romans had the *lectisternium* or sacrificial feast of the gods, in which their images were placed on couches round the tables.

Such a belief in all its crudity could not have prevailed widely after the days of the earliest barbarism, but the traditional forms remained, with a less material sense attached to them. In this later stage the food was offered by means of fire, it was thereby etherealized and transmuted into an odor of sweetness, and so went up to the Deity in the higher regions of the air for His gratification. Among the Jews the idea seems to have long persisted that the Almighty in some way received and enjoyed the sacrifices; for He says: "I will not take calves out of thy house, nor he-goats out of thy flocks. . . . If I should be hungry I would not tell thee. . . . Shall I eat the flesh of bullocks, or shall I drink the blood of goats?" ⁸

Holy Scripture in both Testaments, while dwelling largely on the slaying of victims, the sprinkling of blood, the burning, and presentation to God, almost invariably introduces the sacrificial meal as an important part, or even as the principal part of the sacrifice. Although many things were presented as gifts for the service of God in the Tabernacle or the Temple, nothing was ever used in sacrifice except articles of human food. These embraced all that was required for a complete meal,—meat, flour in cakes, salt, oil, and wine. Certain parts were offered to God by fire and libation, and part—generally the much larger part—was eaten by the offerer with the priests, or sometimes by the priests alone, in the holy place. The first and most significant of all the sacrifices,

⁶ *The Veiled Majesty*, by the Very Rev. W. J. Kelly. Washbourne, London, 1904, page 251, seq.

⁷ Dan. 14.

⁸ Ps. 49: 9, 12, 13.

that of the Paschal Lamb, was a family meal. We read about the elders of Israel who went up the mountain with Moses, that "they saw God, and they did eat and drink,"⁹ of course as a sacred ceremony. On one occasion when Aaron had allowed the whole of the victim to be burnt on the altar, Moses reproved him with anger as having left the sacrifice incomplete. "Why did you not eat in the holy place the sacrifice for sin, which is most holy, and given to you that you may bear the iniquity of the people, and may pray for them in the sight of the Lord?"¹⁰ Again, when Saul was searching for the lost asses and went to consult Samuel, he was told: "He came to-day into the city, for there is a sacrifice of the people to-day in the high place. . . . You shall immediately find him before he go up to the high place to eat; for the people will not eat till he come; because he blesseth the victim, and afterwards they eat that are invited."¹¹

It is the same in the New Testament. None of the references to the Mass exhibit it as a killing, or blood-shedding, as a penalty or death inflicted on Christ as our substitute, but always as a common repast, according to the elementary signification. The bread and wine are not proposed as the emblems of slaying, but the flesh and blood as materials of a meal. The critical operation is not the killing, but the partaking of the victim. Christian and heathen sacrifices are declared to be a communicating, respectively, with the Lord or with the devils by the sharing in the meats and the chalices. "The chalice of benediction which we bless, is it not the communication of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord? For we, being many, are one bread, one body, all who partake of one bread."¹² And again, "We have an altar, whereof they have no power to eat who serve the tabernacle."¹³

The material of the feast is secondary to the fact of the feast itself. Almost invariably throughout antiquity the chief substance of the sacrificial repast has been the flesh of an animal slain on the occasion. To this rule Melchisedec's offering of bread and wine is a notable exception, while it shows that the meal is sub-

⁹ Exod. 24: 11.

¹⁰ Exod. 10: 17.

¹¹ I Kings 9: 12, 13.

¹² I Cor. 10: 16, 17; Cf. 13-21.

¹³ Heb. 13: 10.

stantially the sacrifice. For a solemn festival it would be natural for men to choose something better than their ordinary fare, and thus animal flesh came to be a distinguishing accompaniment of sacrifices. In this way the act of killing was introduced; not as an essential part of the ceremony, but only as a necessary preliminary to the banquet, just like the seething or the roasting of the meat. It was necessary that the viands should be presented in edible condition; if for any reason they were already in that state, the integrity of the sacrifice did not require any further form of slaughter, or any representation of it in legal fiction. The banquet could at once proceed, and the assigned portions be conveyed to the Deity by burning or libation, and to his commensals. Indeed the slaying of the victim was not necessarily a priestly duty; it was done sometimes by the offerer, or even by professional slaughterers. To this we have the testimony of the *Manual of Catholic Theology*: "The outpouring of the libations and the killing of the animals are but the means for handing over the gift to God, and for bringing the giver into communion with Him. The killing necessarily precedes the burning, but the killing is not the sacrifice. 'The victim is killed in order to be offered';¹⁴ in other words, the killing is preparatory to the sacrifice. . . . The pouring out of the blood is the special function of the priest, whereas the killing—which is nowhere set down as a pain or punishment inflicted on the victim—may be performed by a layman."¹⁵ It is a distortion of its meaning to see in the killing an act of formal destruction with a latreutic signification, and to make of it the essential and distinctive element in sacrifice.

Those who would interpret the eating and burning as primarily acts of formal destruction have this amount of justification, that the eating and burning do destroy the substance. We frequently speak of fire as the "destroying element," and so it has been regarded by most writers on sacrifice. But we have rather to inquire whether destruction as such was the direct intention of the acts of eating and burning that took place in sacrifice; and the evidence is to the effect that destruction was in no wise contemplated, except so far as it was involved in the natural use of the food. The burning and the eating were simply the chief phase of

¹⁴ Greg. I. in Ezech.

¹⁵ *Op. cit.*, vol. ii, page 451.

the banquet, the enjoyment of it by those who were participators in it, viz., the Deity and the human guests. The obvious purpose in taking food is nutrition; the idea of taking it solemnly is union, brotherhood, hospitality, and the like. Destruction is a merely physical accident; it is quite irrelevant to the idea that is dominant in the ceremony of the repast. The guests took their share of the good things going by eating and drinking them; the Deity received his share in the libations and the burning. One or two quotations will justify this view. "The eating of the victim accepted by God is simply the symbol of union with God intended by those who offer the sacrifice."¹⁶ And in regard to the burning: "The burning or outpouring of the gifts hands them over to God, and through their acceptance God admits the giver to communion with Him. For the essential character of the sacrificial gift is not its destruction, but its handing over and consecration to God."¹⁷ "As to the burning on the altar, it was regarded as the means of conveying the victim to God: or, when the fire was kindled from heaven, it was God's acceptance of the sacrifice."¹⁸ The same is the testimony of Dr. Döllinger. Speaking of heathen sacrifices he says: "What was consumed by fire was the portion allotted to the god from the repast. . . . Fire was the instrument of appropriation, as it were the mouth of the Deity, to which the victim was introduced, or which conducted the substance of it in the form of smoke."¹⁹ And the same in regard to the Jews: "The fire represented the appropriating organ, being a kind of mouth-piece of God, at the same time symbolizing His purifying power."²⁰

There are instances which show that destruction or death inflicted ritually did not constitute a sacrifice apart from a sacred meal. Incense was specially the emblem of the supreme worship that is due to God alone; it was withdrawn, under the extremest penalties, from all private use; when offered to God it was by means of destruction, or *immutatio* at least. Yet very few theologians would consider the burning of incense to be by itself a true and proper sacrifice. Even death did not constitute a sacrifice without the meal. We find that the firstlings of cows, sheep

¹⁶ *Manual of Catholic Theology*, vol. ii, page 452.

¹⁷ *Op. cit.*, page 451.

¹⁸ *Op. cit.*, page 454.

¹⁹ *Gentile and Jew*, vol. I, pp. 226, 231.

²⁰ *Op. cit.*, vol. ii, page 368.

and goats were sacrificed with all the ordinary ceremonial;²¹ but the firstling of the ass, being unfit for food, was simply killed by the breaking of its neck, when not redeemed with a sheep.²² On the other hand we have in Melchisedec's rite no slaying, no sprinkling of blood, no mention of burning, but simply a repast of bread and wine administered to the assemblage by the priest of the Most High God. The legitimate conclusion is expressed in the words of Drs. Wilhelm and Scannell: "These reasons justify the elimination of the element of destruction, real or equivalent, from the essential constitution of sacrifice in general."²³

The view here enunciated concerning the action that was constituent of sacrifice indicates the answer to the further questions: What does sacrifice stand for or represent? What is the chief purpose of sacrifice? All sacrifice, however it may be amplified or transformed, represents a common meal, as in the primeval stage. It did not, at first at least, denote a gift to God, either as a homage to Him, or as a contribution for the support of religion. These objects were met by first-fruits and tithes chiefly, which were only in a few instances apt material for sacrifice. Certainly sacrifice did not mean renouncing something dear to us, and destroying it so as to place it irrecoverably out of our *dominium*; inasmuch as the giver at once appropriated it to himself in the most effectual and permanent way by eating it.²⁴

There is also a strange view to the effect that sacrifice means the presenting of a gift to God accompanied by the declaration expressed in its destruction that God is too great and too rich to need any gift from man. "*Bonorum meorum non indiges.*" Such an idea is a great deal too far-fetched to be primitive. The meaning of an ancient institution is that which was attached to it in its early days, and not what it suggest to an ingenious thinker in an advanced civilization thousands of years later. Sacrifice does not represent the penalty inflicted on a criminal, the confession of sin, and the forfeiture of life;²⁵ sin-offerings constituted only one class of sacrifices. Neither was it supposed that human guilt was trans-

²¹ Num. 18: 17.

²² Exod. 34: 20.

²³ *Manual of Catholic Theology*, vol. ii, page 454.

²⁴ Cf. *Manual of Catholic Theology*, vol. ii, page 451.

²⁵ *Manual of Catholic Theology*, vol. ii, page 451, and *supra* p. 8.

ferred to the victim. When this was done the victim was not eaten or burnt, but was cut off from communion by being turned adrift, as in the rite of the emissary goat and of the sparrow that was burthened with the disease of the healed leper. The idea that the animal was a substitute for a human victim is probably of late introduction in heathen religions, and did not prevail among the Jews. The firstlings of edible animals were sacrificed; and also the lamb that was substituted for the firstling of an ass;²⁶ but as man was too sacred to be slain for a sacrificial meal, there could be no simulation of an act that was in itself abominable to God. The first-born of Israel, therefore, were not redeemed by the sacrifice of a substituted animal, but by a payment in coin.²⁷

Still greater is the error of imagining that destruction is in itself glorious to God or pleasing to Him as a natural sign that indicates His supreme dominion over creatures; not even did the Jews entertain this notion or intend to express it in their ritual.

The primary purpose of early sacrifice was to indicate and promote the communion of men with God and one another. In the Orient, even to this day, the act of eating salt with others, dipping one's hands into the same dish, nourishing one's life with the same flesh and blood, establishes a temporary brotherhood; so that even an enemy is safe from all hostile treatment, not only at the moment, but for a fixed time afterwards. Israel is cautioned against eating of Gentile sacrifices for the reason that it implies communion with the idols. "Where are their gods in whom they trusted, of whose victims they did eat the fat, and drank the wine of their drink-offerings?"²⁸ The fundamental intention in all sacrifice is that which the authors already quoted attribute to some of the Hebrew sacrifices. "Frequently also they meant an act of communion with God, either by means of a feast, which God was supposed to share with His worshippers, or by the renewal of a life-bond in the blood of a sacred victim."²⁹ Concerning the purpose of sacrifice as set forth by modern writers it is often of their own invention, as we may learn from *A Catholic*

²⁶ Exod. 34.

²⁷ Exod. 13 and 33.

²⁸ Deut. 32: 37, 38. Cf. Exod. 34: 15.

²⁹ *Manual of Catholic Theology*, vol. ii, p. 454.

Dictionary: "Some post-Tridentine theologians have narrowed the idea of sacrifice into the expression of God's dominion over life and death, or of the Divine Majesty as exalted above all, and its primary object into atonement for sin. . . . Neither historical nor doctrinal grounds can justify these limitations."³⁰

But the festal element is not the whole of sacrifice; another one is invariably present, except in the oblation of Melchisedec. The blood which was shed in the preliminary proceedings was not only an important part of the fare provided, but it had an additional significance of its own, and it became the source of a further symbolism, combining with and going beyond the symbolism of the common meal. Blood was identified with life and its forces; it was the abode of the soul; consanguinity was the basis of relationship, domestic, tribal, and national. If a stranger was to be admitted to permanent intimacy, it was done by means of a rite of artificial blood-brotherhood. This had its correlative in the blood-feud, which united all the relatives of the person wronged in the duty of avenging him by bloodshed. Blood, therefore, naturally had to fill a prominent part in the solemn ceremony, when the united community asserted its relationship together and with its God. The worshippers were sprinkled with the blood, it was applied to the horns of the altar, and poured out in libation at its foot as the share belonging to the Deity. In pagan religions the idol was sometimes smeared with blood. Ancient Rome had its Taurobolium and Criobolium, rites of purification, in which the devotee lay in a shallow grave with a perforated covering over it, and received in a shower the steaming blood of ox or ram.

In the Jewish system the blood of sacrifice acquired a new sanctity and significance, as being a prophetic figure of the Sacred Passion and Death, of the expiation of sin, and of the higher life and union with God bestowed on mankind. The use of blood was entirely withdrawn from the Jews. "The life of the flesh is in the blood: and I have given it to you that you may make atonement with it upon the altar for your souls, and the blood may be for an expiation of the soul . . . you shall not eat the blood of any flesh at all."³¹ Sacrifice thenceforth, besides bearing the primary signification of communion with the Divinity,

³⁰ Art. Sacrifice.

³¹ Lev. 17: 11, 14.

became the embodiment of the principle that "without shedding of blood there is no remission."³² The shedding and the sprinkling and the pouring out of the blood thus became emphasized to a degree which eclipsed, especially in the eyes of later ages, the more familiar act of eating and drinking, which really is primary in the notion of sacrifice.

As time went on, the tendency which is usual in all developing institutions, of course asserted itself. The old forms continued, always substantially the same, but many variations of them were introduced; the old ideas associated with them dropped partially into the background, and new ones took their place, less crude, more advanced, and more spiritual. By degrees sacrifice gained a more and more extensive significance, until it became the general presentment of all the doctrines and emotions of religion, a mystic rite in which alone the worship of the Supreme Being could be duly celebrated, the visible standard of religious and national unity.

When sacrifice became the recognized medium by which man was to approach his Maker in solemn worship, and when the occasions for approaching Him became more numerous and varied, many different kinds of sacrifices were introduced, distinguished from one another in details. Then arose ordinary and extraordinary oblations, some annual and some daily, either burnt in whole, or eaten in part by priests and offerers or by priests alone; sin offerings, and peace offerings, and offerings on personal occasions. The Paschal Lamb foreshadowed the Last Supper and the Crucifixion; the emissary goat and the general Expiation presented the Messiah as bearing our sins and entering into glory; the cakes of shewbread corresponded to our reservation of the Blessed Sacrament. Progress in religious feeling either discovered new suggestions in the rites or read new ideas into them, such as adoration, gratitude, impetration, atonement for sin, propitiation of Divine anger, satisfaction to justice, the substitution of an innocent animal for a human offender, the literal transfer of guilt and of merit. In its latter stages sacrifice became a very different institution as to its outer rites and its symbolism from what it had been in its origins. So much so that, notwithstanding the con-

³² Heb. 9: 22.

tinuity that is observable from first to last, it became difficult to distinguish between those elements which had belonged to its essence and those that were accidental. Hence it is that sacrifice is so intricate a problem both in sacred and in profane science.

When, therefore, some abnormal kind of sacrifice presents itself to us for analysis and classification, like the Sacrifice of the Christian Covenant, it becomes a matter of the highest moment to know the germ from which it originally grew, so as to get at its very essence both objective and subjective. In argument, in exposition, in legislation, and in theology, one of the first steps is to define the terms. If this be not done, there will result confusion, self-contradictions, a clash of opinions, strained and futile attempts to reconcile theories with facts and to accommodate premises so as to fit their conclusions. A small mistake in a definition will have the same effect as a slight divergence between two adjacent lines that are supposed to be parallel: prolong them a little and they will run out of sight of one another. Simple forms must explain complex ones, and not vice versa. The fundamental notion of sacrifice, which will give us its definition, must first be discovered, and then applied to the great mysterious Sacrifice which has to be elucidated, in order that we may understand in what its sacrificial character consists. The definition is not to be constructed from the study either of that great Sacrifice itself, or of the Jewish and Gentile religions at epochs when sacrifice had attained its greatest splendor of ritual and its richest significance in ideas. However we may choose ultimately to explain the supreme Sacrifice of Calvary and the Mass, it is necessary to bear in mind the latest view, that the essential action of sacrifice consists in the solemn meal in common, and that its primary purpose is to bring God and men into intimate communion; as the High Priest of the Christian Sacrifice said in instituting it:—"That they all may be one; as Thou, Father, in Me, and I in Thee; that they also may be one in Us."³⁸

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[To be continued.]

³⁸ St. John 17: 21.

THE REPERTOIRE OF THE LITURGICAL CHOIR.

(Concluded.)

WE should now proceed to a formulation of a practical method by which the choir shall commence its study of Gregorian Chant compositions. That section of the *concentus* of the Mass known as the *Cantus Ordinarii Missae* should first claim our attention. While the Church prescribes a special Mass according to the liturgical rank of the day upon which it is to be sung, with the provision of certain Masses which may be sung *ad libitum*, it is unavoidable that, at the start, the Masses must be sung as they can be learned rather than as they may be required. Assuming that we are first arranging the preparation of two alternate Masses, let us commence with the Mass for ordinary Sundays within the year (*Orbis Factor*), and the first Mass for Double Feasts (*Cunctipotens Genitor Deus*). These standard Masses will furnish the most practical introduction to the beauties of Plain Chant. It would be well, at the same time, to have a section, or two, three, or four alternating sections of the full choir (boys only, if more practicable), prepare the *Missa pro defunctis* for use as occasion may require. After the acquirement of these Masses, it will be found an easy matter to add the other Chant Masses, one at a time, in the order which shall suggest itself to the choir-master, who by this time should be getting well into touch with the new order of things. It is doubtless the intention of the Church, and it is the general custom of cathedrals and churches of note, to sing one Mass complete, rather than the *Kyrie eleison* from one Mass, the *Credo* from another, etc. This rule should be adhered to, except in cases of such necessities as may naturally arise in the unripe stages of the choir's growth.

What special treatment can be given to the musical production of the Gregorian Masses in order that they may be sung with the highest religious and artistic effect? In the first place, we must remember that they lose nothing of their solemnity and suitability for purposes of worship, if they are sung strictly in unison. Here again we must remember that unison singing does not mean the singing of a given melody by boys and men together; that is singing in octaves, on account of the difference of eight tones in

pitch. Such octave singing is all right at times, but a little of it goes a long way. Unisonal treatment of Masses, or sections of Masses, would require that the trebles and deeper voices should sing separate sections. By thus alternating, and the use of an occasional octave passage, a varied interpretation can be secured. This principle of alternation should be made free use of, where the assortment of voices permits. In many Masses, particularly in the two named herein, there is possibility for beautiful effects in alternating contrasts of unison and varied harmony, with due regard for shading and expression. Gradations of tone from the softest *piano* to the *fortissimo* of the musical climax; the succession of movements in unison for boys' voices followed by others in four part harmony; movements in unison for mens' voices succeeded by such a solo passage or "melodic projection" as is allowed by the *Motu proprio*, followed yet again by sections in four, or less than four, or, as far as the capabilities of the choir and the construction of the music permit,—of more than four part harmony; trio or quartette sentences, and grand chorus again,—all these illustrations indicate how the capable choirmaster can so treat a Chant composition that it will be a revelation of beauty. Of course, in choirs lacking the proper balance of voices, these varying effects cannot be secured, and during the early progress of the Chant instauration, it may be generally necessary to render Church music in more plain and severe style than may be aimed at for the future, when the new order of things is held better in hand.

While the first Masses are being studied, the responses should be thoroughly learned, including the answers in various Modes to *Ite missa est* and *Benedicamus Domino*. Both the plainer responses, and the majestic responses at the *Canon*, can be harmonized, and the latter particularly can be shaded and finished to a degree which will prove truly uplifting and inspiring.

The *Proprium de Tempore* is, on account of its elaborateness the most serious difficulty the choir has to face. From the outset, the choir must take no liberties with the sacred text of the Liturgy. It must be sung, every word of it, and, if possible, to the proper Chant melody. If this simply cannot be done, some temporary expedient must be resorted to until it can be accomplished. The singing of the Proper *recto tono* or to the Psalm-

tone of the Modes in which its specified parts may be written, is not the ideal way, but it is far better to sing it thus than to leave out the words, which latter alternative is simply out of the question. As the ability of the choir comes to correspond more closely to the demands made upon it, special parts of the correct melodies of the Proper should be regularly mastered,—for instance, those of the Introits, Alleluias, and Jubilations, and so on until it is possible to sing them in entirety. Perhaps it would be well at first to confine the singing of the Proper to some six singers, more or less, who need sing none of the other music. This will give opportunity for more thorough and special rehearsal, and guarantee a successful musical rendering of this important portion of the Mass until such time as the choir has become proficient and able to sing it according to its exact notation.

In teaching the choir to sing the liturgical Vespers, it will be found necessary to remember that Vespers rendered in choir is a very different service from the usual inexact evening function which we have been accustomed ordinarily to call by that name. With the installation of the choir in the chancel, it will be possible to start at once with both the prescribed music and ceremonies.³ With the proper division of the choir into antiphonarians, cantors, and chorus, each chorister has his definite work to do, and the Office assumes the character of symmetry and completeness contemplated by the Church. The Psalms should be chanted, not by verses alternating in solo and chorus, but in the antiphonal style,—that is, from one side of the choir to the other, if the choir is seated on both sides of the chancel, or from one section to another, if it is grouped on one side. The Antiphons to the Psalms are very similar throughout the year, and they are particularly interesting, as they represent one of the very earliest developments of Chant composition. If it is not feasible at first to sing them to the assigned melodies, they may be recited *recto tono*. If the Reverend clergy assert the privilege of the celebrant at Vespers to intone the Antiphons to the first Psalm and *Magnificat* (his intonation of the first line of the Hymn is of course also understood), they can at once place the singing of the Antiphons on a determined status and ensure study of them by

³ Consult Martinucci, Volume II.

those who are appointed to sing them. The Hymns and *Versiculi* must be sung, and great will be the spiritual edification of our Catholic people as this thesaurus of hymnody becomes familiar to their ears. The hymns are in the four classic metres, iambic, trochaic, sapphic, and asclepiadic. The melodies are not difficult,—indeed, they are peculiarly attractive. After following them through the course of a year, they are easily retained in mind and associated with the particular festival or season with which they are identified. If the task of preparing them regularly is found impossible at first, suitable grave tunes may be selected from more modern sources to which several hymns of similar metrical construction may be sung. If it be objected that the suggestions of this article admit, as in the case of the Proper of the Mass, and the Antiphons and Hymns of Vespers, a too marked deviation from the prescribed Chant form—we are speaking now only of the accumulation of a Chant repertoire, not upon the permissibility of modern music as such, upon which we shall dwell later—it may be said that such concessions are suggested only for the first one, two, or three years, or until the choir has attained to a state of advancement which will admit of its adherence to the standard melodies. Much of the existing prejudice against the Chant has undoubtedly been provoked by the rude and unskilful attempts which have often been made toward its production, and the choir will accomplish far more in the end by endeavoring, at this juncture, to do part of it well than all of it badly.

We have now arrived at the principal point of Vespers. The Psalmody of the Old Law has merged into the Canticle of the New Law. The prophecy of the *Dixit Dominus* is fulfilled in the *Magnificat*. The words of Holy Mary ascend, while priest and people “magnify the Lord” with the Virgin Mother through whom salvation was bestowed upon mankind. The promise to our father Abraham is commemorated, and the new covenant of grace is proclaimed. The ritual culminates at this point. The priest and sacred ministers offer incense at the altar, and the chant assumes a new solemnity as, with enhanced tone, the salvation of Israel is announced in the words of her whose “*fiat mihi secundum verbum tuum*” caused to dawn the joyful day of the world’s

Redemption. The choir should certainly distinguish between the method of rendering the Psalmody and that of chanting the *Magnificat*. The tones of the Psalms are given specially elaborated forms when assigned to the *Magnificat*, and these forms should never yield to the relative plainness of the Psalm tone. A treatment of the *Magnificat* in alternating unison and harmony, with effects of shading and color corresponding to those suggested for a similar rendition of Chant Masses, can be brought to bear with solemn and sublime effect upon its rendering.

The musical responses which follow, and the answers to the Orations and Commemorations should be treated with care, and it would not be amiss to harmonize them.

One of the four Anthems of the Blessed Virgin, according to the season, is now sung. The Solesmes Chant affords both a *cantus solemnus* and *cantus ferialis* for these masterworks of religious praise. The chant melodies should be scrupulously studied. They are beautiful productions, and upon their recurrence year after year they will surely obtain a tenacious hold upon the minds and hearts of those who sing and listen to them, particularly so when we consider some of the execrable settings of them which have flourished in the days of back-gallery pre-eminence, and which, alas! are echoing yet. Before Benediction, a motet can be sung in modern style, if so desired. This will be referred to later, under another classification. The *Tantum ergo* at Benediction should be of a deeply religious character, and sung "after the traditional form of the hymn." This is made the subject of a special order in the *Motu proprio*. The Gregorian melodies are far better suited to this supreme act of prayer by which the day's worship is brought formally to a close, than modern settings of the hymn. There are many exquisite selections in Plain Chant which can be used after the *Offertorium* at High Mass or as Benediction motets, which are capable of rich musical interpretation, and these should be made the most of for their purpose. As examples, we may note *Rorate coeli*, for Advent; *Adeste fideles*, for Christmas; *Attende Domine* and *Parce Domine*, for Lent; *Adoro Te devote*, *Panis angelicus*, etc., for general use at Benediction. The Litany of the B. V. M. should also be learned and sung in Plain Chant. The greater part of the

modern settings to the Litany so mutilate its text that it is doubtful, to say the least, if they are entitled to the prescribed indulgences. In fact, the popular settings of the Litany in which the *ora pro nobis* is sung, not after each title, but after groups of three titles, were quite recently declared unindulged.

It is suggested that where the singing of Vespers is not possible, the Office of Compline, on account of its practical unchangeableness, could be learned and rendered with less difficulty than Vespers.

A choir which has reached the stage where High Mass and Vespers can be well rendered in the manner above suggested, has conquered the most difficult obstacles of its career. The repertoire already mastered should be faithfully kept up, and additions should be made to the same as opportunity allows. All of the liturgical Masses should be learned, in order that certain of the Masses may not regularly be used *ad libitum* for festivals which have special Masses assigned to them. The Proper of the Mass as well as the Antiphons and Hymns of Vespers, should, as soon as possible, be brought to the state of perfection indicated in the books of the Liturgy. All solemn Offices, such as those for Holy Week, should be fittingly rendered as they occur. The amateur choir should not soar to heights above its ability, nor should the skilled choir become so interested in exploiting musical effects as to deem the slightest inflection of Chant of small importance. The music of worship must be so produced that its impersonal character and musical excellence shall be ever in evidence. It is the expressed command of the Holy Father that the music should be "good in itself," and also that it should be "adapted to the power of the singers and always well executed."

III.—THE CLASSIC POLYPHONY.

There is no period of history which is more completely the delight of both the scholar and artist than that which witnessed, among other triumphs of learning and art, the rise and glorious predominance in the Church of the classic polyphony of the fifteenth and sixteenth centuries. The moral, intellectual, and artistic principles which inspired and achieved such sublime triumph in the realm of music accomplished corresponding results

in the development of the related arts. The quickening genius of these refined principles animated the marvellous evolvment of the renascent and noble Gothic architecture from Roman and Byzantine forms. The unfolding glories of Renaissance painting which attained to such heights of supereminence before the commencement of the seventeenth century, were the products of the cultured spirit of the florescent age. The religious fervor and the mystical and holy influence of the cloister dominated and enlivened the progress of art. Supernatural grace abounded throughout the Catholic world and many Saints of renown adorned and graced the flowering period. Among them we behold such illustrious friends of God as St. Ignatius Loyola, St. Francis Xavier, St. Teresa, St. Philip Neri, St. Charles Borromeo, St. Stanislaus Kostka, St. Francis de Sales, St. Aloysius Gonzaga, St. Jane Frances de Chantal, and St. Vincent de Paul.

The development of contrapuntal music was akin to the blossoming of the sister arts. The unaccompanied melody of Plain Chant, incapable of further melodic development, lent itself to the treatment of the science of counterpoint, which, after laboring for expression for hundreds of years, was loosened in speech by the composers of the Netherlands and of Italy, and even of far-off, comparatively isolated England. The ethereal and transcendental character of the new polyphony, the absolute perfection of its science, its marvellous blending of voices of various *timbre*, its association with what was best, noblest, and holiest in the Church,—all these marked its correspondence in musical art to the achievements of the age which in some wise reflected the ancient artistic glory of cultured Greece, and reproduced in the institutions of the Church the religious zeal of the Apostolic era.

What have we in America to do with this heritage of art? In the first place, we should disabuse our minds of the idea which seems to prevail very largely, that it exists only in manuscript covered with dust and cobwebs in the Sistine Chapel and historic Continental cathedrals. The output of the contrapuntists was enormous, and doubtless much of it never saw the light. But most of the notable composition of the time is perfectly accessible now; for example, the Leipsic firm of Breitkopf & Haertel publish the complete works of Palestrina, Orlando di

Lasso, and Vittoria from plates which are an excellent demonstration of the perfection of the engraver's art.

A beautiful new edition of classified music of the Roman, Venetian, and Netherlands schools is now in course of publication under the auspices of the Paris *Schola cantorum*, and several volumes have already been issued. It has the benefit of the highly able editorship of Charles Bordes, whose zeal in the Church music restoration has won for him special plaudits from the Holy See. The volumes of this *Répertoire des Chanteurs de Saint Gervais* which have been published up to this writing are the most useful editions of practicable *polyphonia* which I have seen. I suggest, in this connection, that there is no better medium by which pastors and choirmasters in America can keep pace with the significant growth of the reform movement in Church music than through *La Tribune de Saint Gervais*, published at 269 Rue Saint-Jacques, Paris. It is the monthly bulletin of the *Schola cantorum*, and Church music is treated therein according to its large and important scope. The American firm, Messrs. J. Fischer & Brother, New York, has shown alacrity and enterprise in conforming to the new requirements, and affords a reliable medium through which to deal with foreign publishers.

As a practical basis upon which to start a study of contrapuntal form, I would suggest the following list of music as a basis for selection, which, except where contrarily stated, I have confined to the *Saint Gervais* edition. The voice parts of both Masses and motets do not exceed five in any composition herein named, and most of them are for four voices. I have avoided mentioning compositions of extreme difficulty, as we are yet a very long way from the study of such ideals of classical style.

Masses.—*Nos autem gloriari*, Soriano; *Brevis, O Regem coeli, Sine nomine*, and *Ascendo ad Patrem*, Palestrina; *O quam gloriosum est regnum* and *Quarti toni*, Vittoria; *Douce mémoire*, di Lasso.

Motets.—*Ave Christe immolate, Ave Maria*, and *Ave verum Corpus*, des Près; *Domine, convertere, Pauper sum ego*, and *Verbum caro panem verum*, di Lasso; *Ave maris stella, Christus factus est*, and *Pie Jesu*, Anerio; *Assumpta est Maria, Ave Regina, Salve Regina, Regina coeli*, and *Factus est repente*, Aichinger;

Ego sum pauper et dolens, Croce; *Angeli archangeli, Filiae Jerusalem*, and *Sacerdos et Pontifex*, A. Gabrielli; *Cantate Domino*, Hasler; *Adoramus Te Christe, Exultate Deo, Ego sum panis vivus, O bone Jesu, O admirabile commercium*, and *Alma Redemptoris Mater*, Palestrina; *O sacrum convivium*, Viadana; and *Domine, non sum dignus, Ecce sacerdos magnus, Duo seraphim clamabant, Jesu dulcis, O magnum mysterium, O vos omnes*, and *Gaudet in coelis*, Vittoria.

One of the Breitkopf & Haertel volumes of Palestrina's works contains thirty-two settings of the *Magnificat*, and among them there can be found some which, in degree of moderate difficulty, rank about as the selections above named. They are obtainable separately. Of a character fully commensurate with the music of the above list is that of William Byrd, of the contemporaneous school in England, and I would suggest the study of the following among his motets: *Vigilate*; *Respice, Domine, de sanctuario tuo*; *Laetentur coeli, et exultet terra*; and *Veni, Domine, noli tardare*. The publications of William Byrd's musical compositions with which I am familiar are issued by the (English) Musical Antiquarian Society, but doubtless those which have been preserved can be obtained from business publishers.

It is yet very early in the stage of Church music reform to aim at any speedy accomplishment in the line of the classic polyphony. The methods common to our modern singing in chorus are altogether different from the system required in the polyphonic rendition. The basic structure of the Modes in which the contrapuntal compositions are written is entirely different in the relations of their intervals to the final, from that of the diatonic scale plus *Si flat*, which we now use. We cannot approach the study of these compositions so well, if at all, by the application of modern principles turned historically backward, as by working forward from a thorough knowledge of the Modes of the Chant, and applying rules of counterpoint in diatonic progression. Dr. Proske wrote years ago with great truth: "The universal and indispensable basis for understanding and interpreting the contrapuntal scores of the old masters of Church music is the Gregorian Chant."⁴ The Holy Father recognizes the difficulties which

⁴ Preface to *Musica Divina*.

the restoration of the polyphonic school involves, and he makes no requirements which need cause uneasiness among us. In the *Motu proprio*, he orders that it "must therefore be restored largely in ecclesiastical functions, especially in the more important basilicas, in cathedrals, and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are usually not lacking." To sing the music of Palestrina and the other contrapuntal composers well means a great deal, and it assumes a high degree of proficiency on the part of the choir. Let us temper the zeal of our aspirations thereafter with prudence! Until our choirs have had long training in the Chant, until they have recognized and are imbued with its unworldly inspiration, let them beware of striking out beyond their depth into the sea of mediæval chorus composition. When they are well able so to do, let them neglect nothing in the way of *nuance*, dynamics, and careful adjustment of voices, which may reflect the traditional method of their production. In *a capella* singing, it is a foundation principle that every possible resource which careful expression can suggest, should be brought to bear; and this is assumed in its highest sense, as a prerequisite for the rendition of the music of this second classification. It is fortunate that we are directed to have boys for the acute voices of the *soprani* as required in the polyphonic compositions. They were written for male voices strictly, according to the then existing traditions of the Church, and they require the purity and beauty of scientifically cultivated boys' voices in the treble parts. The almost cloistral spirituality of this wonderful music would be completely lost, if the *soprano* parts were at the mercy of a feminine method of interpretation. An attempt to render the impersonal polyphonic music with female voices on the higher parts would be but another demonstration of the evident fact that women have absolutely no place in the liturgical functions.

The return to the classic polyphonic writings, as well as to the Chant, will mark, when we have reached the stage of spontaneous accordance to its genius, the quickening of religious zeal and true artistic emotion. In these two sources, the music of des Près, Palestrina, di Lasso, and the other artists of the period, had their birth. In the rarified religious and artistic atmosphere of

the past three centuries which have followed the upheaval of religion in Europe, and which have witnessed orchestral development and the ascendancy of the opera, its existence has been a stifled one, and its revivification and reëstablishment must depend upon a revival of the primary conditions which caused it to arise. The consecrated purpose "to restore all things in Christ," which is the dominating standard of the reign of Pope Pius, is an earnest that the renewing stimulus which may be confidently expected in all that pertains to religion, will not be lacking in the restoration of the sublime worship-music of this exalted school.

IV.—MODERN MUSIC.

The first questions in relation to this phase of our subject which will probably suggest themselves to the majority of those who are actively engaged in Church music are as follows: (1) According to what canons and criteria of selection may given compositions in modern style be adjudged admissible or inadmissible under the *Motu proprio*? (2) Does the new legislation imply an absolute farewell to our beloved Beethoven, Haydn, Mozart, and even Gounod, whose religious mysticism of composition has caused him to be regarded among us as the exponent of an especially superior and religious style?

First of all, we must understand that modern music as such, and apart from the question of its adaptability to liturgical use, is not disparaged in the least. The Gregorian Chant, the Palestrina polyphony, and the modern orchestral style are coequal amplifications of true musical art, each suited to its particular sphere. Such composers as those above named are most certainly among the mighty and venerable masters of the artistic, imperial school of music which the world is accustomed to in this our day and generation. Their compositions for the Church are wondrously beautiful from a musical and generally from a religious standpoint. Their availability under the liturgical rules is quite a different matter, however, and there is no question but that a justification of their use under the present authoritative amendments—except in rare cases where gravity and consistency of style predominate—cannot be properly maintained. But, however out of balance with liturgical requirements they may be, their inherent beauty

and artistic merit is not to be impugned. We Catholics need offer no apology for the profound and solemn emotions they have awakened in us in the past, nor for the sentiment which, by reason of long and pleasant association with them, moves us to defend them from the contumely of those who would presume to challenge their musical excellence.

The *Motu proprio* enunciates certain principles which must be borne in mind in our deliberations upon this phase of the subject. These principles propound a process of exclusion by which we are comparatively safe in indexing given compositions on an inhibited list. But the larger question, in which the very psychology of music is involved, and by which we can certainly say that such and such a composition is undoubtedly admissible, is left comparatively untouched. There are so many elementary principles pertaining to the very soul and mind of music, and such a complex maze of more or less unsystematized rules pertaining to the construction, classification, and interpretation of the elusive properties of sound, that careful study will be required for years to come, and discussion—in which the consensus of conclusion upon the subject shall be thoroughly evident—must have free play before there can be any rational understanding of the essence, much less the phenomena of the subject. It is only in a very general way, then, that principles can be deduced which can legitimately and beyond any question determine by what process of inclusion modern music may be recognized as generally suited to the liturgical rite. It is easy enough to say that music which does not possess characteristics forbidden by the *Motu proprio* is of course permitted. That much is a truism. But let any half dozen men who are well versed in music make the attempt at this budding stage of the music reform to agree upon a practical standard by which a favorable decision shall be applied to a specified composition; they would soon find, particularly if they be of diverse nationalities, that guess-work will be very much in evidence, and that any such thing as a consistent unanimity on the subject is impossible. Therefore, beyond making certain suggestions which may serve as starting-points for the further excogitation of those interested, one cannot at this time go, and I therefore will not attempt to deal with absoluteness upon such a very problematical point.

Let us consider some suggestions as to how, according to the standards of the *Motu proprio*, we shall apply practical tests to the music customarily sung in our churches. After noting the recognition and favor which the Church has always bestowed upon the progress of the arts, so far as they have remained consistent with the liturgical laws, the following maxim is laid down: "Modern music is also admitted in the Church, since it, too, furnishes compositions of such excellence, sobriety, and gravity, that they are in no way unworthy of the liturgical functions." But this general admission of modern music is at once qualified as follows: "Still, since modern music has risen mainly to serve profane uses, greater care must be taken with regard to it, in order that the musical compositions of modern style which are admitted in the Church may contain nothing profane, be free from reminiscences of motifs adopted in the theatres, and be not fashioned even in their external forms after the manner of profane pieces." Then, by further process of expurgation, "the theatrical style, which was in the greatest vogue, especially in Italy, during the last century," is pronounced absolutely inadmissible. There is no gainsaying the fact that by reason of these strict differentiations and correspondent rulings as to the length and structure of Masses, the treatment of the liturgical text, the insertion of solos and the use of orchestral instruments, the accustomed repertoire of the average American choir is completely overthrown, and the names of musical writers whose compositions have heretofore been familiar to Catholic congregations are very largely debarred. To be sure, it would be a false basis of judgment which would ascribe to the Masses of such giants in musical lore as those named above and others who rank in the galaxy with them, characteristics indicative of the profane and theatrical style which is forbidden by authority. They assuredly are neither flippant nor trivial in a single phrase. Wherein they assume a character which may be specified as dramatic or realistic, they are never so to the extent of profanity or staginess. But the overpowering magnitude of the musical treatment which in them is ordinarily applied to the words of the liturgy, the inordinate length of time required for the rendering of much of such composition by which the Holy Sacrifice is delayed, the writing of single musical numbers in separate movements, the

omission (as is the case in a number of Haydn's Masses) of words of the text, and the necessity of an orchestra to their proper production, constitute final obstacles to their admissibility. Furthermore, it is hardly to be questioned that the general elaborateness, embellishment, and frequently garishness of their style are of a character unsuited to the solemnity of the Mass, and certainly, when gauged by the test of conformability or likeness to the "supreme model" of the Chant, they are generally ruled out. The *Motu proprio* refers to the matter thus: "It must be considered to be a very grave abuse when the liturgy in ecclesiastical functions is made to appear secondary to, and in a manner at the service of the music, for the music is merely a part of the liturgy and its humble handmaid."

By applying ordinary principles of sense and discretion to examination of each of the hitherto familiar Masses, the choirmaster will readily find that most of them come under the ban. For instance, he will find upon examining Haydn's *Third Mass*, that every number in it conflicts glaringly with the rules which have been established as a guarantee of propriety. Exactly the same results will be found on reading the *Second Mass* of the same composer. His *First* and his *Sixteenth Mass* contain some exquisite passages which, except for the impossibility of detachment from the whole, could be used under the present rules; but the places in the context of such passages renders them unavailable. Others of Haydn's Masses, Beethoven's *Mass in C*, and the Masses of Mozart are of a very similar character. Even the immortal *St. Cecilia Mass* of Gounod so departs from liturgical principles that the *Benedictus* only can be legitimately used at Mass, and even then we should be sure that the solo motif does not exceed the limits of the permitted "melodic projection," and that the Mass be not delayed. The safe way would be to sing the chorus part only. Gounod's *Sacré Cœur Mass* contains sections which can be used, and the *First* and *Second Masses des Orphéonistes*, the *Jeanne d'Arc* and *Angeli Custodes Masses* can hardly be deemed other than legitimate under the *Motu proprio*. His *Convent Mass in C*, which is harmonized in four parts and supplemented by a solid and good *Credo* by Stollwerck is perfectly available throughout, if the choir refrains from repeating the intonations of the celebrant

at the *Gloria*. When it is deemed advisable for the choir of boys and men to prepare a harmonized Mass in modern style, this one would be a good one to start with. However subdued it may seem to those of us who have loved his *Sacré Cœur* and *St. Cecilia* Masses in their entire and more extended scope, it nevertheless has the indefinable Gounod charm. Surely it is a satisfaction to feel that the beloved name of Charles Gounod remains even thus to us in an approved status as a Mass composer. The Masses of Cherubini, von Weber, Schubert, Hummel, etc., when subjected to an analysis similar to that suggested above, will be found generally ruled out, though there are occasionally found selections in compositions of this class, such as the *Credo* in Schubert's *Mass in G*, which would not seem to merit rejection.

Works of the writers of the Italian theatrical school, of whom Rossini may be considered a type, are of course entirely out of the question.

Beside the works by the preëminent masters of music whom we have just considered, we find our choir libraries overrun with compositions imitative of, but vastly inferior to, the school of music represented by them. The names of writers of florid Masses in "catchy" style, and of "Vespers No. I," or "Vespers No. II," made up of one, two, or three Psalms *di concerto* (which the *Motu proprio* says are "forever excluded and prohibited"), and a *Magnificat* similarly constructed, will suggest themselves at once to the initiated. There should be no trifling *ex hoc nunc* with music of this class. It has but too frequently given a bad name to Catholic Church music. It is undoubtedly a fact that the religious works of the masters of the modern school are unable always to obtain a fair judgment from the *litterateur* and musical chronicler, because of their association in the programmes of our choirs with this kind of drivel, which every canon of educated taste should bar from further hearing. It is devoutly to be hoped that this last sort of balderdash which has appeared in such plethora in the advertised programmes that, to our shame, have been given forth to the public, along with secular musical, sporting, and racing news, may be heard no more in the Church.

The Masses of the masters of the modern orchestral school, while forbidden to be sung in church to any appreciable extent,

can be preserved and studied as Sacred Oratorio by choral and concert societies.

Let us endeavor now to work out some considerations by which, though we cannot, as heretofore stated, be absolutely determinate beyond a certain point, we may find at hand available music composed in modern times in place of that which is now so unquestionably interdicted. We find, among the highest types, the great writers of the Cæcilia Society, who include such notable names as Haberl, Witt, Hanisch, Stehle, and Mitterer, and whose excellent musical writings have become so justly celebrated and widely used. With full recognition of the superior accomplishments of this school of composition, it may be seriously questioned how far its use may be expected to predominate among those whose natal origin and traditions are other than German. This by no means insinuates that the characteristics of a very great deal of it would not appeal to many of other nationalities, if they could once be induced to study it to the point of thoroughly understanding it. I simply recognize and point out the invincible racial prejudices which arise from mutual non-comprehension. Any subject concerning the artistic, upon which the German, the Italian, the Britisher, and the Frenchman agree, has not yet been originated. Broadly speaking, music which for the most part is distinctively German in type, is no more suited to Italian, French, or British taste than is music of the latter schools to the majority of German and German-American people. This point is so apparent that it need not be enlarged upon. To so wield the temperaments and tastes of the inhabitants of our country, who represent "all nations and tribes and peoples and tongues," each animated by racial traditions peculiarly his own, that any point of mutual agreement upon a musical or artistic question can be reached, is a task indeed. The following passage from the *Motu proprio* can well be pondered in connection with this point: "While every nation is permitted to admit into its ecclesiastical compositions those special forms which may be said to constitute its native music, still these forms must be subordinated in such a manner to the general characteristics of sacred music that nobody of any nation may receive an impression other than good on hearing them." It certainly is unquestionable that

the productions of the best Cæcilian composers are much more attractive than many people of other traditions seem to think, although it is a glory wherein the Cæcilia Society has a right to boast that its exponents have always sought the highest ideals of Christian art, and not attempting ever to appeal to the superficial taste, have worked on a higher plan than to produce merely attractive results. The claim of Cæcilian music to an exalted position among recognized art forms is not open to question, and a closer acquaintance with it on the part of those who may be unfamiliar with it, will prove to them the worthiness and nobility of its style. The further establishment of the Cæcilia Society will go a long way toward the realization of the ideals set forth in the *Motu proprio*.

There are some very good Masses by recent English composers which may be obtained through Messrs. Burns & Oates, 28 Orchard Street, London, W., and pastors will find it very much to their advantage to examine some of them with a view of making a selection from them. The choirmaster can subject them to the tests laid down by the Holy See, and in many cases he will find no grounds for rejection. Messrs. Fischer & Brother are also publishing some good Masses by some of our American composers, and their "Catalogue of approved Church Music" with additions made from time to time, is very comprehensive as a list of what is conveniently available here. Some compositions of the *maestro* of the Papal Choir, Don Lorenzo Perosi, will be found therein. While I prefer not to draw distinctions between the musical merits of Catholic composers who are now living and writing, I may be permitted to suggest that it is but reasonable to expect that Perosi, as the natural and most able exponent of the Holy Father's will in matters pertaining to Church music, should therefore interpret it in his musical compositions with clearness. His writings, therefore, should be well studied.

In endeavoring to make a selection of suitable motets in modern style, the choirmaster should apply principles of textual and musical criticism akin to those suggested for his selection of Masses. Whenever he can find music conformable to the present legislation, which has been composed by the familiar masters who are now ruled almost completely out of court, such, for instance,

as the exquisite settings of *Ave verum Corpus* by Mozart and Gounod, let him use it by all means. Motets are allowed after the *Offertorium* and *Benedictus* at High Mass, if there is time to insert them without delaying the action of the Mass. Motets and hymns can also be sung between Vespers and Benediction, or before the *Tantum ergo* at Benediction, and in these last cases, which are extra-liturgical, they may be sung either in Latin or in the vernacular.

It is to be hoped that the growth of male choirs will develop the custom of extra-liturgical hymn singing. It must be admitted that our vernacular hymnody in this country has been at a very low ebb. The quantity has been abundant; of the predominating quality, the less said, the better. At Sodality and League meetings and at May Devotions, we have often had to listen to fearful rhymes set to equally bad tunes, which together were supposed to constitute musical hymns. Still, there has been much improvement in recent years along this line. The late Rev. Alfred Young, C.S.P., of the Paulist Church, New York, and the Rev. J. B. Young, S.J., now and for years past at the Jesuit Church of St. Francis Xavier in the same city, have been the two prominent deliverers of Catholic hymnody in this country from utter unworthiness. They have promulgated instruction representative of the best thought and highest ideals, and wherever their influence has reached, they have established a conception of the subject which is unspeakably superior to that which had generally prevailed. There is now a growing familiarity among us with the beautiful Catholic hymns which are so dearly beloved and cherished in England, and to the science of writing which, men of the highest literary and musical attainments have applied their willing labors. The scholarship in this direction which has produced such a collection as *Catholic Hymns*, by A. Edmonds Tozer, Mus. Doc., is of the highest grade. Dr. Tozer is now preparing a hymnal which will soon be published in this country by the Fischers. Such a custom as that of singing hymns by Protestant writers at devotional services and after funeral rites cannot be defended. They are used in some churches after funerals to an extent which is so serious as to constitute a grave abuse. "Nearer, my God, to Thee," "Jesus, Lover of my soul," "Rock of Ages," "Abide

with me," and others of the kind, however much they may be admired as religious hymns and poems, have no legitimate place in Catholic worship, for evident reasons.

The entrance of the procession of boys and men from the choir sacristy to their places in the chancel for Solemn Mass and Divine Office, and their retirement at the close of the functions, will afford most fitting opportunities for the singing of some of our best Catholic hymns. Most beautiful effects of shading, color, and phrasing can be secured in them. The gradual approach of the swelling voices as they draw near and enter the church, and the slow dying of their voices to a distant *pianissimo* as they return to the choir sacristy, are impressive and edifying. The preparation of the minds and hearts of the congregation for a devout hearing of Mass, which can be realized by the use of such hymns as Cardinal Newman's "Praise to the Holiest in the height," Matthew Bridges' "Crown Him with many crowns," Robert Campbell's "Word of God to earth descending," and Father Faber's "My God! how wonderful Thou art," when thus sung, is beyond estimate. The inspiring effect of Caswall's "When morning gilds the skies," as the singers advance to the choir to sing High Mass; or the calm and devotional effect as, at nightfall, the voices which have been lifted in the praises of the Church recede in the distance, impressively singing the traditional "Ave Maria! Thou Virgin and Mother!" until far away, the last words, "Sinless and beautiful! Star of the Sea!" breathe the final strains of the day's worship,—such effects are so thrilling and quickening to cultured and religious impulses as to amount actually to means of grace.

The gist of sensible conclusion, so far as the use of modern music in the Church is concerned, is that, on broad lines, it must be submitted to a period of reconstruction; that is to say, availing ourselves of the stores we already possess, eliminating what has been interdicted, and conforming our contemporaneous composition to liturgical rules,—the modern school, as years pass and experience increases, will assume a reconstructed, cohesive, and definite form. We have many Catholic composers of to-day who represent advanced learning and wide musical culture, and whose place both in the musical world and among men of letters is recognized by all. They all know how they must write, or at least

what they must avoid, if their music is to be sung in Church. With such leaders as Perosi in Rome, Bordes and Bellenot in Paris, Tozer and Terry in London, with the Cæcilia Society and the Solesmes School of Plain Chant spreading and flourishing, and with the excellent Catholic composers in our country, who are glad to lay their talent at the feet of the Holy Father, a reconstructed school of modern music will be reared which shall be the pride of religion and another exemplification of the Church's patronage of the fine arts.

It must not be forgotten, however, that the development of modern music is yet, in most of its phases, a secondary matter in the Church music restoration. Our attention and energy must be claimed primarily by the Gregorian Chant. When attainments of proficiency have been achieved in that paramount regard, the time will be ripe for developing the resources of modern musical art.

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PASTORAL EXAMINATION OF MARRIAGE CANDIDATES.

Quum inter officia Rectoris ejusve delegati haud parvi momenti sit illud ut fideles qui matrimonium contrahere intendunt, ad validitatem et dignitatem sacramenti tuendam, sedulo circa probabilia impedimenta et necessariam ipsis instructionem et scientiam interroget, quaeritur ut hic breviter et practice describatur tale examen nupturientium, indicando ex ordine quaestiones praecipuas ipsis proponendas.

THE Gospel of Christ introduced for the elevation of society a legislation in many respects at variance with the previous teaching and practice of Jew and Gentile. This is especially true of the ordinances sanctifying and safeguarding the marriage bond. Our Lord inaugurates His public activity by an act that is calculated to point the way to the elevation and purifying of the very fountain-source of human society. "Etenim nuptias in Cana Galilaeae Ipse praesentia sua nobilitavit, primoque ex prodigiis a se editis fecit memorabiles; quibus causis vel ex eo die in hominum conjugia novae sanctitudinis initia videntur esse perfecta."¹ The dignity of woman, her relations with man, the nature and obli-

¹ "Arcanum Dei," Leo XIII, February 10, 1880.

gations of their conjugal union according to the divine ideal, were largely ignored by Jews and Gentiles of His time. The marriage state had been lowered to a condition of disgrace and abhorrence to those who were pure-minded. That He might restore it to its original noble purpose, Christ singled out and stamped with His divine seal the saving principles that had honored its first institution in Paradise. Moreover, He superadded to the natural contract of the Old Covenant the grace and dignity of a supernatural Sacrament as understood in the New Law. "*Gratiam vero, quae naturalem amorem perficeret, et indissolubilem unitatem confirmaret, conjugesque sanctificaret, Christus Ipse, venerabilium Sacramentorum Institutor atque Perfector, sua nobis passione promeruit.*"²

The Christian code of matrimonial law brought, as might have been expected, with it a new method of defensive procedure in the public tribunals where the law of the Gospel was accepted. Among the Jews the "*libellum repudii*" had constituted the maximum of formal procedure, and this, like the "*divortia bona gratia*" of Ancient Rome, was given without let or hindrance. In the Church of Christ the defence of the marriage bond opened to view a new and magnificent characteristic of the natural-divine and Gospel law touching and emphasizing the dignity, sanctity, unity, and indissolubility of matrimony. In her doctrine and in her tribunals of law she has stood unequivocally for the whole of Christ's ordinances on matrimony, even at the risk of forfeiting the good-will of the powerful princes of earth, involving the loss of nations to the faith.

The so-called Reformation was directly calculated to subvert this doctrine of Christ and the traditions of ages regarding the sacred institution of matrimony. The result has been the steady increase of divorce in Protestant countries; and the evil has grown to such an extent as to call forth a general protest from all sides against this devouring evil of our day and country. Its alarming results threaten the purity and stability of the social and political fabric which rests essentially upon the integrity of family-life. Thinking men in the press and pulpit are discussing this grave problem of American life. They are seeking aid and counsel from

² Con. Trid. *Doctrina de Sacramento Matrimonii.*

the grand old Church of Rome. They want our help and assistance to save the ship of State. At the same time there are others who, led by false lights, are carping at our doors; they see in our practices seeming grounds for rebuke; they are reading into our legislation their own misguided notions. Not conversant with the meaning and significance of our code of *impediments*, they imagine that they find therein reputed causes for divorce, and they stamp our annulments as equivalents of the destroying evil.

The student of Canon Law understands of course that the development of our code of impediments is the result of gradual, wise, and well-grounded legislation. Some of these impediments are born of the very law of nature; others rest upon the law of the Church, who in the application of the fundamental law learns to utilize the experience that her universal sway over the nations permits her to gain, without sacrifice of principle. The mind of the Church and her purpose in her system of impediments is not to provide causes for divorce, or ways and means of relief to the wedded and estranged, or grounds upon which afterwards to proceed to "annul;" not at all. She aims to guard only the more religiously the sacred bond of marriage, to *prevent* in the first instance, for excellent reasons, marriages between persons who have no right to make a contract of marriage, because either by nature or by peculiar circumstances they are "*inhabiles ad matrimonium contrahendum*," that is to say, incapable of fulfilling the mutual essential obligations of such a contract.

The divine right of the Church to make impediments that nullify marriage, secures her also in the right to enforce them. Indeed she is forced at times to declare the nullity of a given marriage on account of the proved violation of her laws, but nevertheless she is always reluctant and unwilling to do so. She protects, defends, and insists upon the validity of the bond in every given marriage. She deposes her sworn official, the "*defensor vinculi*," who is bound in conscience to defend in every matrimonial cause the validity of the marriage bond. She rigidly exacts at times the strictest formalities of procedure, and even then she never holds her decision of nullity a "*res judicata*."

The mind of the Church, as well as the spirit of her laws, is to place the burden of strictest care and scrutiny upon the pre-

liminaries to marriage. Her agent in these she places under a sacred obligation to prevent the after-scandal of the unhappy and undesirable sentence of nullity. Indeed, we may say that in all the round of pastoral duties there is none that is fraught with such serious consequences as that which concerns the admission to the Church's blessing of candidates for marriage. There is no mistake that our fond mother, the Church, does not condone and heal, except the conscious or unconscious violation of her marriage laws. Not merely must the pastor enforce the law of the sanctity of marriage, but he must also make it his unceasing care and duty to know that his subjects are "*habiles ad contrahendum*." Whilst the Church insists that a priest should scrupulously observe in the due administration of the Sacrament all the details of ecclesiastical ceremony, she makes it his first duty in conscience to safeguard the *validity* of the sacred bond.

The common law of the Church enjoins upon the pastor a twofold examination preliminary to every marriage,—the one *general*, the other *special*. In the general examination, the pastor is bound *sub gravi* to inquire about points that would affect the validity and even the licitness of the marriage.³ The Constitutions "*Etsi minime*"⁴ and "*Nimiam licentiam*" of Benedict XIV⁵ bind the pastor to this duty in person, unless necessity requires that he depute a delegate. These Constitutions require, as Wernz puts it, that the pastor examine "*Sponsum et sponsam duosque testes de impedimentis publicis et nullo diffamentibus, v.g., disparitatis cultus, ligaminis, consanguinitatis, affinitatis ex copula licita, publicae honestatis, cognationis spiritualis; deinde tum sponsum tum sponsam seorsim caute et, ut dicitur, ad aurem explorare studeat, an ex voluntate, sponte ac libenter et cum animi consensu in matrimonium vicissim jungantur . . . ullumne et cujus generis impedimentum occultum, v.g., impotentiae, voti vel religionis vel forte ex peccato ortum v.g. criminis vel affinitatis ex copula illicita inter contrahentes intercedat, aliisne fidem sponsonemque alter ex contrahentibus dederit, de consensune parentum filii filiaeque familias contrahant.*"⁶ This examination must be made

³ Conc. Trid. Sess. XXIV de ref. Cap. I; *Rituale Roman.*, tit. de Sac. Mat.

⁴ Feb. 7, 1742.

⁵ May 18, 1743.

⁶ *Jus Decretalium*, Tom. IV, Tit. III, § 130.

by the pastor even before the first proclamation of the bans. If the parties are of different parishes, the law of the Church designates the pastor who is to marry them as the competent authority to conduct this general examination, and fixes the responsibility of the special examination upon the respective pastor of each party.

The special examination bears upon their belief and knowledge of the fundamentals of their religion,—“*necessitate medii et precepti*,” that is to say, upon the Catholic doctrines of the existence of God, Trinity, Incarnation, Redemption, the Church, the Sacraments, and particularly all that touches upon the proper preparation for and the obligations of marriage. As the Roman Ritual enjoins: “*uterque sciat fundamenta ut filios suos ita doceant*.”⁷

In 1697, the Congregation of the Council under Innocent XII decreed that parish priests are not to publish the bans before holding this special examination. Clement XI and Benedict XIV⁸ confirmed the previous ruling. In this country the “*jus commune*” on this special examination is interpreted to embrace an instruction to the candidates for marriage upon the peace and happiness of the home, mutual fidelity, and mutual rights and obligations, such as St. Paul taught the Corinthians,⁹ and the grave responsibility of the Catholic training of their children. Canonists condemn the modern practice of deferring this instruction to the very day of marriage or of relegating it to the tribunal of Penance.

But the more important part of our question bears upon the general examination, namely, that by which the validity of the marriage contract is safeguarded. This implies the duty of ascertaining whether there are any impediments which would nullify the marriage. The specific questions which the pastor is to put to parties about to marry, will vary somewhat according to his more or less intimate knowledge of his people. If he has been actively exercising the duties of his ministry among them for years, he will know without further inquiry that certain public impediments do not exist. Examination of these points therefore can have no object. Aside from those questions the character and manner of

⁷ III Conc. Balt. § 125.

⁸ De Synodo Dioecessana—B. 8, Ch. 14, Par. 3.

⁹ I Ep. 7 : 4.

which ordinary prudence will suggest, a certain definite set of questions should be regularly proposed by the pastor or his delegate to persons who wish to marry.

The first question which naturally suggests itself as in place is: Does either party belong to this parish?¹⁰ The right answer to this question would often relieve him of the burden of further interrogation and responsibility.

With the certain knowledge that the subjects are his own, or that one of them is, the pastor will then inquire into the circumstances that are likely to unfold the various impediments that would nullify marriage. The two parties ought of course to know each other and their mutual circumstances sufficiently well to prevent any plea subsequently of substantial error, in the absence of which one or the other would have withheld the consent to the marriage (*Imped. erroris*). A further point of inquiry is whether either party is bound by a solemn vow of chastity as a member formerly of some religious community; or whether there was made a vow either of chastity, or to enter a religious order, or to remain celibate. If so, was the vow simple or solemn? If solemn, was it free and deliberate? Was there a real intention of binding himself and was the vow accepted by a legitimate superior? (*Imped. voti*.)

Was the bridegroom ever ordained to sacred orders? If so, was he freely and validly ordained? (*Imped. ordinis*.)

What is the age of the parties? (*Imped. aetatis*.)

Do the parents approve? In all the cases it is the hope and wish of the Church that the parents give their consent and blessing to the marriage of their children.

Is there any compulsion or fear urging the marriage? If so, is the impelling motive just or unjust; is the compulsion directly exercised for the purpose of effecting this marriage; does it proceed from an external and free agent? (*Imped. ex vi vel metu*.)

The following questions bear upon the more frequent impediments that nullify marriage and hence they are never to be omitted, unless the answers are sufficiently known to the pastor.

Are both parties Catholic? If not, was the non-Catholic ever baptized in any sect? (*Imped. disp. cultus*.)

Was either party ever married before? If so, is the other

¹⁰ Diocesan Statutes.

party to that first marriage dead? Mere absence, even for a very long time, is not canonically sufficient to warrant a new marriage. The "status libertatis" must be juridically proved,—“(1) publicationibus in ecclesia faciendis; (2) documentis; (3) examine testium speciali.”¹¹ (*Imped. ligam.*)

Again, if one party was married before, was there criminal intimacy with promise of after-marriage? Or with the intention of after-marriage was there criminal conspiracy leading to the murder of the dead party of the first marriage? Or were both of these crimes combined in the relations of these two during the existence of the first marriage? (*Imped. criminis.*)

Are the parties related by ties of blood? If so, in what degree? (*Imped. consang.*)

Are the parties related by spiritual bonds arising from baptism or confirmation? (*Imped. cognat. spir.*)

Was either party ever married to a blood-relative of the other?

Did either party have conjugal relations with a blood-relative of the other? If so, was that blood-relative related to the present party in direct line, or collateral, in the first degree? (*Imped. affin.*)

Did either party ever make a solemn engagement (*vera sponsalia*) to marry any one else? If so, was that engagement mutually broken, or does it involve a just obligation to marry? Where a previous engagement which involves an obligation *ex justitia* to marry is found, the pastor is bound to urge the party in every legitimate way, but without undue compulsion, to return to the first engagement. Promise of marriage given and accepted, or mutual consent "inter habiles" expressed in words, or by sign—*v. g.*, an engagement ring—suffices, but is also essentially required to establish true *sponsalia*. Is either party present related to the one first espoused? If so, in what degree? Rarely indeed will it be necessary to inquire about a previous "matrimonium ratum et non consummatum et nunc dissolutum a Papa." But if there has been such, the authentic document of the Apostolic See should be required. (*Imped. pub. honestatis.*)

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¹¹ Instruction of Cong. of the Inquisition confirmed by Constit. "Cum alias" of Clem. X, Aug. 21, 1670.

AN IRISH IDEALIST.

IN Father Sheehan's beautiful volume of *pensées*, *Under the Cedars and the Stars*, an old story is thus retold:

"Is there a more pathetic scene in literary biography than that which took place between Berkeley and Malebranche in the cell of the Oratorian in Paris? The fine old priest, with his wonderful ideas about God, bending over the pipkin that held the decoction that was to cure the inflammation of the lungs from which he was suffering; and the grave English philosopher with his new idealism occupying every cranny and nook in his brain! Malebranche could not accept such visionary notions as an explanation of the mystery of Being; and argued, reasoned, expostulated, whilst he stirred the medicine in the pipkin; his Gallic impetuosity was too much for him. Inflamed lungs will not stand much pressure even from philosophy. The phlegmatic Englishman hied him homeward to his country; the Oratorian was dead in a few days, martyred by his devotion to what he deemed truth."

This very interesting passage invites a few remarks from an Irish student. From the point of view of such a one the contrast seems somewhat unduly heightened to the disparagement of the Idealist Bishop of Cloyne. First of all, it is not easy to find anything in the life of Berkeley and in the accounts of his character that have been handed down by his contemporaries that would justify us in regarding him as a dour and stolid Anglo-Saxon. Take the following summary from Sir James Mackintosh:¹

"This great metaphysician was so little a moralist that it requires the attraction of his name to excuse its introduction here. His 'Theory of Vision' contains a great discovery in mental philosophy. His immaterialism is chiefly valuable as a touchstone of metaphysical sagacity, showing those to be altogether without it who, like Johnson and Beattie, believed that his speculations were sceptical, that they implied any distrust in the senses, or that they had the smallest tendency to disturb reasoning or alter conduct. Ancient learning, exact science, polished society, modern literature and the fine arts contributed to adorn and enrich the mind of this accomplished man. All his contemporaries agreed with the satirist in ascribing

To Berkeley every virtue under heaven.

¹ *Ethical Philosophy*, p. 208.

Adverse factions and hostile wits concurred only in loving, admiring, and contributing to advance him. The severe sense of Swift endured his visions ; the modest Addison endeavored to reconcile Clarke to his ambitious speculations. His character converted the satire of Pope into fervid praise. Even the discerning, fastidious and turbulent Atterbury said after an interview with him, 'So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but angels till I saw this gentleman.' (Dunscombe's Letters.) Lord Bathurst told me that the members of the Scriblerus Club being met at his house at dinner, they agreed to rally Berkeley, who was also his guest, on his scheme at Bermudas. Berkeley, having listened to the many lively things they had to say, begged to be heard in his turn, and displayed his plan with such an astonishing and animating force of eloquence and enthusiasm that they were struck dumb, and after some pause rose all up together with earnestness exclaiming, 'Let us set out with him immediately !' (Warton on Pope.) It was when thus beloved and celebrated that he conceived at the age of forty-five the design of devoting his life to reclaim and convert the natives of North America ; and he employed as much influence and solicitation as common men do for their most prized objects in obtaining leave to resign his dignities and revenues, to quit his accomplished and affectionate friends, and to bury himself in what must have seemed to him an intellectual desert."

Now, all this discloses a personal magnetism, a worthiness and elevation of character, and manifold gifts of mind and heart that are not usually found in the stolid Englishman of fact or fiction. His dream of a Christian Academy "in the Summer Islands, commonly called the Isles of Bermuda," entitles him to rank with Plato and Sir Philip Sidney and the youthful enthusiast who wrote on Locksley Hall. It carries the mind back to the beautiful old legends of his native land, as well as to the shadowy visions of ancient Greece ; to the voyages of Brendan and Maeldune, and the visions of Fursey, not unknown to Dante ; to "Tir na n-og," the land of perpetual youth ; and Moy Mell, and "Hy-Brasil, the Isle of the Blest," as well as to the "Fortunate" and "Blessed" Isles of the Greeks. Inspired by the generous enthusiasm that first silenced and then won over the witty worldlings and graceless wags of the Scriblerus Club, Berkeley, like his countrymen,

Burke and Grattan, was constrained to embody his poetic visions in verse; and he wrote the following "Verses, on the Prospect of Planting Arts and Learning in America":

The Muse disgusted at an age and clime
Barren of every glorious theme,
In distant lands now waits a better time
Producing subjects worthy fame:

In happy climes where from the genial sun
And virgin earth such scenes ensue,
The force of art by nature seems outdone
And fancied beauties by the true.

In happy climes, the seat of innocence,
Where nature guides and virtue rules,
Where men shall not impose, for truth and sense,
The pedantry of courts and schools,—

There shall be sung another golden age,
The rise of empire and of arts,
The good and great, inspiring epic rage,
The wisest heads and noblest hearts;

Not such as Europe breeds in her decay,
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.

Westward the course of empire takes its way;
The four first Acts already past,
A fifth shall close the Drama with the day;
Time's noblest offspring is the last.

It is true indeed, that the dream of Berkeley remained a mere dream in so far as it referred to the "noble red man" of fiction, the conversion and civilization of whom Berkeley fondly imagined would eclipse the magnificent work of the Jesuits in Paraguay, and, as his life-long friend, Sir John Percival, predicted, "raise his fame beyond that of St. Francis Xavier and the most famous missionaries of foreign countries." But his dream has been realized in other ways and by other men; nor are the names of his fellow

countrymen absent from the list of the makers of America. No American patriot need scruple to accept Berkeley's prediction of the future greatness of his native land. Not even Wendell Holmes' "little Boston" could go further in the way of enthusiastic exaggeration. And yet Berkeley's connection with America suggests a nobler and more generous idea than the crabbed fierce Puritanism so gently satirized by the genial Philosopher of the Breakfast Table. We think of him who spoke on "American Taxation" and on "Conciliation with the Colonies," and our minds are at once raised into a loftier sphere than that of colonial Puritanism and Georgian chicanery. Edmund Burke, like George Berkeley, was inspired by a generous enthusiasm to realize in the New World as in the Old the noblest dreams of the great social philosophers of all time.

The mention of Edmund Burke at once suggests the question how far one is justified in calling Berkeley an Englishman, not to say a phlegmatic one. Very little reflection is needed to lead one to the conclusion that the conventional tests of nationality cannot be applied with mathematical and metaphysical rigor, especially in these modern times when scientific discovery is so rapidly breaking down the barriers behind which nations used to grow and develop in isolation. Berkeley was not an Irish nationalist in the advanced modern sense of the term; although John Mitchel is inclined to give a political as well as an economic significance to the famous "Query"—"Whether if there was a wall of brass a thousand cubits high round this Kingdom, our natives might not nevertheless live cleanly and comfortably, till the land, and reap the fruit of it."² His old-world reverence for the "Divinity that doth hedge a King," evidenced in his "Discourse on Passive Obedience," excited the hostile ridicule of the Whigs of his own day, and it would doubtless be condemned by modern Nationalists. Herein he was not in advance of his time; though he had but scant sympathy with the fatuous loyalty of our forefathers to "the faithless Stuart," the theme of many a thrilling verse among the Munster bards of the eighteenth century. As a politician indeed he belongs to the school of Edmund Burke and Sir Horace Plunkett and Mr. T. W. Russell rather than to that of Grattan and

²*Querist*, p. 134.

O'Connell. Abundant evidence of this may be found in the wonderful *Querist*, a work nevertheless which so uncompromising a Nationalist as Mr. John Dillon, M.P., recommends to Irish students as the essential handbook of Irish politics and economics. Sir James Mackintosh's words are well-known; "Perhaps the *Querist* contains more hints than original, still unapplied in legislation and political economy, than are to be found in any equal space." His experience of statecraft in reference to his cherished Bermuda scheme left him with but little confidence in political nostrums and State interference as means of social reform; and he turned to what has been quite recently set forth as a brand-new discovery under the title of "The Gospel of Self-Help," for the amelioration of the condition of his fellow countrymen. His "Essay toward preventing the Ruin of Great Britain," in which he advocated steady industry as against the mania for gambling and stock-jobbing that culminated in the disasters of the South Sea Bubble, is full of this; as also is his "Word to the Wise; an Exhortation to the Roman Catholic Clergy of Ireland"; but above all his *Querist*.

It is true, as John Mitchel points out, that in these writings he shows but a slight appreciation of the real causes of the state of things that drew from Edmund Burke his scathing "Tracts on Irish Affairs," and that inevitably gave rise to all subsequent movements for religious liberty and agrarian and political reform. Yet there are sentences in it that show a broad-minded and calm spirit of philosophic statesmanship in which there is a profitable and a needed lesson for more recent and better known speculators. Take this passage from the "Word to the Wise" as a sample:

"Many suspect your religion to be the cause of that notorious idleness which prevails so generally among the natives of this island, as if the Roman Catholic faith were inconsistent with an honest diligence in a man's calling. But whoever considers the great spirit of industry that reigns in Flanders and in France and even beyond the Alps must acknowledge this to be a groundless suspicion. In Piedmont and Genoa, in the Milanese and the Venetian state, and indeed throughout all Lombardy, how well is the soil cultivated, and what manufactures of silk, velvet, paper, and other commodities flourish! The King of Sardinia will suffer no idle hands in his territories, no

beggar to live by the sweat of another's brow. It has even been made penal at Turin to relieve a strolling beggar, to which I might add that the person whose authority will be of greatest weight with you, even the Pope himself is at this day endeavoring to put new life into the trade and manufactures of his country."

We may well imagine what Berkeley would have thought of the shallow trifling of Sir Horace Plunkett, had he lived in an age which saw among other things the great Encyclical on the Condition of Labor. In our survey of Irish history we can now take in many things that escaped the eye of Berkeley; and yet with Sir James Mackintosh and Mr. John Dillon we may be of opinion that the wise old idealist of Cloyne wrote many a helpful word.

Berkeley, as has been said, belonged to the political school of Edmund Burke. In Green's *Short History of the English People* I find the following estimate of Burke:

"His eloquence was of a wholly new order in English experience. Walpole's clearness of statement, Pitt's appeals to emotion were exchanged for the impassioned expression of a distinct philosophy of politics. 'I have learned more from him than from all the books I ever read,' Fox cried at a later time with a burst of generous admiration. The philosophical cast of Burke's reasoning was unaccompanied by any philosophical coldness of tone or phrase. The groundwork indeed of his nature was poetic. His ideas, if conceived by reason, took shape and color from the splendor and fire of his imagination. A nation was to him a great living society, so complex in its relations, and whose institutions were so interwoven with glorious events in the past that to touch it rudely was a sacrilege. Its constitution was no artificial scheme of government, but an exquisite balance of social forces which was in itself a natural outcome of its history and development. His temper was in this way conservative, but his conservatism sprang not from a love of inaction but from a sense of the value of social order and from an imaginative reverence for all that existed. Every institution was hallowed to him by the clear insight with which he discerned its relations to the past and its subtle connection with the social fabric around it. To touch even an anomaly seemed to Burke to be risking the ruin of a complex structure of national order which it had cost centuries to build up."

Now the Irish nation of Berkeley's day had lost almost every external monument that might stand as a symbol of nationhood to strike the imagination and win the loyal devotion of patriots. In the interests of the "sister" isle one after another of the native institutions had been crushed, until to the political historian Ireland lay as bare as of old when the soldiers and statesmen of Elizabeth boasted that there was neither "horne nor corne in Desmond." The native race lay prone and powerless under the foot of the English colony; history, says Edmund Burke, tells of no more abject subjection and slavery. The Whig philosophy which Molyneux learned from Locke, possessed little attraction for a mind like Berkeley's: especially as the aim of Molyneux was to erect the English colony into an independent state while the old Irish race were to remain slaves and helots as of old, only the more securely in the power of their masters. One of the "Queries" is pertinent:—"Whether a scheme for the welfare of their nation should not take in the whole inhabitants? And whether it be not a vain attempt to project the flourishing of our Protestant gentry, exclusive of the bulk of the natives?"³ "The patriotism of Berkeley," says Sir James Mackintosh, "was not, like that of Swift, tainted by disappointed ambition; nor was it, like Swift's, confined to a colony of English Protestants. It is one of his highest boasts that, although of English extraction, he was a true Irishman and the first eminent Protestant after the unhappy contest at the Revolution who avowed his love for all his countrymen." In early youth he wrote a letter to Sir John Percival in which the following suggestive passage occurs: "We Irish are a nation in its dotage, put under the guardianship of a people who do everything for us, and leave us the liberty of transacting nothing material for ourselves or having any part in the affairs of Europe." The quiet irony of these words reveals perhaps as deep a sense of national degradation as the *sæva indignatio* of Swift; though one could wish, for the sake of his good name in his own land, that our philosopher had a little more of the latter quality, so justifiable in every Irishman who thinks of his country's wrongs.

Now although, as has been said, Ireland in Berkeley's day had lost almost all the outer adornments, all the monuments and

³ *Querist*, 255.

institutions that win for a country the affectionate reverence of her children and the respect of the stranger, yet there remained one, "the only and the last." In the cabins of the peasantry, in the homes of the O'Conors and McDermotts and O'Donohoes, last remnants of Ireland's old aristocracy, the language of a race lived and flourished through all the dark night of sorrow. Swift with characteristic anti-Irish bitterness and vehemence would fain root it out with all the other symbols of century-old nationhood. What was Berkeley's attitude toward the Irish language? As revealed in the *Querist* it is the attitude of another notable Irish Protestant, Bishop Bedell, at whose grave it is said the Irish priests and warriors of Owen Roe O'Neill breathed the prayer: "Sit anima mea cum Bedello!" Berkeley asks—"Whether there be any instance of a people's being converted in a Christian sense otherwise than by preaching to them and instructing them in their own tongue?"—and he goes on to unfold his scheme for what he regarded as the conversion of the Irish Papists, but which we now know as proselytism. Proselytism is an ugly word and recalls ugly and bitter memories in Ireland. Yet if we may say that Malebranche sacrificed his life to what he deemed truth and was no charlatan impostor, why may we not also give to Berkeley the tribute of sincerity in his wish to impart to his fellow-countrymen what he regarded as the dearest blessing on earth? That he was no mere blind bigot we have seen; and in his perception that it is fitting that nature's good old way should be used in religious instruction, we may learn a useful lesson in national education.

Doubtless he did not, and perhaps in his day nobody could appreciate the deeper and wider issues that are involved in the fate of the language of our fathers. His view of language in general may be gathered from his philosophical writings, where the nature of it is applied in a way that gives a sublime and profound meaning to the prosaic Natural Theology or physical argument of Paley. "Language," he says, "is arbitrary; not in the sense that it is a chaos of whimsically chosen symbols, but in the sense that free will directed by intelligence and reason presides at its origin and guides its growth and development. In many places he shows an almost morbid reverence for human speech,—a horror of its abuse and debasement to trivial and ignoble uses

was not likely." Nominalist indeed as he was, he was not likely to underrate the importance and the influence of human speech. Had he lived in an age when Sociology is assuming the shape of a distinct science, language would have seemed to him a by no means insignificant national institution. On the other hand we must never leave out of sight the circumstances of his education and environment in the Ireland of his day. In his *Querist* he points out that the "upper" classes were almost wholly English, "by blood, language, religion, manners, inclination, interests." Their domination over the native Irish was, according to Burke, the most absolute and complete that history tells of. And the spirit in which that domination was exercised is by this time pretty familiar to students of Irish history. The well-known words of Burke will bear yet another citation :

"The new English interest was settled with as solid a stability as anything in human affairs can look for. All the penal laws of that unparalleled code of oppression which were made after the Revolution were manifestly the effects of natural hatred and scorn against a conquered people, whom the victors delighted to trample upon and were not at all afraid to provoke. They were the effect not of their fears but of their security. They who carried on this system looked to the irresistible force of Great Britain for their support in their acts of power. They were quite certain that no complaints of the natives would be heard on this side of the water with any other sentiments than those of contempt and indignation. Their cries served only to augment their torture. Machines which could answer their purposes so well must be of an excellent contrivance. Indeed, in England the double name of the complainants, Irish and Papist (it would be hard to say which singly was the most odious), shut up the hearts of everyone against them. While that temper prevailed, every measure was pleasing and popular just in proportion as it tended to harass and ruin a set of people who were looked upon as enemies to God and man ; and indeed as a race of bigoted savages who were a disgrace to human nature itself. . . . From what I have observed it is pride, arrogance, and a spirit of domination that caused and kept up these oppressive statutes. . . . You hated the old system as early as I did. . . . You abhorred it as I did for its vicious perfection. For I must do it justice : it was a complete system, full of coherence and con-

sistency ; well digested and well composed in all its parts. It was a machine of wise and elaborate contrivance and as well fitted for the oppression, impoverishment, and degradation of a people and the debasement in them of human nature itself as ever proceeded from the perverted ingenuity of man.”⁴

Now Berkeley belonged to the dominant caste ; he was educated in Queen Elizabeth’s proselytizing school, which has always remained true to its original aim of teaching Irishmen how to be traitors to Faith and Fatherland ; he earned his livelihood as a minister and a bishop of the Protestant Church set up by English law as a further means for the plunder and degradation of Ireland. Even the brave old Irish race itself had lost heart and was sending away its thousands to become warriors and statesmen in all lands from Dunkirk to Belgrade. Thinking of the Penal Days, one cannot help asking with John Mitchel—Did the sun shine now and then on the dreary home of the peasants ; did the little birds sing in the trees ; did the bright smile of innocence and joy ever illumine the faces of the little children ? At such an epoch we need not wonder if the dream and the aspiration of Irish nationhood had no place in the thoughts of an Irish Protestant ; it is not strange if Berkeley did not throw in his lot with the crushed and broken remnant of the old Irish race. As to the Irish language, it is only the other day that we ourselves came to realize its essential importance and urgent need, if this old nation is not to sink at last into the utter degradation of a contented province of England. Even so good an Irishman as “Father Dan,” living, we are given to understand, in the heart of Gaelic Ireland, could vouchsafe to his “new Curate” a lecture on the languages of Europe, assigning to each its own quality and characteristic, and yet never so much as mention the language the sound of whose revival might have been heard even at his very door ! To wind up this discussion as to whether we should call Berkeley an Irishman or an Englishman, let us listen to the reply of the Irish Catholic clergy to his “Word to the Wise.” In the *Dublin Journal* of November 18, 1799, they thought fit “to return their sincere and hearty thanks to the worthy author, assuring him that they are determined to comply with every particular recommended

⁴ *Letters to Sir Hercules Langrishe, etc.*

in his address to the utmost of their power. Every page of it contains a proof of the author's extensive charity; his views are only toward the public good; the means he prescribeth are easily to be complied with; and his manner of treating persons in their circumstances so very singular that they plainly show the good man, the polite gentleman, and the true patriot."

P. FORDE.

Sligo, Ireland.

(To be continued.)

GREGORIAN CHANT IN SOME OF ITS CHIEF DIFFICULTIES.

IF we wish to understand, appreciate, and advance the cause of Plain Chant, we must, above all, strive to grasp the fundamental idea underlying its structure. Plain Chant is not the work of one great master or an eminent school, nor is it the fruit of any particular period, famous for its artistic preëminence, albeit it is justly classed among the world's greatest masterpieces. It is indeed, if we may summarize its principal characteristics by a phrase, the highest expression of the religious sentiments of by-gone ages; for in substance and purport, Plain Chant is prayer, the most excellent kind of vocal prayer. The singers of old were fully impressed with this lofty conception of the sacred melodies. Their chant was prayer; and hence the historian of our Christian liturgy never tires of extolling the charm of these noble songs of Catholic antiquity. It was with the melodious chant of the Psalms that our missionaries of old began their labor of converting the rude natives of the North; and as these listened with awe and surprise, their hearts were attracted and softened to the new influence, and heavenly truth fell like quickening dew-drops on their parched souls. For centuries, the chant of the Church maintained its commanding position as an interpreting and elevating element in the liturgical services, appealing alike to all classes and to every condition of soul. But with the increase of worldliness and the weakening of faith in many lands, the venerable institutions which had sustained devotion and fervor, gave way to novelties and show; the liturgical choir was gradually supplanted by time-serving singers whose art was no longer an uplifting of voice *and* heart to God.

But now Pius X bids us return to the ancient ways of the Church, to restore all things in Christ; and this means that our ecclesiastical music must again take on the spirit of devotion which seems to have been abandoned. It may be asked how this devotional spirit is to be communicated to the sacred songs. The obvious answer is: let the devout sing only what they feel and understand. The well-trained chanter who is at the same time a fair Latinist, need not suspend his devotion in the execution of his art; whilst following the sense of the text, he may raise his soul to God. Extraordinary piety or devotion is by no means necessary to meet the requirements imposed by the sacred character of these hallowed strains. Let the singer only remember that he is standing in the presence of the Almighty, and addressing the sacred words to Him. This consciousness will communicate itself to the execution, and enliven it, thereby vesting the singing with its own singularly tender and touching charm. *Incensum istud ascendat ad Te, Domine, et descendat super nos misericordia Tua.* Like clouds of fragrant incense, the sacred strains will rise to God, and beneficent showers of grace will descend to quicken the souls of the Christian hearers. If prayer is the Christian's food, then Plain Chant rendered worthily will be a heavenly manna that contains celestial sweetness.

The remark that choral should be executed uniformly may seem superfluous to some of our readers; and yet, too much stress cannot be laid on the observance of this requisite of ecclesiastical chant. In modern music, the caprice of the singer is restrained by numerous fixed indications; the melodious movement is caught and confined by the precise laws of the respective measured rhythm. In Plain Chant, on the contrary, free play is given to the individuality of each singer, since the laws governing its rhythm are not indicated by sensible characters. For this reason there is danger that the singers give a different interpretation to the Gregorian melodies, as the adage says: "*Quot capita, tot sensus.*" Thus the rendition becomes uneven unless all observe the same movement and stress. This is effected by appointing two or four of the better chanters to be leaders of the chant, precentors so-called. What the director, the beat, and the various musical characters convey to the eye of the experienced singer of

measured rhythm, this and more the *cantores* of choral should practically stand for and express ; they should be the mainstay of the chant, giving it the necessary life and proper movement. The body of singers should in every regard be subordinate to them.

Even where the precentors, as may be the case in the beginning, do not adhere to the prescribed method of execution, the deficiency will be more than compensated for by the unity thus secured. In course of time the chanters will become so accustomed to a uniform rendition that individual leadership can be dispensed with.

The question has been asked : What relation to the singers should the organ hold ? It is just and appropriate that the organist should use his instrument to the full extent of its power to rouse sublime emotions when the singers are silent. But, when the organ is used to accompany the human voice, it takes a subordinate part, and may not be permitted to predominate over, or drown the singing. For the human tongue is a rational organ, viz., an organ directly inspired by a rational soul, and by virtue of its capacity for intelligent expression it far surpasses in dignity all mechanical instruments. In Plain Chant the organ is not to be mistress, but handmaid ; it should, so to speak, spread out its harmonious texture beneath the vocal strains ; it should accompany, not cover them. Hence, the softest register will do the most effective work. This, however, supposes that the chanters are perfectly confident in rendering the proper melody, so as to need no prop. If they are not familiar with the intervals, the organist should of course lend a helping hand for the time being to avoid collapse and breaks. Good accompaniment will always insist on bringing out clearly all rhythmical differences without introducing any changes into the interpretation given by the *cantores* and the choir.

But what is Plain Chant rhythm ? By what rules must choir and precentors be guided ? In regard to rhythm in Plain Chant, two fundamental principles especially have been advocated and adhered to by different schools :—first, sing the words with notes as you would pronounce them without notes ; second, sing the words with notes as you would pray them without notes. Bearing in mind what has been said about the nature of choral, the

latter rule appears to me to be by far the better; but this needs explanation. Choral is not only prayer, but it is public prayer, and as such shares the characteristic requisites of correct oratorical delivery. Now a public speaker is not absolutely bound to observe or to emphasize strictly the laws of prosody. He may give to short or unaccented syllables an *ictus* or accent which makes them appear long; for, the orator must bring sounds, which in ordinary conversation are passed over, into prominence by clear-cut articulation; stress is laid on them in order that no syllable be lost to the audience at a distance. Hence the following principle may be laid down as an essential requisite for correct syllabic¹ chanting: Each syllable, or its note, is *approximately* of the same duration, but special care must be taken to avoid all unnatural hacking or hammering of the syllables. The sound is to be full and "round" (the *voce rotunda, tonus rotundus* of the old masters). Of course mere monotonous equality and uniformity cannot constitute rhythm, but it serves as its foundation. By introducing certain other factors, all harshness and stiffness may be neutralized, and a rhythm established which cannot fail to reveal the sweetest and most attractive variations. One of the important elements in rhythmizing is accent. Every single word consists of certain parts,—either letters or syllables. Take them singly, and they convey no meaning; but unite them in a word, and the mind has something tangible to grasp. It is accent that unites and attracts irresistibly the various elements of the chanted thought, and forms of them an organized whole. If accent plays, as we know, an important part in ordinary conversation, it does so emphatically in all oratorical and solemn delivery. Hence also in liturgical chant. Consequently, although short and unaccented syllables have almost the same length as syllables with an accent, it is the accent that gives life to the utterance—*accentus anima vocis*. Hence accent must not be allowed to lose its predominant position in syllabic chants; for, if suppressed, delivery becomes meaningless mumbling. Under no circumstances however does accentuating mean prolonging syllables or notes; this would separate the syllables instead of uniting them. On the contrary, it is rather in the nature of accentuation to shorten the accented

¹ *Syllabic*, i. e. each syllable gets one note.

syllables, by giving them a certain impetus or stress of voice. But in order to avoid all harshness in the sacred chants, it is preferable to produce also here a full, round tone, so that the accented note differs from others merely in intensity; by a gentle impetus sufficiently strong to gather, so to say, all the parts of the word around a common centre.

It has already been remarked that each separate word represents a complete idea. To comprehend this complete idea, the whole word must be present to the mind of the hearer; but this is impossible, before the end of a word in chanting it upon a melody is reached. According to Cicero and Quintilian we are inclined by nature to hold or prolong the last syllable of words. This holding of the last syllable becomes at the same time a halting-place for the mind, from which it takes a comprehensive view of the word as a perfect unit. But far more important for the rhythmical movement is the circumstance that this final pause or prolongation, however slight it may happen to be in speech or song, stands for division, such as is required by the æsthetic laws, for every kind of rhythm. It is quite evident, however, that to denote merely the end of a *word*, the vowel of the last syllable must be lengthened but very little. Where the rhythmical division is more considerable, there also the prolongation of the last syllable, or the *mora vocis*, as it is called, must be protracted; to render the division more distinct, slight pauses may also be introduced.

The general rule is that the *mora vocis* varies in proportion to the importance of the rhythmical division. In the example: *Et in terra pax hominibus bonae voluntatis*, the longest *mora* is to be found at the end of *voluntatis*, because it indicates the end of the whole passage; shorter is the *mora* on *bus*, in *hominibus*, and still shorter on *ra* in *terra*, being proportioned to the importance of the respective division, whilst on *nae* in *bonae*, there is hardly any pause, that syllable concluding but the single word *bonae*. In syllables at the end of a period (*Introitus*, *Offert.*, etc.) it would not suffice to hold only the last syllable, but also the second last must share in the *mora*, and the conclusion must be prepared by a gentle *decrecendo*. The musical text being thus divided according to the logical sense, we have a succession of proportionate members, *i.e.*, rhythm; and since the proportionateness of the

members is not strictly carried through, we have free rhythm, unlike the measured rhythm of modern music.

There are many more details that would need to be considered in this connection, but our limited space does not permit us to dwell upon them. Some reference must, however, be made to chants in which single syllables receive more than one note, that is, to syllables with neumes.

All such neumes made up of two or more notes, may and should be treated as musical words, as parts of a sentence; and even when of a more complicated nature, they must always be regarded as a complete musical sentence, which requires rhythmical divisions by accents, lengthening of tones, pauses, etc., and so the same rules may be applied here as suggested for text divisions in syllabic chant. Every group consists of single notes, which must be gathered into a harmonious unit by the accent. This accent, of course, has nothing to do with the meaning of the word; it is a purely musical accent, but is indispensable for good rhythm. As an example, take the Offertory² of the Votive Mass B. M. V. In the first word *Ave*, we have one syllable with twenty-one notes, representing the principal neumes of Plain Chant. To mark these groups in the musical phrase as different units, they ought singly to be emphasized by an accent. The general rule is that groups of two or three notes get the accent or *ictus* on the first, and from this starting-point the melody rises or falls in a smooth, even flow. On the syllable *A*, in the *Ave*, therefore, the first, third, sixth, ninth, twelfth, fifteenth, seventeenth, and twentieth notes are slightly stressed, as so to be set off from the others. If groups occur of more than three notes, they are to be separated into neumes of two or three, and receive a twofold accent, the second being a little weaker than the first. More than three notes are never united into a group without renewing the musical accent. For an example take the Gradual of the "Commune Doctorum": *Os justi*. On the word *justi*, the first, fourth, sixth, ninth, twelfth notes receive an accent; on the word *meditabitur*, the second, fourth, sixth, eighth, and eleventh; in *sapientiam*, the first, second, sixth, eighth, tenth, fifteenth, seventeenth, eighteenth, etc.

There is no need of mentioning that this musical accent must not destroy the word accent, even when the former is on an un-

² Solesmes editions.

accented syllable; nor are the notes on that account to be sung more speedily, though it should be done more lightly and gracefully. As in syllable compositions, here too the length of the notes is approximately the same; lengthening means separation into parts so as to introduce the conclusion of a rhythmical division. Wherever a group is separated from the one following, the last syllable is prolonged proportionately to the importance of the division. The Solesmes edition marks the *mora* with smaller and greater spaces, or by bars between the neumes. For instance, in the Com. *Fidelis servus*, in the word *tritici*, the seventh note is to be sustained longer than the twelfth, and this one again more than any other. Whenever a group occurs at the end of a longer period, 2—4 notes may share in the *ritardando* movement. The best judge in all these things is æsthetic taste, and it should never be forgotten that Plain Chant rhythm is a free rhythm, and that therefore the skilled singer should be allowed great liberty in introducing whatsoever is not against the dignity of the sacred chant.

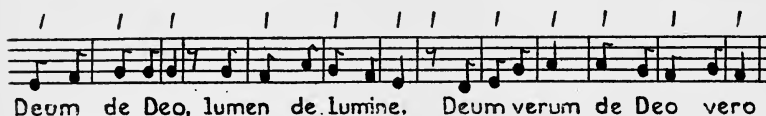
Lately Dom André Mocquérau, Prior of Solesmes, has inaugurated a new theory of choral rhythm.³ But the difference concerns chiefly syllabic melodies. While in our opinion, the *ictus* or emphasis coincides with the oratorical accent (the so-called *arsis*), according to this method the stress of the voice may be laid on either the accented or the unaccented syllable (*arsis* or *thesis*). The final syllable of a rhythmical division is the deciding point from which, proceeding toward the beginning of the *incisum*, the separation into members takes place; generally, at least, every third syllable (always proceeding backwards) receives an *ictus*. Take the phrase *Deum de Deo*, etc., of the Creed as an example. The rhythm becomes more apparent when we divide the melody into regular measures.⁴

In the example, the whole rhythm ends with the last syllable of *vero*; partial rhythms end with *lumine*, and the first *Deo*, and also with *verum*. From these different points the rhythm must be determined for the respective rhythmical divisions. To begin

³ Cf. Vol. VII *Paléographie Musicale*.

⁴ It must be remarked, however, that Dom Mocquérau rejects the idea of modern musicians that the word accent ought to coincide with the first beat.

with the last syllable (*ro in vero*), *ro* has to be lengthened because forming the conclusion of the whole phrase, therefore it will be about equal to a crotchet, if we take the quaver as unit for the duration of a choral note. Thus we get the following rhythm :

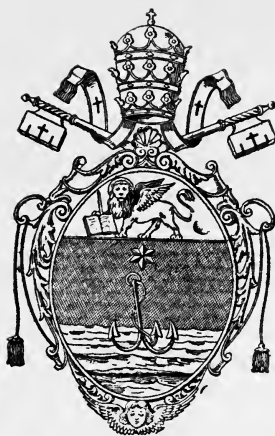


This is pure binary movement. In *Patrem Omnipotentem*, etc., we find ternary rhythm together with binary rhythm, in the word *omnium*, and regularly so in all dactylic trisyllables. There are other elements in the aforesaid method which modify and vary the rhythm, but we need not mention them here, because what has been said will suffice to give a general idea of this, indeed, my individual theory. Elegance cannot be denied it; and from an æsthetic or historical point of view there can be no serious objection. Its greatest defect, however, consists in making choral too difficult for the average singer. Even the skilled singer with the accented musical text before him cannot but find difficulties, while rhythm, as we advocated above, combines artistic beauty with practicability.

These general remarks about the character, nature, and rendition of Gregorian Chant are suggestive rather than exhaustive; they are meant to arouse closer study of the subject. We ought never to forget, however, that it is true anywhere, and especially with choral: *Grau ist alle Theorie*, that all theory is hazy, and that only practice and experiment can teach effectually. The history of Chant proves beyond doubt that it is *viva traditio* which develops good choralists. The sacred melodies cannot be chained to unalterable, rigid rules; nor can a perfect delivery be learned from merely studying the various compositions of the masters. It is only by listening to and joining with experienced singers that we get a practical knowledge of the beauties of Plain Chant. Hence the best way to become proficient in this part of sacred liturgy is by following conferences and courses of instruction which combine theory with practice.

SIGISBERT BURKARD, O.S.B.

Conception, Mo.



Analecta.

EX ACTIS SUMMI PONTIFICIS.

CONCEDITUR INDULG. PLEN. VISITANTIBUS ECCLESIAS CARMELITARUM DIE FESTO B. FRANCI.

PIUS PP. X.

Ad perpetuam rei memoriam.

Ad augendam fidelium religionem animarumque salutem coelestibus Ecclesiae thesauris pia charitate intenti, omnibus utriusque sexus Christifidelibus vere poenitentibus et confessis ac S. Communione refectis, qui quamlibet Ecclesiam vel publicum Oratorium Fratrum Ord. B. M. V. de Monte Carmelo tum primi Instituti, tum Excalceatorum die festo B. Franci, Conf. Carmelit., a primis vesperis usque ad occasum solis diei huiusmodi quotannis devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione, pias ad Deum preces effuderint, plenariam omnium peccatorum suorum indulgentiam et remissionem, quam etiam animabus fidelium in Purgatorio detentis per modum suffragii applicari posse, misericorditer in Domino concedimus.

Non obstantibus contrariis quibuscumque. Praesentibus perpetuo valituris. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo piscatoris die XI Februarii MDCCCXCV, Pontificatus Nostri anno secundo.

Pro D.no Card. MACCHI,

N. MARINI.

II.

Ad Ecclesias Orientales.

LEO XIII OPTAT UT ORIENTALES POPULI AD OVILE CHRISTI
DIVERSO EX ITINERE REVERTANTUR.

Epistola Venerabilibus Fratribus Eliae Petro Patriarchae Antiochiensium Maronitarum caeterisque Archiepiscopis Maronitis, Beeorkium.

LEO PP. XIII.

Venerabiles Fratres, Salutem et Apostolicam Benedictionem:

Coniunctionem vestram cum Apostolica Sede, quamque maxime firmam, gratumque de collatis beneficiis animum demonstratis binis in litteris splendide. Affert sane laetitiam iucundissimam praeclarae Maronitarum gentis conspectus, per haec Iubilaei Nostri Pontificalis sollemnia affectae erga Nos supra quam dici potest egregie. Pateant vobis, pateant fidelibus quoque vestris memoris gratiae Nostrae argumenta; enixis enim precibus ac votis studuistis vos et contendistis voluptatem praesentis celebritatis augere Nobis, senectutemque Nostram, per Deum benevolum ac facilem tantopere prorogatam, comparato gaudio recreare. Hisce cum sensibus illam volumus sociatam significationem spei, quae haeret Nobis in animo iampridem defixa. Orientales populos dicimus, quorum expectatione universorum vehementer tenemur, si tandem velint ad amplexus Nostros, ut filii, confluere, atque ad ovile Christi diverso ex itinere reverti. Pergite igitur exorare benignissimum Deum; dabit profecto divinum Numen et adprecantibus vobis et hortantibus Nobis uberrimam gratiarum

laetitiarumque segetem. Horum autem donorum caelestium, auspicem, benevolentiaeque Nostrae testem, Apostolicam benedictionem vobis omnibus vestrisque fidelibus peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XVI Iulii MDCCCCII, Pontificatus Nostri anno vicesimo quinto.

LEO PP. XIII.

III.

LEO XIII DELEGAT PATRIARCHAM BABYLONENSEM CHALDAEORUM
AD RECIPIENDOS NESTORIANOS IN ECCLESIAE CATHOLICAE
GREMIUM.

*Venerabili Fratri Iosepho Emmanueli, Patriarchae Babilonensi
Chaldaeorum.*

LEO PP. XIII.

Venerabilis Frater, Salutem et Apostolicam Benedictionem :

Ad sinum complexumque Ecclesiae matris, omni charitatis industria, revocare quotquot ab ipsa misere aberraverint, Apostolici muneris officium est magnum, si quod aliud, et sanctissimum. Huic quidem officio ut, quoad posset, satis per Nos fieret, nihil videmur ad hunc diem fecisse reliqui; idque cum in aliis catholicae unitatis expertibus, tum in ea gente, quam iam diu ab Ecclesia haeresis Nestoriana distraxit. Nunc vero permagnas agimus divinae benignitati gratias, quod positas a Nobis in eius gentis salute curas uberrime adiuverit. Siquidem, opera praesertim diligentiaque sodalium Dominicanorum, non modo factum est, ut homines ex illis bene multi, fidei veritate comperta, catholicam professionem inierint; sed accepimus etiam a duobus Episcopis nonnullisque primariis viris, ipsorum manu subscriptam, catholicae fidei formulam, suppliciter enixeque rogantibus, ut se vellemus ad veram Ecclesiam redeuntibus recipere. Nos enimvero, pro paterno in ipsos animo, quanta cum voluntate postulata eiusmodi precesque complexi simus, dicere vix attinet.—Itaque te, Venerabilis Frater, cuius pastorale studium prudentiamque habemus probe cognitam, quique in sacris peragendis eodem, quo ipsi utuntur, uteris chaldaico ritu, Nostrum et huius Apostolicae Sedis Delegatum constituimus ac renuntiamus, ad ipsius Sanctae

Sedis nutum; tibiue necessarias et opportunas facultates, quas etiam subdelegare poteris, tribuimus ut servatis de iure servandis, eos in Ecclesiae catholicae gremium recipere, et supra memoratos Episcopos aliosque ecclesiasticos viros a quacumque etiam irregularitate dispensando relevare possis.

Quoniam autem, ut diximus, de Nestorianorum ad Ecclesiam reditu optime adhuc sodales Dominicani meruerunt, minime dubitamus futurum, quod valde cupimus, ut hac ipsa in re et illi se tibi adiutores bonos de caetero impertiant, et ipse eorum operam auxiliumque libenter adhibeas. Ita coniunctis utrimque studiis communia optata certius evenient et felicius.

Non obstantibus Constitutionibus et sanctionibus Apostolicis, aliisque, speciali licet atque individua mentione ac derogatione dignis, in contrarium facientibus quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris die XXXI Iulii MDCCCXCII, Pontificatus Nostri anno vicesimo quinto.

LEO PP. XIII.

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

DE TERTIARIIS IN COMMUNITATE VIVENTIBUS ORDINI MINORUM
AGGREGATIS.

Beatissime Pater :

Auctis admodum ex utroque sexu Tertiariis in communitate viventibus emittentibusque simplicia vota, qui exemplo et opere optime de re catholica merentur, Apostolica Sedes per Decretum Sacrae Congregationis Indulgentiis et Reliquiis praepositae datum sub die 28 Augusti anno 1903 statuit universim, ut Ecclesiae Tertiariorum huiusmodi, dummodo ipsi Ordinibus, a quibus nomen et habitum mutuauerint, legitime sint aggregati, "*eisdem Indulgentiis gaudeant, quibus Ecclesiae respectivi primi et secundi Ordinis fruuntur.*"

Nihilominus, sanctione hac generali per Apostolicae Sedis benignitatem edita, plurima inter Fratres ac Sorores Tertii Ordinis Regularis Sancti Patris N. Francisci enascebantur dubia, quae prohibent quominus Seraphici Instituti Sodales eundem Tertium Ordinem Regularem amplexi, assecutam gratiam pacifice obtineant. Neque enim singulae Congregationes colorem lanae

naturaliter subnigrae seu fulvae, qui italice dicitur "Marrone" in suo ipsarum habitu retinent, prouti servant Fratres Ordinis Minorum ex num. 107 Constitutionum Generalium apostolico munitarum robore; neque omnes Tertiariorum Regularium Domus Ecclesiam proprie dictam adnexam habent, sed passim Capellam sive Oratorium parvum, quae non semper utpote interna fidelium commodis patent, atque passim vel Sanctissimae Eucharistiae asservandae venia destituuntur.

Perplexitates vero rationabiles equidem videntur, si attendatur: 1° Decretum Sacrae Congregationis consultationibus Episcoporum et Regularium praepositae, die 18 Martii 1904 datum, quo Monialibus Tertiariis ad Ordinem Sanctissimae Trinitatis de Redemptione Captivorum pertinentibus iniunctum esse dicitur in approbandis earum Constitutionibus, ut colorem habitus in Ordine ipso SS. mae Trinitatis consuetum, qui albus est cum Scapulari cruce rubea ac caerulea insignito Sorores acciperent loco habitus caeruleo in integrum colore, quem hucusque retinuerant; et quo, ad effectum Indulgentiarum primi Ordinis assequendarum, permittitur quidem eisdem Sororibus, ut adhibitum eousque colorem in habitu retineant, ne habitus primi Ordinis intuentium oculos percellat, sed sub promissione quod Moniales interius tunicam albam cum Scapulari Ordinis perpetuum gerant.

2° Decretum Sacrae Indulgentiarum Congregationis diei 22 Augusti anno 1842 in *Verdunen.* evulgatum, quo declaratur ad implendam Ecclesiae vel Oratorii publici visitationem, in Rescriptis Indulgentiarum requisitam, minime censendum esse publicum Oratorium sive in Monasteriis, sive in Seminariis aut aliis Conventibus canonice dedicatum, ad quod tamen Christiana plebs non soleat accedere.

Itaque hodiernus Procurator Generalis, Supremi Fratrum Minorum Moderatoris iussu, ne tot Regulares Tertii Ordinis Fratres ac Sorores, qui bonum Christi odorem verbo et exemplo ubique diffundunt, prohibeantur primo ac secundo Fratrum Minorum ascribi et inde tot Indulgentiarum lucro potiri; enixe Sanctitatem Tuam rogat, ut in favorem Sodalium Tertio Ordini S. Francisci Regulari adscriptorum viventiumque sub regulis saltem ab Ordinario loci approbatis, qui Fratrum Minorum Ordini petant accenseri, sequentia opportune Indulta dignetur elargiri:

I° Ut Fratres ac Sorores Tertii Ordinis Regularis, quamvis colorem habitus in Ordine Fratrum Minorum ultimo praescriptum non assumant, possint eidem Ordini aggregari: hoc etiam attento, quod Fratribus praefati Ordinis, ante probatas anno 1897 per Apostolicam Sedem Constitutiones Generales, nullus *proprie* erat color, quem officialem nuncupant, sed aliae Provinciae alium colorem retinebant; et quod plura Tertiariorum Tertiariarumque Instituta ante annum illum 1897, aut ab Apostolica Sede aut ab Ordinario loci probata sint cum suis Constitutionibus, ubi diversum atque nunc in Ordine Fratrum Minorum consuetum reperi-mus colorem cum forma speciali ordinatum, qui nunc absque intuentium admiratione et exorituris inter diversa Instituta contentionibus, mutari amplius minime possit.

II° Ut aggregationes hucusque factae Sodalium huiusmodi Tertii Ordinis Regularis, quatenus opus sit, in radice sanentur, quin eis conditio imponatur colorem habitus interius deferendi; prouti nempe, plures Tertii Ordinis Franciscani Coetus, vi Constitutionum Apostolico robore pollentium, Ordini Fratrum Minorum iam sunt adscripti, neque eis praeceptum imponebatur colorem habitus interius unquam gestandi.

III° Ut deficiente Ecclesia vel Oratorio publico Tertiariorum Domibus adnexo, possint interim Fideles lucrari Indulgentias Ecclesiis et Oratoriis publicis primi ac secundi Ordinis Fratrum Minorum concessas, in Oratorio interno ac principali earumdem Domorum, quamvis illic Sanctissimum Eucharistiae Sacramentum non asservetur; hoc maxime attento quod Oratoria eiusmodi, per Decretum Sacrae Rituum Congregationis super Oratoriis Semipublicis sub die 23 Ianuarii anno 1899 datum atque sub num. 4007 in novissima collectione insertum: "*etsi in loco quodammodo privato vel non absolute publico auctoritate Ordinarii erecta sunt,*" inter semipublica accensentur, in quibus "*omnes qui eidem intersunt, praecepto audiendi Sacrum satisfacere valent,*" et Sacramenta recipere.

Et Deus etc.

Vigore specialium facultatum a SS.mo Domino Nostro concessarum, Sacra Congregatio E.morum et R.morum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, attentis expositis, benigne commisit Patri Ministro

Generali Ord. Min., ut praevia quatenus opus sit, sanatione quoad praeteritum, petitam aggregationem pro suo arbitrio et conscientia concedat, imposita tamen Sodalibus utriusque sexus Congregationum in futurum aggregandarum conditione aliquod distinctivum Ordinis exterius deferendi. Quoad tertium postulatum, eadem Sacra Congregatio mandavit rescribi: Recurratur ad S. Congregationem Indulgentiarum. Contrariis quibuscumque non obstantibus.

Romae 30 Ianuarii 1905.

D. Card. FERRARA, Praef.

L. + S.

PHILIPPUS GIUSTINI, Secr.

E S. CONGREGATIONE RITUUM.

Missionariorum Africae.

DUBIA CIRCA CELEBRATIONEM FESTI DEDICATIONIS ECCLESIAE.

Hodiernus Moderator Generalis Societatis Missionariorum Africae (Pères Blancs), Sacrorum Rituum Congregationi sequentia dubia circa festum Dedicationis pro opportuna solutione humiliter exposuit, nimirum:

I. Utrum obligatio celebrandi festum Dedicationis Ecclesiarum, Dominica post Octavam Omnium Sanctorum, per Decretum Cardinalis Caprara imposita *omnibus Ecclesiis Gallicanis*, extendatur ad omnes regiones decursu temporis Galliae subiectas, v. g. Sahara, Sudan, sine ulla praevia concessione Sanctae Sedis, vel expressa declaratione Praelati ecclesiastici, sive ibi sint Ecclesiae consecratae, sive tantum benedictae.

II. Utrum obligatio persolvendi Officium Dedicationis, de qua agitur in decreto, n. 3752, *Vicariatus Apostolici Senegambiae*, d. d. 28 Novembris 1891, pro Missionariis dicti Vicariatus, extendatur etiam ad eos Missionarios qui Calendario proprio gaudent, diverso scilicet a Calendario Vicariatus, vel Dioeceseos.

III. Et quatenus *Negative*, utrum tamen isti Missionarii in dioecesi ubi festum celebratur commorantes, in Oratorio proprio (semipublico), extra civitatem posito, celebrare debeant solemnitatem Dedicationis in praefata Dominica, ex eo quod nulla dies pro tali festo in Calendario Societatis designatur.

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, reque sedulo perpensa, rescribendum censuit :

Ad I. Affirmative, iuxta Decretum Cardinalis Legati Caprara pro reductione festorum d. d. 9 Aprilis 1802, et alterum Generale S. R. C., n. 3863, *Celebrationis Festorum Patroni loci, Dedicationis ac Tituli Ecclesiae*, 9 Iulii 1895, ad III.

Ad II. Affirmative, nisi indultum obtentum fuerit a Sancta Sede celebrandi Anniversarium Dedicationis omnium Ecclesiarum Ordinis sive Societatis die diversa ab illa in qua Clerus saecularis celebrat Dedicationem omnium Ecclesiarum, iuxta Decretum, n. 3861, *Ordinis Minorum Capuccinorum Provinciae Hollandicae*, 22 Iunii 1895, ad I, et n. 3925, *Ordinis Minorum Capuccinorum*, 10 Iulii 1896, ad V.

Ad III. Provisum in praecedenti.

Atque ita rescipsit, die 1 Aprilis 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

Puellarum Charitatis S. Vincentii a Paulo.

ALTARE SODALITII EST PRIVILEGIATUM PRO OMNIBUS MISSIS
INIBI CELEBRATIS.

Augustinus Veneziani Procuratoris Generalis munere fungens in Cong.ne Missionis, Sacrae Indulgentiarum Cong.ni humiliter exponit Pium IX s. m. Puellis a Charitate S. Vincentii a Paulo, per Breve diei 23 Iulii 1857 indulsisse, ut "quandocumque ad altare Sodalitii ubicumque existenti, quod apostolico privilegio decoratum quidem non fuerit, Sacrosanctum Missae sacrificium *celebrare faciant* per quemcumque sacerdotem . . . Missae sacrificium huiusmodi animae seu animabus pro qua seu pro quibus celebratum fuerit aequè suffragetur, ac si ad altare privilegiatum fuisset celebratum." Cum autem ex verbis *celebrare faciant*, oriatur dubium : "An praefatum altare censi possit privilegiatum pro omnibus Missis, quae inibi celebrantur, an pro iis tantum Missis, quas Sorores, oblata ab ipsis eleemosyna, celebrandas

committant," a S. Cong. ne eiusdem dubii solutio humiliter expos-
tulatur. S. Cong. tio Indulgentiis Sacrisque Reliquiis praeposita
declarat in casu verba illa *celebrare faciant* late esse intelligenda,
ita ut altaria intelligi debeant privilegiata pro omnibus Missis, quae
in illis celebrantur.

Datum Romae ex Secr.ia eiusdem S. C. die 1 Febr. 1905.

L. + S.

IOSEPHUS M. Can.cus COSELLI, *Substitutus*.

E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIPTURAE PROVEHENDIS.

NORMAE PRO EXEGETIS CATHOLICIS CIRCA CITATIONES IMPLICITAS
IN S. SCRIPTURA CONTENTAS.

Cum ad normam directivam habendam pro studiosis S. Scrip-
turae proposita fuerit Commissioni Pontificiae de re biblica sequens
quaestio, vid.:

"Utrum ad enodandas difficultates quae occurrunt in nonnullis
S. Scripturae textibus, qui facta historica referre videntur, liceat
exegetae catholico asserere agi in his de citatione tacita vel
implicita documenti ab auctore non inspirato conscripti, cuius
adserta omnia auctor inspiratus minime adprobare aut sua facere
intendit, quaeque ideo ab errore immunia haberi non possunt?"

Praedicta Commissio respondendum censuit :

"Negative, excepto casu in quo, salvis sensu ac iudicio
Ecclesiae, solidis argumentis probetur : 1° hagiographum alterius
dicta vel documenta revera citare ; et 2° eadem nec probare nec
sua facere, ita ut iure censeatur non proprio nomine loqui."

Die autem 13^a Februarii an. 1905, Sanctissimus, referente me
infrascripto consultore ab Actis, praedictum responsum adprobavit
atque publici iuris fieri mandavit.

F. DAVID FLEMING, O. F. M., *Consultor ab actis*.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are :

PONTIFICAL ACTS :—

1. The Sovereign Pontiff grants a plenary indulgence, applicable to the holy souls, to all who, after fulfilling the usual conditions, visit a church or public chapel of the Carmelite Friars on the Feast of the Blessed Franco, a Carmelite whose canonization is in process.

2. Letter of the late Pope Leo XIII, addressed to the Patriarch of Antioch and the Maronite Archbishops, exhorting them to return to the true fold.

3. Another letter of Leo XIII, delegating the Babylonian Patriarch of the Chaldees to receive the returning Nestorians back into communion with the Holy See.

S. CONGREGATION OF BISHOPS AND REGULARS answers the questions regarding the color of the habit to be worn by communities of Tertiaries of the Order of Friars Minor; the *sanatio* of the same who have not hitherto worn the distinctive habit of the Order; and the churches and chapels which the faithful may visit for the gaining of the special Franciscan Indulgences.

S. CONGREGATION OF RITES decides for African missionaries certain doubts affecting the Mass and Office of the feast of the dedication of a church on the Sunday after the Octave of All Saints'.

S. CONGREGATION OF INDULGENCES interprets the Brief of July 23, 1857, which indulgenced as *privileged* any altar of the Congregation of the Sisters of Charity of St. Vincent de Paul, as applying to every Mass celebrated thereon.

PONTIFICAL COMMISSION FOR THE PROMOTION OF THE STUDY OF SACRED SCRIPTURE gives directions to Catholic scholars for the solution of certain textual difficulties in the Bible. (See REVIEW for June, page 653.)

CHURCH EXTENSION.

I.

Editor, THE ECCLESIASTICAL REVIEW :

The article on *Church Extension* in the June number of the REVIEW, by the Rev. Francis Clement Kelley, is, if I may say so, most timely. In my own short experience on the mission, I have met more than once with conditions similar to those which Father Kelley describes.

In 1892 I was appointed pastor of a town in Central Iowa, of more than 2,000 inhabitants. On my arrival there I found no church, no pastoral residence, no church property of any kind, and only five or six nominal Catholic families living in that town with a few Catholic families in the country around. If there had been a church in the place, built years before with the partial aid of a church extension society, such as Fr. Kelley describes, there is no doubt that conditions would be entirely different from those found in that mission in 1892.

In the parish where I am now located, we have people who bear the Irish-Catholic names of Kelley, Higgins, Collins, Griffin, McLaughlin, Murray, Murphy, Crowley, etc., etc., yet making no pretension to Catholicity. I often ask myself: What is the reason of this? The only answer is: (1) Want of assistance in the shape of church extension societies among Catholics, such as the other sects foster; (2) mixed marriages; (3) neglect of religious instruction of the youth in days gone by, a neglect which, it is to be hoped, the recent Encyclical of our Holy Father, Pope Pius X, will remove effectually.

FRANCIS WRENN.

II.

Father Kelley sends us the following letter, addressed to him by the pastor of the little "shanty" described in the article on the subject.¹ For obvious reasons we withhold the writer's name, as is his wish.

Rev. and dear Father :

I received THE ECCLESIASTICAL REVIEW a few days ago, containing your portrayal of "the shanty," and if we cannot be congratulated on its possession, I can at least congratulate you on giving a good descrip-

¹ See THE ECCLESIASTICAL REVIEW for June, page 573.

tion of it. I showed the article to several of the people here, and they could say nothing against it, only that we have a bit of a cellar and stairs leading down to it.

The ground for the new location has been paid for, but the house is still "in spe," but will, I hope, be soon "in re."

We have about \$1,200 subscribed, and need nearly \$500 yet to build a presentable residence. I can perhaps get \$200 of this yet, so if the church extension plan were in operation now, it might be of great assistance.

I sincerely hope that you will succeed in getting the movement before the people and arouse their interest in it, for if put into effect, it is a work that can accomplish much for the preservation of the faith in these scattered missions. Only too often, as is the case here, the faith has well-nigh vanished in the hearts of many. Yet they take a pride in the name of Catholic, knowing as they do the glorious heritage that belongs to that name. Now, if our churches, etc., were presentable, something of which we need not be ashamed in the eyes of non-Catholics,—that pride would oftentimes draw them back, and eventually revive their faith and preserve that of their children. If a start can only be made in the way of improvement in these small places, the indifferent will soon fall into line, and the parish receive new life and vigor; but often, no matter how faithfully the pastor and a few people labor, they can accomplish nothing without outside aid. It is just like the inert rock on the mountain side,—give it a push and onward it goes.

You have pointed out the work done outside the Church, and surely we should be as zealous for our faith as is the non-Catholic for his.

I pray that God may bless you in this work.

N. N.

III.

Editor, THE ECCLESIASTICAL REVIEW:

I see that the Rev. Francis C. Kelley, of Lapeer, Michigan, has contributed a rather interesting and serious article to your REVIEW, entitled "Church Extension." This paper is worthy of a studious perusal. We shall all be pleased to read the contributions which, I suppose, are to follow on "his plans for church extension."

Dr. H. K. Carroll's census is mentioned as stating that in 1904 the Methodists gained only 69,244 communicants, but built 178



churches. Some time ago I read suggestions similar to those expressed by Fr. Kelley, and made by a member of the Cleveland Apostolate.

The Cleveland Apostolate was founded twelve years ago, by Bishop Horstmann, especially to do mission work among non-Catholics and negligent Catholics in the country districts. It appears that the institution has filled a long-felt want. Time and again we read of their work in out-of-the-way places. Father Martin writes in the *Catholic Columbian*: "The few Catholics of Mineral City (Columbus Diocese) have Mass every third Sunday and every first Saturday. On the other Sundays, the people meet at the church at the hour of service to sing hymns and recite the Rosary, etc. After this popular service, Sunday-school is taught by the Hon. Charles McGluchey, the Mayor of the city,—or by his wife, a convert of the last non-Catholic mission. The Y. L. Sodality likewise have a meeting each Sunday morning and a social gathering every Wednesday evening at the house of one of the members. It seems to the writer that this solution of the little mission problem where Mass is offered but once or twice a month, is the only one, namely a social organization of the parish, church service at the hour of Mass every Sunday and a Sunday-school in connection with it, not by the shyest girl but by the most representative man in the parish."

The Catholic parish is often very weak in such country places and lamentably lacking in *esprit de corps*, and has besides little social opportunity. On the other hand the country is the stronghold of Protestantism, which contrives generally to make much use of the social element to attract and hold together its church members. According to Dr. Carroll's statistics for 1904, there are over ten million (10,000,000) Catholics with 13,521 priests, and 11,411 churches. There are six million Methodists, with 39,997 ministers and 58,530 churches. These figures suggest how much mission work non-Catholics are doing in the country places.

Putin Bay, one of my island missions, is favored with Sunday services only once a month for about ten months in the year. In the winter, the priest cannot cross from island to island, except in case of sick calls or funerals, when at the risk of his life he is often almost eight hours on the Lake, trying to get through the floating ice, and runs chance of not getting home for a week. There is, however, a minister stationed at Putin Bay and supported by the missions. It is needless to state that every effort is made by him to attract our children and their parents by means of the various parties and other social entertainments.

I formed a Sunday-school six years ago, which is taught by two lady teachers. At the non-Catholic mission we founded a Y. L. Sodality. Each Sunday at 10 A.M. the members of the Catholic Sunday-school and Y. L. Sodality assemble at the church. The more devout elders try to get there also. They sing hymns and recite the Mass prayers and the beads. I was pleased to learn last Lent, that of their own accord they held the Stations of the Cross on Friday evenings.

In the winter evenings, social gatherings are held at their homes. I expect to enlarge the church for the summer guests. In the fall, by means of a movable partition, I intend to provide a meeting room. For man is essentially a social being. The social element is a means of keeping together our Catholic people and their children. The above methods have proved a great boon to my island mission. The summer guests from the cities help the church extension work. I am led to suppose that, if adopted, our methods will produce like effects in the numerous smaller country missions. It is worth while, for, as Father Kelley puts it, "The bone and muscle of American life is growing in the country and in the small town, until it goes forth to city after city with its treasury of power."

A Catholic Church Extension Society kept up by the people of our more wealthy churches would in years to come prove beneficial even in a material way to the city parishes, which are reinforced by recruits from the country districts.

J. P. SCHOENDORFF.

Kelley's Island.

Other communications of a similar tenor from priests who have read the article have come to us. These expressions point to the fact that the idea suggested by Father Kelley is likely to become popular. What we desire, of course, is practical suggestions as to the best mode of carrying the proposed system into effect. We should also look for endorsement from members of the Hierarchy.

THE REMOVAL OF A CONSECRATED CHURCH.

Qu. May I ask you for an answer to the following questions?

Can a church, which is not entirely built of brick or stone, but only *brick veneered*—that is, a frame building with one single brick lining on the outside—be consecrated?

What if such a building has actually been consecrated, the bishop apparently not being told of the deficiency of the material?

The bishop is now dead. Near the church a new railway depot or station is to be built. The church, moreover, has become too small, so that a fresh site had to be chosen for a new church. What *must* or *may* be done with the old building, once the new is erected?

I shall be grateful for a few lines in answer.

L. V. T.

Resp. Since the consecration of a church implies the absolute and permanent dedication of the building to the service of divine worship, the material of the edifice is supposed to be a quality that resists the ordinary elements of destruction. Beyond this the liturgical law does not indicate the requirements for either the construction or dedication to which the consecration is attached. In the absence, therefore, of any positive direction, we should suppose that the above-mentioned church was validly consecrated; and if so, it remains consecrated.

To take down the church, or remove it, requires simply the permission of the Ordinary, who also decides what is to be done with the material—*i. e.*, the stones, wood, etc. These may be utilized for a new church, or for any pious or charitable purpose that is not identified with profane uses, and hence not to be sold to those who might apply them to such profane purpose.

In some diocesan rituals detailed rubrics and prayers are prescribed for the razing of a consecrated church and altar. What is obligatory, however, is the decorous removal of the relics, blessed objects such as pictures belonging to the church or altar, and the designation of the locality, if possible, for such uses as indicate respect for the consecrated character of the spot.

OUR PROTONOTARIES AND OTHER MONSIGNORI.

In the *Motu proprio* of February 21st, of which we published the full Latin text in the June issue of the REVIEW (pp. 612–628), the Sovereign Pontiff refers to certain abuses in the external ministration of ecclesiastical affairs which have arisen from misunderstandings and misinterpretations of titles and preferments originally intended to enhance the respect due to the authoritative functions of the episcopate and the public worship of God.

In order to bring back the proper appreciation of these dignities and to limit at the same time their becoming the source of vain contentions and unwarranted claims of preferments which degrade rather than honor the offices of the Church, the Holy Father enters into some detail touching the insignia which distinguish prelates of honor and by which their privileges are indicated and defined. The aforesaid Pontifical document sets forth the following leading points :

The honorary titles which come, broadly speaking, under the designation *Monsignori* are of four classes, namely, (1) Protonotaries *Participantes* ; (2) Protonotaries *Supranumerarii* ; (3) Protonotaries *Ad instar* ; (4) Protonotaries *Honorarii*.

I. The first class, the number of whose members is limited to seven, form a sort of College resident at Rome and exercising certain fixed offices, as quasi judges in academic and other matters pertaining to ecclesiastical preferment.

Their dress is that of regular prelates,—that is, violet-colored socks, collar, and cassock with fastened trail ; a silk belt with double pendant on the left side, a mantelet over the rochet. The biretta is black with a red tuft, the hat also black with silk band of red ; of the same color (red) are also the trimmings and buttons of the cassock, and mantelet.

They have a second dress, usually worn at ecclesiastical conferences and solemn audiences, which is called plain (*piano*). This consists of violet socks and collar, a black cassock with red trimmings, a violet belt and a light cloak of violet without trimming of other color. The hat, black, is sometimes ornamented with twelve little tufts attached to ribbons hanging down,—six on each side, and of red color.

They have the privilege of wearing a ring (*annulum gemmatum*) at Mass and all other times. They may celebrate Pontifical Mass with mitre, outside Rome, provided they have the express consent of the Ordinary of the diocese. In these Pontifical functions they are *not* at liberty to use the throne or crozier and cappa ; nor may they use the seven candles usual at celebration of Mass by the Ordinary ; nor several deacons of honor. They use simply the low seat of the bishop (*faldistorium*), where they may vest. They do *not* say “Pax vobis,” but “Dominus

vobiscum"; nor do they impart the triple blessing, nor say the "Sit nomen Domini" and "Adjutorium," but chant only the customary "Benedicat vos," as in ordinary Mass.

In going to celebrate Pontifical Mass they may wear a pectoral cross (over the mantelet); at other times they wear no pectoral cross; nor do they bless the congregation when they enter the church, as bishops do. The pectoral cross worn on these occasions is of gold, having a single gem, and hangs from the neck on a silk cord, with a little tuft at the neck, cord and tuft being of red silk and gold thread.

The mitre is of gold cloth (without gems) or of silk, as the rubrics prescribe for alternate use. If they use a cap under the mitre, the cap is to be black. In celebrating Pontifical Mass they vest at the altar, assisted by a cleric in sacred orders and two acolytes. The use of the Canon, laver, *bugia*, etc., is permitted them not only at pontifical but also at high Mass (*missa cantata*) generally.

These officials, under certain restrictions, enjoy the title of Protonotaries *Ad instar* even after they have ceased to act in their regular capacity of *Participantes*.

II. The second class of Protonotaries are the *Supranumerarii*. Their dress is the same as that of the *Participantes*. When they assist in one of the Pontifical chapels, they wear a violet cape trimmed with red (for summer) or ermine (for winter). They enjoy the privilege of saying Mass in a private oratory (subject to episcopal visitation) or of allowing another priest to celebrate for them. They take part in the preparatory processes of Beatification and Canonization, if called; act as synodal judges and Apostolic Commissaries, etc.; but for this they require in addition the academic degree of doctor of theology or of canon law.

In regard to the right of pontificating at solemn Mass they have the same privileges as the *Participantes*, except that they must put on the pontifical vestments in the sacristy; the other vestments for Mass proper are put on at the altar (*faldistorium*). In presence of the Ordinary, or of a higher dignitary than the Ordinary, they are not to use the Canon at Mass, nor the precious mitre, and they always stand without the mitre whilst the Ordinary vests, etc., for Mass. At solemn Vespers they may wear the mitre, pectoral cross, and ring. They may use the simple

mitre at requiem Masses when they give the Absolution, provided the Ordinary expressly commissions them to sing the Mass; but they are never permitted to give the Absolution when another priest celebrates the Mass. This right is exclusively reserved to the Ordinary. When they celebrate Mass on special feast days (even a low Mass), they may vest at the altar (except taking the pectoral cross and ring). They are always at liberty to use the *bugia* or hand-light, at any Mass.

These privileges are permitted only within the diocese of the Protonotary *Supranumerarius*. Outside his own diocese he acts as Protonotary *Ad instar*, unless, by special sanction of the Ordinary of the place, he pontificates as in his own diocese. But he may always use the *bugia* or hand-light at Mass. In the case of cathedral canons particular ceremonies are assigned according to the local rights of the canons. For these information must be sought in the Chapter books.

It is not permitted to bury Protonotaries *Supranumerarii* with mitre.

III. Protonotaries *Ad instar* are *ipso jure* prelates of the Pontifical Household (which is not the case with Canon Protonotaries of a cathedral church). They are subject, of course, to the Ordinary of the diocese in all other respects, *ad juris tramitem*.

Their dress is the same as that of the Protonotaries *Supranumerarii*. They may pontificate at Mass with the consent of the Ordinary, with the following restrictions: They neither use the *faldistorium* nor the *gremiale* of the bishop. They use silk socks, and sandals with yellow binding, silk gloves, and mitre (without ornament), the flaps fringed with red.

Outside the cathedral church they are privileged to have an assistant priest vested in cope, unless the Ordinary or a higher dignitary is present. They may wear a pectoral cross (in pontificating) of simple gold, without gems, attached to a violet silk cord. They remain at the altar for the chanting of the prayer, etc., of the Mass, and conform in all else to the ordinary mode of a *missa cantata*. They may use the insignia for Pontifical Mass, also at Vespers, by special permission of the Ordinary, for solemn feasts, or processions, or at one of the five Absolutions in solemn exequies as indicated in the Roman Pontifical.

When they assist at solemn Pontifical Mass of another bishop, they may use the mitre, but remain with head uncovered while directly assisting him in any ceremony.

They are buried without the mitre, nor is the same placed on their coffins.

IV. Protonotaries *Honorarii* are appointed by the Holy See only after the Ordinary of the diocese has testified to the following facts: (1) that the proposed member belongs to an honorable family; (2) that he is at least twenty-five years old; (3) that he is a cleric and celibate; (4) that he has the title of doctor of theology, or of canon law or of Sacred Scripture; (5) that he is of good conduct and repute; (6) has done some uncommon services for the good of the Church; (7) that he is likely to do honor to the proposed dignity.

Vicars General have the title and privileges of this class of Protonotaries by right during the whole tenure of their office as Vicars.

Their dress is black cassock (with unfolded train); silk belt with double pendant on the left, *rochet*, mantelet, and biretta, all black. They do not genuflect, but only bow to the bishop or the cross; and are incensed *duplici ductu*.

They say Mass as ordinarily, but have the right to use the *bugia* or hand-light.

The document adds some points regarding other prelates of the *Roman Curia*. These are distinguished by a violet tuft on their biretta, and a violet band round their hat. They too use the *bugia* at Mass.

COMMEMORATIO SS. SACRAMENTI EXPOSITI.

Qu. Will you kindly let your readers know: (1) when the *Oratio SS. Sacramenti Expositi* is to be recited or omitted; (2) what is its place among the *orationes votivae*; (3) in what manner it is to be recited?

Resp. I. During the Forty Hours' Devotion: (a) The commemoration of the M. Bl. Sacrament is to be made at every High Mass celebrated at the altar of Exposition.

(b) It is *not* to be made in a low Mass celebrated at any altar, even at that of Exposition, or in a High Mass celebrated at any

altar other than the altar of Exposition on feasts *dupl. 1^{ae} or 2^{ae} classis*, on Palm Sunday, and on the vigils of Christmas and Pentecost.

(c) These days excepted, it must be made in every Mass, High or Low, celebrated at any altar of the church.¹

II. At all other public Expositions:

(a) It is to be made in every High Mass celebrated at the altar of Exposition.

(b) It is not to be made in a low Mass, celebrated at any altar, even at the altar of Exposition, or in a High Mass, celebrated at any altar other than the altar of Exposition on feasts *dupl. 1^{ae} or 2^{ae} classis*, on Palm Sunday, on the vigils of Christmas and Pentecost, and at a solemn votive Mass *pro re gravi* (S. R. C., Aug. 7, 1880, n. 3517).

(c) These cases excepted, it *may* be made in every low Mass celebrated at any altar of the church, and in High Mass celebrated at any altar other than the altar of Exposition.²

3. It is never made on account of the *private* Exposition of the Blessed Sacrament.

In answer to the *second* question: The Commemoration of the Blessed Sacrament must be made after all the commemorations prescribed by the rubrics. It may not take the place of the common commemoration, which is marked *ad libitum* (S. R. C., February 16, 1737, n. 2327 ad I). It is to be made before all the orations *late dictae*, even if they be of a higher dignity, *e.g.*, if the *imperata* be *de Spiritu Sancto*, that of the Blessed Sacrament on these occasions must precede it.

In answer to the *third* question:—

I. *Regularly* the commemoration of the Blessed Sacrament is made under the second conclusion. Hence, (a) on a double feast, which has only one proper oration, the commemoration will come under the second *Oremus*; (b) on a double feast, which has

¹ If the Exposition of the Forty Hours' Devotion takes place in the basement of the church, the commemoration of the Blessed Sacrament *may* be made *servatis rubricis*, at the Masses celebrated in the church above the basement (S. R. C., February 27, 1847, n. 2943 ad II).

² The commemoration of the Blessed Sacrament is omitted *ratione identitatis mysterii* on the feasts of the Passion, Holy Cross, Most Holy Redeemer, Most Sacred Heart, and Most Precious Blood (S. R. C., July 3, 1896, n. 3924 ad IV).

more than one oration, it will come immediately after the special commemoration under the second *Oremus*; (c) on a semi-double feast, it will come immediately after the commemoration prescribed by the rubrics, *i. e.*, in the *fourth* place, to which the *imperata*, if any be prescribed, may be added; (d) in a Mass of the simple rite, it will again come immediately after the commemoration prescribed by the rubrics, *i. e.*, in the *fourth* place. If there be an *imperata*, the *imperata* will occupy the *fifth* place, and after it the celebrant *may* add two votive orations *ad libitum*, to bring the number, which in this case must be uneven, up to seven.

2. It was said above that *regularly* this commemoration should come under the second *Oremus*. There are, however, some exceptions:— (a) on feasts dupl. *1^{ae}* or *2^{ae}* *classis*, on Palm Sunday, on the vigils of Christmas and Pentecost, and in solemn votive Masses *pro re gravi* in a High Mass celebrated at the altar of Exposition, the commemoration of the Blessed Sacrament is added to the substantial oration of the Mass *sub unica conclusione*.

But if on feasts dupl. *1^{ae}* or *2^{ae}* *classis* a special commemoration is to be made, the commemoration of the Blessed Sacrament is added to the special commemoration under the second *Oremus*, *e. g.*, if the feast of SS. Peter and Paul (dupl. *1^{ae}* *classis*) falls on a Sunday, and the High Mass is celebrated *Coram Sanctissimo*, the order of the orations will be—(a) *Oremus*—oration of SS. Peter and Paul—conclusion; (β) *Oremus*—oration of the Sunday, followed immediately by the commemoration of the Blessed Sacrament—second conclusion.

(b) At Forty Hours' Devotion it frequently happens that the solemn votive Mass of the Blessed Sacrament at the Exposition and Reposition cannot be celebrated because the day is privileged, or the feast celebrated on that day is a dupl. *1^{ae}* or *2^{ae}* *classis*. In this case, the commemoration of the Blessed Sacrament is *invariably* added to the substantial oration of the Mass, which is celebrated under one conclusion: If the commemoration of a Sunday is to be made on such a day, it is done *sub distincta conclusione*.

GENUFLECTION AT PRIVATE EXPOSITION OF THE BLESSED SACRAMENT.

Qu. When there is *private* Exposition of the Blessed Sacrament, must a priest make a double genuflection when passing the altar of Exposition ?

Resp. Yes. *Debent omnes genuflectiones observari quae alias observantur coram SSmo. Sacramento publice exposito, et non velato* (S. R. C., Dec. 22, 1753, n. 2427 ad X).

THE MASS ORDO OF THE CONVENT CHAPLAIN.

Qu. A secular priest is chaplain for a community of Franciscan Sisters who say the Little Office of the Blessed Virgin daily, but say the regular Divine Office only on certain feast days, and have of late suspended it entirely (though perhaps only temporarily) for want of a sufficient number of Sisters. Their chaplains have hitherto followed the Franciscan *ordo* in saying Mass in their chapel, and the Sisters desire the custom continued ; but, as they do not say the regular Divine Office every day, should not the chaplain follow the *ordo* of the diocese ? Given the above circumstances, is the chaplain (1) allowed to follow the Franciscan *ordo* ? (2) is he obliged to follow it ?

Resp. Unless the Sisters (presumably Tertiaries) have a special Rescript of the S. Congregation, authorizing them to retain the Calendar of the Primary Order of Friars Minor for their chapel, the Mass must be said according to the diocesan calendar. If their chapel is moreover open to strangers (a public oratory), the Rescript would have to be recognized by the Ordinary of the diocese. This conclusion we deduce from the fact that such concessions have been made as exceptional. (Cf. *Act. Minorit.*, XVII, p. 123, April 1, 1898, *apud* Wapelhorst.)

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

A BOSTON interviewer proposed three questions to Professor Harnack on the occasion of his visit to America. (1) What aim have you in your historical studies? (2) Is there an historical kernel in the Gospels, and were the Gospels the product of Greek thought? (3) What do you think of the Abbé Loisy? The professor answered the questions, but not to his own satisfaction. So when he had reached Yale University, and the students called for a speech, he answered the questions more deliberately. The result may be seen in the last number of the *Yale Divinity Quarterly*.

1. What aim have you in your historical studies?—Professor Harnack believes that the historian has no business to have an aim. His sole business is to ask questions, and if the inquiry is successful, he must publish the results whether they agree with his own wishes or not. Harnack probably knows that not everybody will agree with him. Messrs. Rivington have begun the publication of a Church History in eight volumes; the series is to be ruled by the purpose to demonstrate the divine origin and the continuous unity of the Church. The Rev. W. H. Hutton has undertaken its editorship, and the Rev. Leighton Pullan, Fellow of St. John's College, Oxford, has brought out the volume that is second in order, carrying the period from 98 to 461 A. D. What difference does it make to the reader whether Mr. Pullan writes with a purpose or not, provided he gives the whole truth and nothing but the truth? It is true that some historians find this to be a bitter pill to swallow. The reader remembers that David F. Strauss had a special purpose in his historical studies. And it was this purpose that made him change the supernatural character of Christianity into mythology, though it was a mythology with a deep philosophical meaning.

But why slay the slain? Because the slain have revived in two formidable representatives, Prof. D. H. Gunkel, of Berlin, and

Prof. W. Bousset, of Göttingen. Their organ is entitled *Forschungen zur Religion und Literatur des Alten und Neuen Testaments*. The fascicle or rather the volume of the series published first in time is really second in order. Its author is W. Heitmüller, its title *Im Namen Jesu*. The contents showed such a preponderance of questions belonging to the field of Comparative Religion that one had every reason to fear for the treatment of revealed religion by writers so deeply imbued with the principles of rationalism. This fear is more than justified by Professor Gunkel's own contribution to the series, entitled *Zum religionsgeschichtlichen Verständnis des Neuen Testaments*.¹ Positive divine revelation is not merely ignored in Sacred Scripture; it is openly denied. It cannot be expected that writers of this school should be the genuine channels of historical truth, in spite of their pronounced purpose in writing. Dr. Jos. Sickenberger, of Munich, has contributed a clear analysis of their tendency to the *Biblische Zeitschrift*.²

R. Beth has given us a study on the essence of Christianity and modern thought.³ The writer shows the insufficiency of Troeltsch's method. This latter scholar endeavors to determine the essence of Christianity without regard to its supernatural character.—Fr. Fontaine, too, is convinced that the supernatural character of religious facts and convictions cannot be disregarded in the interest of purely historical considerations.⁴ M. Dubois is of opinion that one may really abstract from the supernatural character of facts and convictions, and still write a satisfactory history of Biblical Religion.⁵ The difference between Fontaine and Dubois is one of method, not of substance.—What has been said is sufficient to prove the practical difficulty of the first question proposed to Professor Harnack by his Boston interviewer. If Harnack said that he aimed at establishing the Faith, he would be called an apologist; at the same time, he could neither truthfully nor prudently say that his aim was to destroy the Faith.

¹ Göttingen: Vandenhoeck & Ruprecht.

² 1904; 56-66.

³ Das Wesen des Christentums und die moderne Denkweise; Leipzig, 1904, Deichert; iv—135.

⁴ La Théologie biblique ou l'Histoire de la Religion biblique; *Science catholique*, May, 1904; *Revue du Clergé français*, xxxviii, 541-550.

⁵ *Ibid.*, pp. 660 f.; xxxix, 109 f.; 209-212.

2. Is there an historical kernel in the Gospels, and were the Gospels the product of Greek thought?—Here we have a double question. The first part is the question of an unbeliever, and of a most ignorant and stupid unbeliever at that. "When I heard the question," says Harnack, "I first felt indignant and ashamed; and then I asked myself, What can I do to make such a question impossible ten years hence?" The second part of the question implies hardly any greater erudition than does the first. The interviewer wants to know whether the Gospels are the product of the Greek mind, of Greek mythology and philosophy, or originated in Palestine. Harnack expressed his firm conviction that the Synoptic Gospels are almost entirely a product of the Jewish Palestinian mind.

(a) *The Historical Kernel in the Gospels.*—S. L. Bowman has recently published a work in defence of the historical character of the New Testament.⁶ He appeals to the testimony of the worst enemies of Christianity who lived in the first three centuries of our era, to the contemporary Christian writers of fame who lived in different countries and different surroundings, to the recently discovered evidences consisting of ancient documents, monuments, inscriptions, coins, and relics of Christian art.—M. Meinertz gave a lecture in the *Aula* of the Strassburg University on the occasion of the first theological degrees conferred by the institution. He examined the method and results of Gunkel's historical studies, and found the latter wanting on account of their anti-supernatural bias.⁷—P. Feine has written a work in which he emphasizes the difference between Christianity and the various religions among which it originated. It is true that Christianity could originate only in the soil of the Jewish religion; at the same time, the Jewish idea of the Messiah is only a very inadequate expression of what Jesus really was. St. Paul and St. John could have derived their picture of Christ only from the historical Jesus who died and rose again.⁸ Gunkel's method and results have also

⁶ *Historical Evidence of the New Testament*; Cincinnati, 1904, Jennings & Pye; 2—372.

⁷ *Strassburger Diocösenblatt*, 1904, 137-148; also, Strassburg, 1904, Le Roux.

⁸ *Das Christentum Jesu und das Christentum der Apostel in ihrer Abgrenzung gegen die Religionsgeschichte*; *Christentum und Zeitgeist*; Hefte zu "Glauben und Wissen"; Heft i, Stuttgart, 1904, Kielmann; iii—62.

been impugned by v. Schwartz who confines his study, however, to the Easter message.⁹—The historical character of the New Testament is supposed in W. Th. Lynn's little work entitled "New Testament Chronology."¹⁰ The principal events recorded in the New Testament are arranged under their probable respective dates.—R. Steck¹¹ and B. Harms,¹² too, have contributed studies confirming the historical character of the New Testament writings. The former impugns Kalthoff's *Christusproblem*; the latter writes against Wernle's *Anfänge unserer Religion*. Both studies are brief and to the point.

(b) Were the Gospels the Product of Greek Thought?—E. Sachsse has written on the *Logoslehre bei Philo und bei Johannes*.¹³ It may be that St. John was acquainted with the Alexandrian idea of the *Logos*, and that he applied this expression to the pre-existing person of Christ in order to explain the mystery of the Incarnation to the pagans. But Greek philosophy had no influence on the picture of Jesus as portrayed in the Gospel. Christ's own words and the experience of the Evangelists are the only sources of this portion of the Gospel.—Niebergall describes the origin, development, history, and decline of the Mithra religion. He finds in it the character of a divine revelation, and follows on the whole Cumont's *Forschungen*.¹⁴—Van den Bergh van Eysinga believes that he has discovered vestiges of Buddhist influence in the Gospels.¹⁵ But the writer has been answered by H. Oldenberg.¹⁶ The latter maintains that there is no proof and hardly any probability for the opinion that our canonical Gospels were influenced by India.—P. Fiebig believes that Christ's similitudes

⁹ Die Osterbotschaft in religionsgeschichtlicher Beleuchtung; Studierstube ii, 595–600.

¹⁰ London, 1904, Bagster; 37.

¹¹ Die Entstehung des Christentums; *Protestantische Monatshefte*, viii, 288–296.

¹² Falsche und wahre Grundlinien über die Entstehung des Christentums; Gütersloh, 1905, Bertelsmann; 48.

¹³ *Neue kirchliche Zeitschrift*, xv, 747–767.

¹⁴ Mithra und Christus; *Christliche Welt*, 1904, 750–756.

¹⁵ Indische Einflüsse auf evangelische Erzählungen. Mit einem Nachwort von E. Kuhn; *Forschungen zur Religion und Literatur des Alten und Neuen Testaments*, 4; Göttingen, 1904, Vandenhoeck, vi—104.

¹⁶ *Theologische Literaturzeitung*, xxx, 65–69.

are original as to their contents, but not as to their form.¹⁷ Their form resembles that of similar literary expressions found in the *Mechilta*, though it is superior to them. J. G. Tasker reviews this theory in the *Expository Times*,¹⁸ in an article entitled "The Talmud and Theology."—T. Whittaker is one of the most radical opponents of Christianity. In his work entitled "Origins of Christianity,"¹⁹ he pretends to give only an outline of van Manen's analysis of Pauline literature. But, according to the *Hibbert Journal*,²⁰ he bases Christianity on a formation of legends and myths. Before the fall of Jerusalem he admits the existence of an only undefined religious worship and of an indefinite Messianic hope. Only after 70 A. D., were the life and character of Jesus invented on the occasion of the rise of a new religious sect. The development of this myth reaches up to 100 A. D. After this date begins our New Testament literature.—A. Danzinger too has written about "Jewish Forerunners of Christianity."²¹—Here we may also mention E. Nestle's note on the Aramaic name of the proselytes.²² J. Elbogen's study concerning the Pharisaic concepts of God and man,²³ Laffay's thesis on the Sadducees,²⁴ Hilgenfeld's article on the Essenes,²⁵ and Billerbeck's treatise on the synagogal idea of a preëxistent Messias.²⁶—The question whether our New Testament books were influenced by profane literature must be kept apart from a question considered by A. Seeberg. His work is entitled indeed "The Gospel of Christ,"²⁷ but he en-

¹⁷ Altjüdische Gleichnisse und die Gleichnisse Jesu; Tübingen, 1904, Mohr, vii—167.

¹⁸ xv, 187-189.

¹⁹ London, 1904, Watts, 232.

²⁰ iii, 207.

²¹ London, 1904, Murray, pp. 341.

²² Zur Aramäischen Bezeichnung der Proselyten; *Zeitschrift für neutestamentliche Wissenschaft*, v, 263 f.

²³ Die Religionsanschauungen der Pharisäer mit besonderer Berücksichtigung der Begriffe Gott und Mensch; Berlin, 1904, Poppelauer, vii—88.

²⁴ Lyons, 1904, Vitte, pp. 95.

²⁵ Die Essäer ein Volksstamm; *Zeitschrift f. wissenschaftliche Theologie*, xlv, 294-315.

²⁶ Hat die alte Synagoge einen präexistenten Messias gekannt? Nathanael, xix, 4, 5.

²⁷ Leipzig, 1905, Deichert, iv—139.

deavors in it to find the oldest formula of the Christian confession of faith. The analogy of the Jewish baptism of proselytes impels the writer to assume among Christians too a formula of faith besides the norm of morality contained in the "Two Ways." The contents of this formula he believes to have extended to the Death and the Resurrection of Jesus and to other facts connected with our Redemption. Had not Christ Himself pointed them out as constituting the Gospel which must be preached to all nations?—Thus far we have indicated some of the recent literature bearing on the second question proposed to Professor Harnack by his Boston interviewer.

3. What do you think of the Abbé Loisy?—This question is not as dead an issue as some of our readers may at first imagine. The literature connected with Loisy's case has grown to be very considerable. We shall here enumerate only some of the principal works or articles on the subject. G. Bonaccorsi accurately compares the views of Harnack with those of Loisy.²⁸ He equally rejects Harnack's rationalism and Loisy's subjectivism. He impugns, *e. g.*, Harnack's restriction of the kingdom of God to the interior condition of the soul, and Loisy's purely eschatological view of the same subject.—Fr. E. Polidori compares in a series of articles the Christianity of the Gospel with that of Loisy.²⁹ The writer maintains, *e. g.*, that Jesus claims at least six times in the Synoptic Gospels to be the natural Son of God, and that only a perverse will can deny this.—P. Gardner in an article entitled "M. Alfred Loisy's Type of Catholicism"³⁰ expresses the opinion that "with all his clearness of thought and sincerity, M. Loisy is in some respects a visionary." He is a fair exponent of the English Protestant attitude toward Loisy's position.—Fr. v. Hügel has published a study on the Loisy question which is according to Holtzmann³¹ a *via media* between Loisy and the philosopher Blondel.³² The Fourth Gospel gives the picture of Christ into which

²⁸ Harnack e Loisy o le resenti polemiche intorno all'essenza del cristianesimo ; Florence 1904, Libreria ed. Fiorentina.

²⁹ *Civiltà Cattolica*, LV, iii, 129-140 ; 405-419 ; iv, 17-29 ; 160-181 ; 402-413 ; etc.

³⁰ *The Hibbert Journal*, iii, 126-138.

³¹ *Protestantische Monatshefte*, ix, 8.

³² Du Christ éternel et de nos christologies successives : La Chapelle, Montligeon.

the historical Jesus has developed in the consciousness of the Church. Thus we have two states of one and the same person.—An article in the *Contemporary Review*,³³ signed *Voces Catholicae* and entitled "Professor Loisy and the Teaching Church," considers it quite possible that a successor of Pius X, after about fifty or a hundred years, should raise Loisy to the rank of a Doctor of the Church.—A contributor to the *Hibbert Journal*,³⁴ who signs himself *Romanus*, regards Loisy as the only contemporary writer who defends the Catholic position scientifically from an historical and a rational point of view.—H. C. Corrance has written an article for the *Hibbert Journal*,³⁵ entitled "Progressive Catholicism and High Church Absolutism." He admits that Loisy's view of the origin of the Church is quite different from the traditional one; at the same time, he believes that Loisy's development theory renders possible the full acceptance of historical and Biblical criticism without any surrender of the Church's faith.—Six essays entitled *Lettres Romaines*³⁶ defend Loisy's ideas. Jesus may be the founder of the Church and still have made a mistake as to the time of the second coming. Christian dogma is unchangeable *a priori*, not *a posteriori*.—L. Coquelin finds in the case of Loisy a laudable sign of a reawakening among Catholics of Biblical exegesis according to historical methods.³⁷—P. Sabatier is of opinion that Loisy's works will effect a total transformation even in the field of Protestantism.³⁸—G. Frémont has written in *La Femme Contemporaine*³⁹ with a view of explaining the difference between the Gospel of St. John and the Synoptic Gospels. He tells us that what is peculiar to St. John could not be written at the time of the earlier Evangelists. It would have endangered Mosaic monotheism.—M. J. Lagrange has published an open letter addressed to P. Batiffol.⁴⁰ The eminent writer does not wish to endorse all that Loisy's critics have said against him, but he in-

³³ lxxxv, 224-244.

³⁴ ii, 386-390.

³⁵ ii, 217-234.

³⁶ *Annales de philos. chret.*, 3 sér., iii, 349-359; 473-488; 601-620.

³⁷ *Rev. Univ.*, March 15, 1904.

³⁸ *Rev. chrét.*, January 1.

³⁹ January, 1904.

⁴⁰ *Bull. de litt. eccl.*, 1904, 3-25.

sists that the Gospel narratives have been taken from the living tradition of the Church.—In his turn P. Batiffol addresses an open letter to L. Janssens, in which he shows that Jesus identified His disciples neither with the Kingdom nor with Israel.⁴¹ He viewed them as a flock of which He himself was the shepherd, and which was to be fed later on by the Apostles with Peter at their head. This flock Jesus called the Church. Thus Loisy's views of the Kingdom and the Church are shown to be false.—The open letter method appears to have become infectious. E. Portalié too addressed an open letter to v. Hummelauer⁴² in which he attacks Loisy's views of dogmatic development.—J. Bricout in his turn criticises Loisy's critics.⁴³ He objects especially to a classification of Loisy with A. Sabatier. Another review of the anti-Loisy literature has been published by T. M. Pègues in the *Revue Thomiste*.⁴⁴—Among other writers against Loisy may be named Merklen,⁴⁵ Knabenbauer,⁴⁶ Esser,⁴⁷ Emonet,⁴⁸ Leduc,⁴⁹ Fontaine,⁵⁰ and Monchamp.⁵¹

But thus far we have not given Professor Harnack's answer to the question of his Boston interviewer, "What do you think of the Abbé Loisy?" The Professor answered that the Abbé is both a very devoted Catholic and a very advanced critic. He is a more thoroughgoing Catholic than the Pope or the Jesuits, and a more advanced critic than most Protestants. And how does he combine the two? He does not combine them; he keeps them apart. This is the peculiarity of Loisy's position, and its impossibility.

Loisy is not the only one who endeavors to separate the Christ of history from the Christ of the Church. In September, 1903, Professor Pfeleiderer delivered a lecture before the International Theological Congress at Amsterdam, on the "Early Christian

⁴¹ *Ibid.*, 27-61.

⁴² *Ibid.*, 62-143.

⁴³ *Rev. du clergé franç.*, xxxvii, 449-481; xxxviii, 244-272.

⁴⁴ 1904, March-April.

⁴⁵ *Rev. August.*, iii année, iv, 5-51.

⁴⁶ *Stimmen*, lxvi, 145-165.

⁴⁷ *Beil. z. Germania*, 1904, 57-60; 65-69.

⁴⁸ *Études*, xcvi, 737-758; xcix, 25.

⁴⁹ *Rev. du clergé franç.*, xxxvii, 303-305.

⁵⁰ *Ibid.*, 333; xxxviii, 541-549; *La Vérité française*, January 10, February 22.

⁵¹ *Nouv. Rev. théol.*, 1903, 579-599; 1904, 5-12; 62-70, etc.

Conception of Christ." The lecture has since then been expanded into a book,⁵² and the division of our concrete Christ is now complete. The Professor believes that it is not as yet possible to write the life of the Jesus of history. The Christ of the Church is dealt with more easily. He has grown out of the myths and legends that are the common property of all the world's different religions, of Judaism, Hellenism, Mithraism, Zoroastrianism, Buddhism, and the Græco-Egyptian religion. In the development three stages may be noted: (1) The stage of the Man-God, or the apotheosis of a man; it consists in the adoption of Jesus as the Son of God. (2) The stage of the God-Man, or the incarnation of a God; St. Paul regards Jesus as the Son of God, not by virtue of adoption, but of the incarnation of a personality preëxisting in heaven. (3) The combination of the first and second stages; Jesus is conceived by the Holy Ghost, born of the Virgin Mary, and thus attains to the full stature of the Godhead.

We do not wish to say that there are many recent writers who separate thus clearly the Christ of history from the Christ of the Church. At the same time, it must be confessed that several critics of note hesitate to identify the historical with the ecclesiastical Christ. W. H. Walker⁵³ believes that the Christ of the Synoptists is merely united with God, the Christ of St. Paul demands a preëxistence, the Christ of the Epistle to the Hebrews is a mediator between God and man, the Christ of St. John is God.—W. Bousset too insists on explaining the Christian religion as the result of a religious development such as may be found in the field of Comparative Religion.⁵⁴ Writers like Nösgen⁵⁵ show that the essence of the religious and the peculiarities of the Christian Faith are so many valid arguments against the theory which sees in the New Testament nothing but the outcome of development. But we are afraid that the Comparative Religion fad must run its course, before solid arguments against its validity can find a hearing.

⁵² London: Williams & Norgate.

⁵³ *The American Journal of Theology*, viii, 452-469.

⁵⁴ *Theol. Rundschau*, vii, 265-277; 311-318; 353-365.

⁵⁵ *Neue kirchliche Zeitschrift*, xv, 974-987.

Criticisms and Notes.

THEOLOGIA MORALIS FUNDAMENTALIS (Tomus Secundus Synopsis Theologiae Moralis et Pastoralis) ad mentem S. Thomae et S. Alphonsi, hodiernis moribus accommodata. Auctore Ad. Tanquerey, Desclée, Lefebvre et Soc. Tornaci (Belg.), Insulis (Lille), Parisiis. 1905. Pp. 339.

A few months ago we commended Father Tanquerey's volume on the subject of Justice as a decided advance in the making of modern theological manuals for the use especially of our seminarists. A previous volume, issued in 1902, but to be placed last in the order of topics as arranged by our author, had dealt with the Sacraments of Penance, Matrimony, Orders. We have now that part which treats of the Last End, Human Acts, Laws, Conscience, Sin and Virtue. One more instalment is needed to complete the work; this is promised for the autumn and will contain the Precepts of the Decalogue not explained in the chapters on Justice and the Precepts of the Church.

The author has faithfully labored to do what his title-page promises, namely, to adapt the principles taught by St. Thomas and St. Alphonsus to our present conditions. In the first part he discusses the basis of morality, the ultimate and permanent rule of moral activity as taught by the ordinary and special revelation of human consciousness, experience, and Christian law; and he contrasts these laws and their effects with the claimed results of utilitarianism, particularly in that form which is known as evolutionism, as well as the kindred ethical vagaries of Kant and the modern stoics or so-called "independent ethical" culturists. Having given the student a demonstrated rational foundation by setting forth the purpose and quality of life, the author examines the means which man has at his disposal for the attainment of this purpose. And here he does not confine himself simply to an exposition of the "classical loci" to which St. Thomas and others who follow him have traced the various causes that affect human liberty, such as error and ignorance, violence, habits, and passions. Father Tanquerey enters into the somewhat newer questions of heredity, of temperament as influenced and character as developed by education; he examines what modern psychologists have termed the diseases of the will, the nerve-troubles influencing the

judgment no less than the will, and the mechanical forces that operate through hypnotic and other suggestive mediums. This is indeed an important phase of moral discipline, and the graduate in ethics and special theology which trenches on the domain of free will operations, cannot, to-day, afford to ignore certain indications furnished by studies of neuropathy, hypnotism, and kindred experimental sciences.

Closely connected with the question of morality in human acts is the discussion *De Conscientia*. Here too our author shows his independent and practical judgment. Speaking of the training of the conscience, and the principles directing it which are derived from experience, Father Tanquerey is led into a comparison of the different systems of *Probabilism* advocated by separate schools in theology. From the confusion which the controversies create as a rule in the mind of the student, especially one who is not *a priori* addicted to swear by his *magister*, our author saves one very concrete and clearly to be approved maxim. Whatever system, he says, you may adopt, remember that *a probable opinion is not the highest standard to be habitually followed by the good and sincere Christian; for a probable opinion only indicates the minimum which may be allowed to a penitent who is not disposed to do more.*

A further point on which our author appears to turn the searchlight with a more or less practical result, is the *Biblical* and *Patristic* concept of sin. Catholic moralists and, as a result, confessors and directors of consciences, have by a gradual process of assimilation of judgment upon prescribed lines, been led to estimate sin by a fixed standard of weights and measures. The student of moral theology training himself for the task of confessor has thus come to look upon penitents much as a custom-house officer looks upon persons who present themselves with taxable or contraband goods. Something is indeed left to his discretion, but the bulk and quality of the object presented is classified and ticketed according to a permanent scale. "To eat more than six ounces at breakfast on a fast day is a mortal sin," says your casuist, and as if God had given him a balance for appraisement, the young confessor pronounces his judgments, forgetful that the motive of an action is that element which constitutes its malice, and that to pronounce death sentence upon a soul requires demonstration of the intent with malice to kill. It is this method of stencilling the dicta of moral theologians as practical rules of life, instead of making them merely precedents for estimating the probable intention and bent of the will in a given direction, which has brought

the art and science of casuistry into not unmerited disrepute. Scrupulosity would be less frequent in the world, if the practice of the confessional and the direction of consciences generally were conducted upon the common sense principles that guided the saintly Christian priests who lived before the days of Lugo, Sanchez, Laymann, and Sporer. Not as if these and the splendid theologians that followed them down to the time of St. Alphonsus and beyond, had labored in vain or were mistaken in applying the scholastic methods to the study of soul aberrations. Not at all. They did valuable work, necessary work, which still avails as a discipline for the proper guidance of consciences. But the matter which these learned students of human conduct brought together for illustration is not to be misapplied by way of legislation. It was meant to offer topics for the deduction of principles, and not for the formulating of precepts, save in a remote way; and this phase is practically neglected in the training of our students, as is evident from the narrow-lined discussions about mortal and venial sin which one hears occasionally from the pulpit, and reads in pamphlets and books intended to rouse the consciences of the lax.

Whilst Father Tanquerey recalls the vital distinction in these matters—although one wishes he might have done so even more emphatically—he insists upon the warfare against the sources of actual sin, that is, the eradication of vices by methods of right public living as well as individual teaching. He points out the destructive influences of alcoholism and drunkenness, and suggests the means at the command of the confessor and pastor of souls to counteract and diminish these influences.

Altogether the volume deals with topics that cannot be justly estimated in their practical importance by a brief review. We repeat our formerly expressed conviction that among recently issued textbooks of theology, those of Father Tanquerey touch the real issues with which our clergy have to deal. Some later writer may improve upon the exposition of the themes still largely encompassed by traditional practices and views which lack the recommendation of being at present applicable, and which, like the prerogatives of royalty, resting upon a legitimate origin and principle, have come to be in many cases merely the methods of “mint and cummins” and “handwashing” and “Sabbath prohibitions” which our Lord condemned, not because they were without a plea, but because they were made to supersede the obedience to the Law in truth and in spirit.

REGULAE VITAE SACERDOTALIS neo-presbyteris compendiose propositae. Auctore L. J. Mierts, S.Th.D., etc. Mechliniae: H. Dessain. Pp. 206. (Benziger Bros.)

There are *Rules of Life for a Priest* that may be admired, and there are Rules of Life that can be kept, especially if the "neo-presbyter" begins their practice, as P. Mierts directs, from his first entrance into missionary activity. In no case will the energy of a good resolution at the retreat for ordination or after the appointment to a responsible charge in the pastoral life, outlast the remembrance of the motives that prompted the fervor of a noble beginning. We need reminders, and reminders that call forth reflection. To induce reflection we have treasures of ecclesiastical and spiritual wisdom, whole libraries of excellent works like *Jesus Living in the Priest*, *The Ambassador of Christ*, *The Eternal Priesthood*, *The Young Priest*, *Directorium Sacerdotale*, and much else that is valuable for spiritual reading exclusively addressed to the priest. These books we buy as they are announced and recommended; we read them partly or entirely—once. Then we know what is in them, and saying "*haec olim meminisse juvabit*," we put them on the shelf, to take them down again when we go to Retreat, where perhaps the Father "who gives the Retreat" has the book read in the refectory or the chapel. Then for another year or more we wait to have the scalpel inserted, between the nerve bundles of our pastoral consciences, to be aroused to an actual sense of duty beyond that which is habitual, that is to say, habitually weak and apathetic.

What we need always is a little vest-pocket stimulant, to be taken like an occasional quinine pill, to counteract the effects of the miasmatic atmosphere in which we live and work; for the priest labors much in the regions of spiritual sewers and moral excavations; as a physician of the soul, he has to deal with sin and unconscious habits of vice and disorder which leave their taint upon the hand that feels the pulse, and create the foul air that enters with his breathing into his own system. He needs tablets to counteract the septic processes around and within him, tablets which he must carry about with him for constant use, to guard himself against contagion and to tone up his vital spirits.

Something of this sort does Dr. Mierts provide for the young cleric who enters upon his priestly duties. He himself is the rector of a seminary; he knows the elements that make and mar the ecclesiastical career; he knows the world; and he knows what is needed for the

mind and heart of him who sets out with the weapons of sacerdotal ordination to combat the secular spirit which draws souls to destruction. The little volume, all the more valuable because it is so small, contains a brief synopsis of the priest's duties toward God, his neighbor, and himself. They are not merely summarized trite reflections, but they are pointed with reference to actual circumstances, and suggest the ways in which a young priest may and should take part in the furtherance of social progress, in methods of unifying the works of the Church, of teaching, of sanctifying by practical coöperation. It is good Latin, and if it commands slow reading on that account, the thoughts will for the same reason sink probably more deeply into the mind. In any case, one who comes fresh from the seminary will find it a definite help in harmonizing his life with the pattern suggested to him in the liturgical functions and in the sacramental ministrations which appeal through the language of Mother Church to every dutiful priest.

GUIDE TO CATHOLIC CHURCH MUSIC. By John Singenberger. With an Introduction by the Most Rev. S. G. Messmer, D.D., Archbishop of Milwaukee. St. Francis, Wisc. 1905. Pp. 276.

REPERTORY OF CHURCH MUSIC. No. I. Prepared by the Rev. Henry Tappert (Covington). The Dolphin Press, Philadelphia. 1905. Pp. 64.

The Archdiocese of Milwaukee has been for years identified with the leadership among the American clergy in the work of raising the standard of ecclesiastical chant in our public worship. Its diocesan seminaries, one for clerics, the other for teachers, have trained and maintained not only a "schola cantorum," such as the Holy Father recommends for cathedral churches, but also have equipped and sent out men capable of training others in the art of liturgical chant, and filled with enthusiasm in defending its merits. Professor Singenberger has spent his life in the task of teaching and supervising; his ability and his devotion to the work are unquestioned; and long before the present agitation arose to make our Bishops and Pastors alert in seconding the movement of reform, did the editor of the *Cecilia* and the *Echo* strive to excite the proper interest and prepare the material for effecting the introduction of more sober and becoming methods in our liturgical service.

It is not for us here to inquire why so much generous activity did not meet with all-sided applause and coöperation. The fact remains

that beyond a limited attempt, for the most part among the German clergy, and the organists trained in the Normal School of St. Francis Seminary, very little interest was taken, proportionately to the scope of the work and the need of reform. This fact did not, however, lessen the zeal of the men who had combined to work out the various problems that confronted those who were disposed to have the liturgical services carried on in the prescribed manner of the typical editions.

One of the effects of the work was a catalogue or *Guide* in which were to be found the works recommended by the chant schools of Ratisbonne and other ecclesiastical centres where the Medicean editions of the liturgical texts had been adopted, under the approbation of Pius IX and Leo XIII. The present *Guide* was first issued fourteen years ago, and contains all the standard compositions which the Cæcilian Society had judged to come within the scope of true ecclesiastical music. It is needless to say that Professor Singenberger has not merely reprinted the first edition, but that it has been enlarged, amended, and made available for up-to-date use. Originally the late Bishop Marty, a Benedictine of the Swiss Province, and therefore an advocate of the ancient standard in musical as in other ecclesiastical arts, wrote a preface to the *Guide*. It is here reprinted and presents an exhaustive exposition of the requirements for the proper execution of the Gregorian and other chant suitable to the divine service. He recalls the canons of the Church and in particular the Decrees of the Plenary and Provincial Councils which enjoin upon us here in America the observance of practically the same rules as are emphatically insisted upon by the Holy Father. Archbishop Messmer, in his introduction, gives fresh point and new legislative force to the previous recommendations. He reviews the enactments of the Councils of Baltimore and applies to their obligatory interpretation the words of the Encyclical of Pius X. His concluding words are a well merited eulogy upon the author, whose untiring efforts were recognized by Leo XIII in the bestowal of the "Knighthood of St. Gregory." He adds: "The *Guide* will not please all, not only for the general reason that 'de gustibus non est disputandum,' but also because of the reasons mentioned in the beginning of the *Motu proprio*, 'in particular the many prejudices on this matter so lightly introduced and so tenaciously maintained even among pious and responsible persons.' This will be the case especially with priests and singers who, 'having itching ears' (I Tim. 4: 3), will not endure sound and genuine church music, but 'according to their own desires,'

not the laws of the Church, have heaped unto themselves stacks of so-called 'fashionable music' to draw the crowd. To all these we recommend for earnest and conscientious consideration the words of Pius X to Cardinal Respighi, exhorting him that, in bringing about this much needed reform of church music in Rome, he should 'neither grant indulgence nor concede delays. The difficulty is not diminished but rather augmented by postponement, and since the thing is to be done, let it be done immediately and resolutely . . . At first the novelty will produce a strange impression among individuals; here and there a leader or director of a choir may find himself somewhat unprepared, but gradually things will right themselves, and in the perfect harmony between the music with the liturgical rules and the nature of the psalmody all will discern a propriety and beauty which they had not realized before.' No fear that the people or the faithful flock will forsake its churches because their music is 'sober, grave and modest' as the rubrics say. Wherever breathes the spirit of the Church, there the faithful soul will rejoice to dwell."

The *Guide* is somewhat expensive, not more so, however, than is just; and in so important a matter where information should be as wide as possible, the relative cost is to be deemed very slight. These catalogues are of permanent use to priest and organist.

After what has been said of Professor Singenberger's *Guide* we need add but little concerning the *Repertory* of Church Music issued by the DOLPHIN PRESS and serving the same purpose. It is our object, however, not merely to supply a medium of direction for those who follow with more or less preference the publications approved of by the Society of St. Cæcilia. *No. I* of our catalogues presents indeed a choice collection from these same sources, though not exclusively.

Repertory No. II has a much larger scope and takes in all the music not only of the Solesmes Benedictine School, but of the Italian, French, as well as English and German composers who excel in polyphonic composition on lines in harmony with Catholic liturgy. We have made the price of these publications so low, whilst their form and style of typography is of such excellent quality, that every one interested in church music may avail himself of these sources of ready information.

NEO-CONFESSARIUS PRACTICE INSTRUCTUS a P. Joanne Reuter, S.J. Editio nova, emendata et aucta cura Augustini Lehmkuhl, S.J. Cum approbatione Rmi. Archiep. Friburg. et Super. Ordinis. Friburgi Brisgov. Sumptibus Herder. MOMV. St. Louis, Mo. Pp. 498.

P. Reuter wrote his book for young confessors about the time when St. Alphonsus was preparing the Latin edition of his *Praxis Confessarii*. Although a hundred and fifty years have passed since the publication of the two volumes, they are still used in our seminaries, and Reuter's *Neo-Confessarius* has until recently been considered an indispensable text-book for the guidance of religious priests who are detailed to give missions, especially in populous districts where the knowledge of the confessor must anticipate and supply much that is wanting in the disposition of the average penitent. It may be assumed that whilst the principles upon which the direction of souls through the Sacrament of Penance rests, do not vary, there are aspects and circumstances in the life of the penitent which require a varying application according to the altered habits and views prevalent in communities, inasmuch as they indicate different standards of public morality.

To meet the needs arising from such changes, Father Lehmkuhl, the veteran moralist whose indefatigable devotion to the cause of theological discipline has proved a blessing for many years past to countless students and directors of consciences, has made a complete revision of P. Reuter's *Neo-Confessarius*. The editor has, apart from slight textual improvements, eliminated some of the author's opinions which rested upon a conception of facts disproved within the last century by experimental science, or made useless under new economic conditions. He has above all added the approved views of modern theologians upon subjects which are a development of more recent civilization or social and civil evolution. Thus the work has been brought up to present needs in every respect. The altered and added parts are clearly indicated and thus serve as a signal to the student regarding the topics which require his special attention as compared with those which a long traditional practice has sanctioned.

But it must be clearly understood that a book of this kind is not a collection of cases of conscience which would furnish the young confessor with precedent cases for forming a judgment concerning his penitent. It is rather a directory of methods to be pursued by the priest in guiding those who according to their particular disposition

require the discipline or counsel of a superior capable of influencing and, if need be, of coercing the conscience into a right path. It tells him not so much what to decide or do, but how to proceed in making his sentence or advice effectual unto salvation. Hence it is advisable to study the *Neo-Confessarius* as we study a *Directorium Sacerdotale*, to use it as a spiritual reading book whence we may learn to be prudent, attentive, decisive, indulgent, or severe, as the case may need,—that is to say, generally helpful to the sinner who seeks to reverse his course.

The book might do its service doubly well if it were translated into English; for although there is a long standing prejudice against vernacular texts on moral theology, based on the very reasonable desire to keep such books out of the reach of the uninitiated or evil-minded, many priests would find it easier to assimilate the directions if they were given in a way requiring less labor than the translating of a language with which one can be kept familiar only by constant use as it is maintained in the schools of theology. In Germany the freedom has long been accorded to the missionary priest to read his moral theology in the vulgar tongue. We have Gury and Reuter in German, and other works on the critical subject of Penance are constantly being added to the vernacular departments of the pastoral theologian's library. One of the most exhaustive works of this kind is Schieler's *Busssakrament*, an English version of which is now in press and will be ready in the fall.

DAS EVANGELIUM DES HEILIGEN JOHANNES. Uebersetzt und erklärt von Dr. Joh. Evang. Belser, Univers. Tübingen. Approbat. Erzb. Freiburg Brisg. Wien, Strassburg, München, St. Louis, Mo.: B. Herder. 1905. Pp. 576.

An exhaustive study of the Gospel of St. John, with due reference to the critical element brought to bear upon the evangelical writings from the modern standpoint, is of extreme importance not only to the student who makes the vindication of the inspired text his special plea, but also to the apologist and student of dogmatic theology in general.

To point out but one instance of the bearing which the historical inquiry into the character and authenticity of the fourth Gospel exercises upon the doctrinal autonomy of the Church, we take St. John's account of the institution of the Blessed Eucharist. The Saint who, according to the accounts of the other Evangelists, was nearest to our Lord on the evening of Holy Thursday when the miracle of Transubstantiation

took place for the first time, does not relate the actual institution of the Blessed Sacrament at the Last Supper. But he narrates the fact of a promise of it with all the circumstance and detail that leave no doubt of its reality and the true meaning of the words later on pronounced with all the solemnity of a last will: *This is My Body; this is My Blood.* "How can this man give us His body to eat?" is the querulous objection that comes from the Jews and the disciples. The answer emphasizes with an oath the truth of the Eucharistic miracle: *Amen, amen, unless you eat the flesh of the Son of man, you cannot enter into the Kingdom of God.* The words are repeated, and with so unequivocal an assertiveness of their literal truth, that the Apostles, although sadly puzzled, see no way but to believe Him who, as they express it, has "words of eternal life."

Now this testimony of St. John, which all our theologians have been in the habit of placing first among the arguments for the Real Presence, has in recent times met with a very serious objection. What if, as very able modern critics maintain, St. John never wrote this Gospel? Harnack indeed admits that the intrinsic evidence points clearly to the fact that the fourth Gospel was composed before the year 110; but he is equally emphatic in denying that it is St. John's work. And although we should still hold to the Catholic tradition which can thus trace the doctrine of the Blessed Eucharist to the Apostolic ages, if we had to admit that the belief in the evangelical origin of the same doctrine is traced to a less certain source than the first Bishop of Ephesus, to him whom Jesus loved, it would give a serious shock to our sense of assurance in the deductions of the primitive Church.

Dr. Belser has dealt with this topic in his Introduction¹ to the New Testament; but he here resumes the subject, as may be supposed, in a more exhaustive manner. He departs somewhat from the traditional method of apologetic writers in such cases, in that he confines himself to positive demonstrations of his thesis without wasting thought upon a detailed refutation of personal authorities who may have established a plea for opposing it on other grounds. He is, without doubt, familiar with all that can be said in objection to his own opinions, and he shows this clearly enough; but the path he pursues in answering the difficulties is not polemical, but irenic; in it the reader is enabled simply to gather facts and interpretations which will furnish a means of meeting difficulties, whether they belong to one school of critics or to another.

¹*Einleitung in das Neue Testament*, pp. 356.

It is well to be reminded here that Dr. Belser is the author also of a history of our Lord's public life which brings the apparent three years' period of the Gospel narrative into the compass of a single year. The view is not new, although it has long been disregarded, and our author's revival of certain patristic opinions on this subject has been looked upon with some suspicion, and in some instances severely criticized by Catholic writers. There is, however, no reason for discrediting a view very well supported, although not exclusive in its evidence, but at any rate not affecting that orthodoxy which the Church demands in our adherence to an approved or rightly interpreted tradition.

The points in the Gospel upon which our writer has shed new and critical light are, first of all, the characteristics of the so-called Prologue, in which he shows the person of Christ to be presented as the historic and not as preëxistent God-man, which latter conception has been the prevalent and seemingly justified interpretation of Catholic scholars. He points out the central purpose of St. John as testifying to the Messianic mission of the Redeemer, and in this sense explains the baptism administered by Christ and His disciples, not to have been the so-called preparatory baptism of penance similar to that of St. John, but the Messianic or Christian baptism of the spirit, as administered in the Church.

As to the author's attitude toward the topical and archæological problems raised by recent criticism, he keeps step with the evidences adduced on solid grounds. The pool of *Bethesda* is, in his opinion, undoubtedly identical with that called *Siloe*. The day of the Pasch he assigns to the 14th Nisan, as the Jewish ceremonial law prescribes, and the death of our Lord as occurring on the following day, the 15th Nisan of the year 783 U. C. Throughout he favors the modern chronology, based upon accurate astronomical calculations, which would make Good Friday fall on April 7th.

In regard to the much-disputed question touching the two divisions of the great sermon mentioned in the sixth chapter of the Gospel, Dr. Belser maintains the topical unity of the address, and he enters into considerable detail in explaining the sense of the word "*Judæi*" used in the Vulgate, showing that it had different applications to the people addressed. In fine, the interesting though to many no doubt novel calculations already referred to above, which reduce the public activity of our Lord to little more than a single year, are deliberately worked out, and we must confess that the method impresses us not only as

critically honest but as bridging over a number of difficulties and seeming contradictions found in the synoptics which have given the aggressive element of the Higher Criticism some tangible cause for opposing the historical authority of the inspired records.

COURS DE PHILOSOPHIE. PSYCHOLOGIE. La Science de l'Ame dans ses rapports avec l'Anatomie, la Physiologie et l'Hypnotisme. Par le Père A. Castelein, S.J. Nouvelle édition, notablement améliorée et augmentée, illustrée de 10 planches en phototypie. Bruxelles: Librairie des Sciences Philosophiques et Sociales, Albert Dewit, Éditeur. 1904. Pp. 839.

Among those who have labored most strenuously and effectually of late for the development and spread of sound philosophy, Father Castelein deserves a place of honor. The list of his works in furtherance of the good cause is considerable, and comprises several groups of a distinct character. There is first *Institutiones Philosophiæ Moralis et Socialis*, a goodly volume, designed, as its title suggests, mainly for the use of professional students. It exists under two forms,—an *editio major* (640 pp.), and an *editio minor* (384 pp.), the latter a compendium of the former. Both these books are remarkable for their solidity, signally lucid method, and timeliness. At the other end of the list may be placed a number of monographs and opuscula dealing some with scientific and speculative subjects, others with practical, moral, social, and political questions of the day. Especially noteworthy amongst them is the volume treating of *Socialism and the Rights of Property*, which, however, is at the present moment out of print. Midway between these two classes of production belongs the *Course of Philosophy*, which exceeds considerably the more limited compass and purpose of the *Institutiones*, and replaces the rigid forms and technicalities of the Latin with a freer diction in facile French. Of this *Course* three parts have recently appeared in improved editions: the *Logic* (pp. 548), the *Ethics* (pp. 451), and the *Psychology*, the volume here under notice. The volume of the *Course* dealing with *Rights and Duties* (*Droit Naturel*, pp. 965) exists still in its first edition.

Taking up the present work the student may be at first surprised to find the order of treatment made familiar to him by similar works, reversed. He reads in the very first proposition that the true method of psychology starts from *observation of the acts of the mind and advances by means of analysis of the conditions—internal and external—of those acts*. From this point of view he may look at once for some

detailed account of the physical basis of life, some description of the human organism, and of the nervous apparatus in particular. Instead of this, however, he is confronted with a goodly list of scholastic theses bearing on the definition of life and soul, union of the body and soul, classification of faculties, will and liberty, the simplicity, spirituality, created origin, and immortality of the soul.

The programme may seem at first to lead far away from the world of experimental phenomena and to plunge the student at the start into the very depths of metaphysics. But let him not lose heart or turn back. He will find himself led on by ways comparatively easy, and will meet with no obstacle that he cannot readily surmount. The matter is not as abstruse as it seems, neither is the manner of treatment extremely subtle, or the style heavy or wearisome. Philosophical it all is, of course, but the metaphysics is seen to keep close enough to the ground of familiar experience, and the true psychological method indicated above is kept fairly well in view.

The justification of the programme is suggested by the very title of the first part of the work—*fundamental psychology*—the aim being to establish at the very beginning a solid basis for psychology in the philosophical conception of man as an organism “informed” by a root principle of life, sentience, intelligence, and appetite,—empirical activities an analysis of which, supplemented by induction and interpreted by the principle of causality, manifest the immateriality of that principle, and consequently its origin by creation and its unending duration. Once the reasonableness of this conception is thoroughly grasped, a fuller light is thrown upon the anatomy, physiology, and empirical psychology of man.

There is something, therefore, to be said in favor of the author's method of giving the first place to strictly philosophical psychology. The student, however, who is in quest of psychology, physiological and empirical, will get all he wants in the six hundred solid remaining pages devoted to these aspects of the subject in the second and third parts of the present volume. About a fourth of this space is devoted to the anatomy and physiology of the human organism, especially of the nervous apparatus. A somewhat larger fraction is assigned to the relation of the traditional psychology to recent discoveries in physiology, and the remaining fraction to the relation of that psychology to hypnotism and other “occult” phenomena. These portions of the work, it need hardly be said, are rich in matters of a highly scientific and an extremely practical interest.

The author's attitude toward these data of empirical research is at once prudently advanced and sanely conservative. Fully alive to the progress made by recent physiology and the importance of its discoveries, even though it be secondary for psychology, he welcomes the results and incorporates them into the scholastic system. "Qu'on ne croie pas," he says, "notre philosophie refractaire à de pareils progrès. Loin de là. Elle sait s'y adapter sans se déformer; c'est un avantage qu'elle a sur d'autres écoles, notamment sur l'école cartésienne." This harmonious relation justifies to him the outlook that scholasticism contains the psychology of the future even more than of the past. The discoveries recently made in the domain of anatomy and physiology throw light upon the two following facts,—on the one hand the necessity of admitting an intimate union between mind and body in order to reconcile psychology with all the facts observed, and on the other hand the impossibility of explaining by any hypothesis of mechanism the sensuous and intellectual and appetitional phenomena of man's life.

This twofold fact rightly understood brings out the character of scholastic psychology: *elle est à la fois unioniste et spiritualiste*. Based on the facts of the sensible world, it ascends to the realities of the supersensible. Like man, whose nature it seeks to explain, its feet rest on earth and its head rises to the heavens. While sensistic, positivistic, and materialistic psychology creeps on the soil, that of Plato, Descartes, and Leibnitz spurns the earth and loses itself in the clouds. A sanely human psychology must avoid the darkness of materialism no less than the false lights of idealism. This prerogative the author claims for the traditional psychology, corrected, of course, developed, and supplemented by modern experimental data. That he substantiates this claim a dispassionate study of his work will, it may safely be affirmed, demonstrate.

Amoenitates Pastorales.

A good story is told of the late Jesuit Father Grassi, who spent many years of his missionary activity among the mixed Indian Tribes of the Northwest. He was much liked by everybody in the region for his genial wit as well as for his sterling apostolic piety. He used to ride an old pony of which he became very fond, a fact which was well-known to the people. Whenever he put up for the night at some of the widely-scattered ranches, every farm-hand was craving for the honor of taking care of the pony, knowing quite well that to show favors to the horse was equivalent to gaining the approval of the good old priest. In course of time the pony died, and Father Grassi had to procure another horse. Not long after this change he was obliged to put up for the night at the house of a non-Catholic farmer, where he had always been received with great kindness, though he found it hard to convince the somewhat cynical host of the truths of religion. When the people in the house learnt of the death of the old pony, they offered their condolences to the priest; but at supper the husband thought to have some fun, and facetiously remarked to Father Grassi: "Father, it's too bad that the old pony died; but there's one thing consoling about it,—you certainly must have administered unto him the last sacraments of your church."

"No, Jimmie," the Father replied, "I could not give him the last sacraments, and that is the only thing that grieves me. The poor beast died a Protestant."

Navy Chaplain Elmer one day met the old sexton of his former parish together with a friend who had just arrived from Ireland. As they were near the wharf where the priest's ship lay at anchor, he invited Pat and his friend to have a look at the vessel from the inside, whereat they were highly pleased. Whilst they were on deck the priest was called away for a moment.

"What is that?" asked Pat of a marine, pointing to the bow of a passing cruiser. He wished to learn the name of the boat, but as his pointed finger indicated the raft hanging from the bow, the marine answered, "That is the catamaran." "See that," said Pat, turning

to his companion, "the beautiful vissel is the Katy Moran. Another Irish name in the Amirican navy. Sure, she must have been Jack Barry's swateheart." Evidently highly satisfied, they continued their sightseeing.

Count nothing trivial !

The merest mote

Upon the telescope may cloud a star ;

One faulty note

The symphony's clear harmony may mar.

Count nothing trivial !

The priestly power

Holds in its smallest act or word a light,

A heavenly dower,

That, rightly used, drives off life's darksome night.

Barber Jones was a well-to-do pillar of — church, and as he had retired from business and found time hanging somewhat heavily on his hands, he sought relief in plying his friends with questions or entertaining them with long accounts of his experiences. The new priest of the parish, who was a quiet-loving man though not without humor, soon discovered his parishioner's weakness, and without being offensive gave him occasionally short shrift. One day Jones encountered the priest out on an urgent sick-call. "Good morning, Father," said he in a cheery voice, "you look as if you were on business ; what is going on?" "I am," replied the pastor, hurrying by without further words.

The following story is told of a zealous parson and a shepherd who was not a regular churchgoer :

"Well, John, I have missed your face in church."

"I dinna doot that."

"And have you not been to church all this time?" was the parson's next question.

"O't aye have I ; I've been many times in the kirk ower the hill."

"Well," said the parson, "I'm a shepherd myself, and do not like to see my sheep wandering into other folds and among other pasturage."

"Well," said John, "that's a difference ye ken ; I never mind where they gang if they get better grass."

A Western ranchman who had made a good deal of money and subsequently, as the result of a revival meeting in his neighborhood, had turned his attention to Bible reading, was induced to build a memorial chapel, which project offered opportunities to the æsthetically inclined parson to suggest some artistic work for the chancel. "You will want the floors," said the clerical adviser, "in *mosaic* patterns, I presume." "I don't know about that," responded the farmer, dubiously scratching his chin, "I hain't got any prejudices against Moses as a man, and he certainly knowed a good deal about law; but when it comes to laying floors, it kind o' seems to me I'd ruther have them unsectarian like. Don't it strike you that way?"

The young priest had taken an earnest interest in the boys of the parish. He felt bound to raise the intellectual standard, and by establishing reading circles, lecture courses, and debates he had fired the youth of the town to considerable enthusiasm and ambition. "Remember, boys," he said one day, addressing them with fervent eloquence; "remember, boys, that in the bright lexicon of youth there's no such word as fail." During a brief pause one of the youths arose and begged the privilege of making a remark.

"Well, what is it, Socrates?" asked the priest.

"I was merely going to suggest," replied the young man, "that if such is the case it would be advisable to write to the publishers of that lexicon and call their attention to the omission."

A Scottish parish minister was one day talking to one of his parishioners, who ventured the opinion that ministers ought to be better paid.

"I am glad to hear you say that," said the minister. "I am pleased that you think so much of the clergy. And so you think we should have bigger stipends?"

"Aye," said the old man; "ye see, we'd get a better class o' men."

It was after the "station," and the parish priest and his curate were having breakfast, when the latter remarked, "We must catch that train."

"Oh, never mind," said the P. P., who had a new watch, and was under the impression that it could not go wrong. "We have lots of time and my watch is right to the second." The curate, who was

tired of hearing the P. P. extolling the good qualities of said watch, did not like to mention the subject again.

To the great surprise of the P. P. they arrived at the railway station half an hour late. "Well! well!" said he, "I had such faith in my watch!" "It would be far better," quietly remarked the curate, "if you had good works in it."

A cleric who was somewhat vain of his learning, was extolling the excellence of his library to a company of professional men. "I suppose you have a good selection of sermon works?" said an old judge who attended the late Mass habitually on Sundays. "Only a few," said the priest, feeling flattered. "Then why don't you use them?" came the reply.

Literary Chat.

The Buffalo Catholic Publication Company, whose president is Bishop Colton, with W. A. King, manager (*Catholic Union and Times*), proposes to undertake a new issue of Bishop England's complete works. The edition of 1859 has long been out of print, and although selections from it have appeared in various forms at different times since then, the desire to see the original five-volume set republished has often been expressed by those who have had glimpses of the valuable and varied contents of the original work.

The worth of Bishop England's works does not lie merely in their strong argumentative diction, or in the great variety of topics which he treats, but particularly in the applicability of his demonstration to the genius of the American people and to present conditions; for although he wrote more than fifty years ago he managed to touch upon the themes that are living and constantly renewing themselves with the life-blood of our civilization. A mere glance at the contents of his volumes will satisfy the thoughtful reader interested in the welfare and progress, not only of the Catholic community, but of the commonwealth to which we owe undivided allegiance as American citizens.

The marvellous missionary activity which kept him constantly on the go, so that he became known in Rome as the *vescovo a vapore*, simply furnished him with an endless variety of opportunities for asserting and explaining the Catholic truth or conciliating the attitude of non-Catholics toward their brethren whose religion they misunderstood, in speech and writing. That writing includes simple dogmatic exposition of Catholic belief, the doctrine of Indulgences, of Papal Infallibility, of miracles, the explanation of the Catholic Cereimonial, and so forth. But his great forte is Catholic history. St. Peter's episcopate at Rome, Henry VIII in England, the Holy See and Slavery, the lives of Popes who have been branded as immoral, and the con-

ditions of Catholicity in nearly every part of the world, form separate chapters of his inquiry and defence. A large portion, especially of Volume III, is devoted to the Ecclesiastical History of America. The Bishop enters into the question of the losses to the faith among Catholics, and incidentally examines the condition of the churches, particularly in the diocese of Charleston. Here he finds occasion to dilate upon the magnificent characters of our heroic missionaries, of great men and of women, like the Ursuline Mother Charles, who sacrificed their lives in the cause of education. Many are the discourses that deal with the subject of classical education and culture, of loyal patriotism, of the principles by which a true Catholic becomes essentially a high-minded and public-spirited citizen. And the occasions which prompted him to refute the calumnies of his time against Catholic voters are ever in danger of recurring in proportion as Catholicity asserts itself. Hence the value of these utterances in the shape of orations and lectures is of no less permanent character than the numerous documents and statistics which these works furnish to the historian as well as to the desultory gleaner in the field of truth and art.

Dr. B. Heigl, of Munich, has published (Herder) an interesting study of St. Paul's Epistle to the Hebrews. The work deals mainly with the authorship and destination of the Letter; and examines the various hypotheses which call its authenticity into question.

The Brickbuilder (Architectural Monthly) of Boston is publishing a series of papers on Catholic Architecture of the present day. The purpose of the articles is to inquire whether and how far a departure from the traditional monumental style of European churches is permissible in view of the altered conditions of congregational or parish life as well as the character of the material (iron, cement, etc.) used in modern building, which requires a treatment affecting the forms of construction and modelling. Several of the articles are from priests.

The Sacrament of Penance by Schieler is likely to prove the most important volume of theological publications in the English language issued this year. It is to appear in the autumn with a preface by Archbishop Messmer. (Benzigers.)

Of *Catholic Dictionaries* we have in English the well-known volume by Addis and Arnold, subsequently reissued by Father Scannell. It is more satisfactory than Cheetham's *Dictionary of Christian Antiquities*, which, although not written for Catholics, was the only available source of information on Catholic subjects which the English reader could trust. But Cheetham ends with the ninth century and thus leaves a large gap. Addis supplied this, but the *Dictionary* excluded biographical accounts except such as were incidental. This defect was in a manner supplied by Fr. Thein's *Ecclesiastical Dictionary*, which in other respects is less complete, as the author did not wish to make his book too bulky. Some years ago the English Catholic Truth Society published a *Simple Dictionary for Catholics*, a booklet of about thirty pages, small print, by Father Charles Bowden of the Oratory. More recently the Catholic Truth Society of San Francisco issued a similar pamphlet under the title of *A Simple Dictionary of Catholic Terms*, by the Rev. Thomas Brennan. There is considerable difference between the definitions contained in the two last mentioned booklets, but they both serve a distinct purpose.

Speaking of dictionaries, we are reminded of the recent issue of a collection of definitions under the odd title of *The Foolish Dictionary*. As it contains a good deal of truth, though not of the conventional kind, it might be in some respects considered a "catholic" dictionary, fitting all sorts of conditions where truth is garbed in the habit of folly. We repudiate all suspicion of profanity. *Adore* it defines etymologically from *add* and *ore*, meaning increasing the metal value of one's possessions. Example, foreign nobles who marry American heiresses *adore* them. *Bigamy*—a form of insanity in which a man insists on paying three board bills instead of two. *Christmas*—a widely observed holiday on which neither the past nor future is of so much interest as the *present*. *Conscience*—the fear of being found out. *Epitaph*—a statement that usually lies above about the one who lies beneath. *Fault*—about the only thing that is often found where it does not exist. *Flattery*—cologne water, to be smelled of, but not swallowed. *Forbearance*—the spirit of toleration shown when a man who knows patiently listens to a fool who does not. These are but samples. Some details might be added for specialist information, ex. gr. where *Cape* is defined as *a neck in the sea*, the ecclesiastical dictionary-maker might insert the definitions of various kinds of capes, such as a *bishop's cape*—a neck tied in the *see*.

Homes of the First Franciscans is a handsome and interesting volume by Beryl de Selincourt (Dutton, New York), in which the beautiful monastic centres in Umbria, the Borders of Tuscany and the Northern Marches are graphically described. The work is prettily illustrated.

The Words of St. Francis published by the same firm (London: Dent) is a well done translation of selections from the works and early legends of the Saint by Anne Macdonnell. Franciscan literature is growing rapidly. Father Paschal Robinson, O.F.M., will issue in the autumn his *Franciscan Annals*, which promise a most interesting store of information.

A quaint little book, and no less useful, was that which the good old Capuchin—*sanctus vere doctus simul atque humilis*, as the Innsbruck University publicly styled him—Father Juvenal gave to the world, some three hundred and more years ago, under the title *Synopsis artis magnae sciendi* and which his translator calls *The Golden Circle* (Der Goldene Zirkel). The secret of the great art of knowing—is not this what all men have been forever seeking—the elixir of intellectual life and the philosopher's stone in the things of the mind? Raymund of Lully seems to have come near to finding it, when he discovered the *ars generalis*, and it was most likely this which brought Father Juvenal still closer when he developed "the great art of knowing."

At all events, Fr. Hagenmüller has done well to give the modern public a new form of the coveted art. That it is a great art need not be here insisted on. But wherein does it consist, and what are its merits? Just in this, that you are led to see a thing in which you are interested, or which you would fain make distinct to others, in its manifold and multiform bearings. To effect this you are given a "golden circle" wherein are nine segments, each of which contains eight departments, and each of both present some point of view under which any subject in question may be viewed or presented. Bear it well in mind that these segments and

departments are selected and arranged, not arbitrarily, but in accordance with the natural laws of psychological association, founded on similarity and contrast.

Thus if the writer or speaker is in quest of viewpoints from which he may see or present any given subject, he must be stupid, indeed, if he does not find happy and fertile suggestions in the "golden circle" which the book portrays. The work indeed with all its graphic apparatus will not supply one with encyclopædic information; but it will bring out with truly marvellous celerity what the mind has already somehow stored away in its hidden cells. In just this lies its value, that it holds the keys to the latent treasures of memory, and arranges them where the hand finds it easiest to grasp and apply them to the lock.

Books Received.

THEOLOGICAL AND ASCETICAL.

THE LITTLE FLOWERS OF ST. FRANCIS OF ASSISI. With eight illustrations by Paul Woodroffe. London: Kegan Paul, Trench, Trübner & Company, Ltd. 1905. Pp. 277.

LITTLE MANUAL OF THE THIRD ORDER OF ST. FRANCIS. Containing the Rules, Indulgences, Privileges granted by the Supreme Pontiff Leo XIII to the Members of the Third Order Secular of St. Francis Assisi. Abridged from St. Francis Manual. Boston: Marlier Publishing Co. 1905. Pp. 85. Price, \$0.10.

THE WORDS OF ST. FRANCIS. From His Works and the Early Legends. Selected and Translated by Anne Macdonnell. London: J. M. Dent and Co.; New York: E. P. Dutton & Co. 1904. Pp. 95. Price, \$0.60 net.

ÉTUDES D'HISTOIRE ET DE THEOLOGIE POSITIVE. Par Mgr. Pierre Batiffol, Recteur de l'institut catholique de Toulouse. Deuxième Série: L'Eucharistie, la présence réelle et la Transubstantiation. Paris, 90 rue Bonaparte: Victor Lecoffre. 1905. Pp. 388. Prix 3 francs 50.

ARCHICOFRADIA DE LA DIVINA EXPIACION. Por el Presbitero Kenelm Vaughan. Mexico: Talleres Tipograficos de "El Tiempo." 1905. Pp. 48.

SOCIALISM AND CHRISTIANITY. By the Rt. Rev. Wm. Stang, D.D., Bishop of Fall River. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 207.

HOLY CONFIDENCE; or, Simplicity with God. Translated by Mother Magdalen Taylor, S.M.G., from a work of Father Rogacci, S.J., entitled *Unum Necessarium*. Revised by Father James Clare, S.J. London: Burns and Oates, Ltd. 1904. Pp. 195. Price, \$0.60 net.

THE MYSTERIES OF THE HOLY ROSARY. Approved by the Most Reverend Archbishop of Freiburg. Recommended by the Right Reverend Bishop of Wichita, Kansas. With Illustrations. Second Edition. St. Louis, Mo.: B. Herder. 1905. Pp. 72. Price, each, \$0.30; per dozen, \$1.80.

DIVINE MÈRE ET MÈRE-PATRIE. Étude Mariale et Française. Les deux Envoyés; Toute belle; Toute pure; Toute fidèle; Toute-puissante; Toute miséricordieuse. De l'eau, des armes, du sang. La France, soldat de Dieu. Noël! Noël! Par Léon Rimbault, Missionnaire Apostolique. Paris: Charles Douniol (P. Téqui). 1905. Pp. xviii—361. Prix 3 francs 50.

LE BON PASTEUR. Conférences sur les Obligations de la Charge Pastoral. Par Mgr. Lelong, Evêque de Nevers. Paris: Charles Douniol (P. Téqui). 1905. Pp. iv—512. Prix 4 francs.

LE LIVRE DE LA BONTÉ. Par G. Marquis. Paris: Charles Douniol (P. Téqui). 1905. Pp. viii—144. Prix 1 franc.

POURQUOI JE SUIS DEVENU CATHOLIQUE. Preface de M. l'Abbé Henri Bremond. Paris: Librairie Victor Lecoffre. 1905. Pp. vi—33.

NEO-CONFESSARIUS practice Instructus. P. Ioannis Reuter, S.J. Editio nova, emendata et aucta cura Augustini Lehmkuhl, S.J. Friburgi Brisgoviae: B. Herder, Vindobonae, Argentorati, Monachii, S. Ludovici Americae. 1905. Pp. xii—498. Price, \$1.35 net.

LA MORALE DES RELIGIONS. Bibliothèque de Philosophie Contemporaine: La Morale des Livres Sacrés du Judaïsme, La Morale Religieuse des Peuples Aryens; Intervention de la Morale Philosophique dans les Sociétés Grecques et Romaines; Le Morales du Christianisme; la Morale de l'Islamisme. Par J.-L. de Lanessan, Député, Ancien Ministre de la Marine, Professeur agrégé à la faculté de médecine de Paris. Paris, 108 Boulevard St. Germain: Felix Alcan. 1905. Pp. viii—568. Prix, 10 francs.

THE TRIAL OF JESUS. By Giovanni Rosadi, Deputato to the Italian Parliament and Advocate to the Court of Tuscany. Edited, with a Preface, by Dr. Emil Reich, author of *Success Among Nations*, etc. New York: Dodd, Mead & Co. 1905. Pp. xvii—335. Price, \$2.50 net; postage additional.

SACRED SCRIPTURE.

VERFASSER UND ADRESSE DES BRIEFES AN DIE HEBRÄER. Eine Studie zur Neutestamentlichen Einleitung. Von Dr. Bartholomäus Heigl. Freiburg im Breisgau: Herdersche Verlagshandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1905. Pp. 268. Price, \$1.75 net.

DAS EVANGELIUM DES HEILIGEN JOHANNES. Übersetzt und Erklärt. Von Dr. Johannes Evangelist Belser, Ord. Professor der Theologie an der Universität zu Tübingen. Freiburg im Breisgau: Herdersche Verlagshandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1905. Pp. xiii—576. Price, \$2.85 net.

HISTORY.

THE AMERICAN SOCIETY FOR VISITING CATHOLIC PRISONERS. Eighth and Ninth Annual Reports for the years ending January 31, 1904, and 1905. Pp. 30.

REPORT OF THE COMMISSIONER OF EDUCATION FOR THE YEAR 1903. Vol. II. Washington: Government Printing Office. Pp. vii—1217 to 2511.

JOHN KNOX AND THE REFORMATION. By Andrew Lang. With Illustrations. London, New York and Bombay: Longmans, Green & Co. 1905. Pp. xiv—281. Price, \$3.50 net.

HOMES OF THE FIRST FRANCISCANS IN UMBRIA, the Borders of Tuscany, and the Northern Marches. By Beryl D. de Selincourt. With Thirteen Illustrations from Photographs. London: J. M. Dent & Co.; New York: E. P. Dutton & Co. 1905. Pp. viii—325. Price, \$1.50 net.

A STORY OF FIFTY YEARS. From the Annals of the Congregation of the Sisters of the Holy Cross. 1855—1905. With illustrations. Notre Dame, Indiana: The Ave Maria. Pp. xiii—214.

ENGLISH MONASTIC LIFE. By Abbot Gasquet, O.S.B., D.D., Ph.D., D.Litt., F.R.Hist.S. With numerous illustrations, maps and plans. Second edition, revised. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. xiii—326.

DER JESUITISMUS. Eine kritische Würdigung der Grundsätze, Verfassung und geistigen Entwicklung der Gesellschaft Jesu, mit besonderer Beziehung auf die wissenschaftlichen Kämpfe und auf die Darstellung von antijesuitischer Seite. Nebst einem literar-historischen Anhang: Die antijesuitische Literatur von der Gründung

des Ordens bis auf unsere Zeit. Von Pilatus (Dr. Viktor Naumann). München-Regensburg: Verlagsanstalt von G. J. Manz, Buch- und Kunstdruckerei, Akt.-Ges. 1905. Pp. ix—591.

THE ANGEL OF SYON. The Life and Martyrdom of Blessed Richard Reynolds, Bridgettine Monk of Syon, Martyred at Tyburn, May 4, 1535. By Dom Adam Hamilton, O.S.B. To which is added a Sketch of the History of the Bridgettines of Syon, written by Father Robert Parsons, S.J., about the year 1595, edited from a MS. copy at Syon Abbey, Chudleigh. Edinburgh and London: Sands & Co.; St. Louis, Mo.: B. Herder. Pp. xii—116. Price, \$1.10 *net*.

THE PARISH SCHOOLS OF NEW YORK. A brief Statement giving Report of Attendance and Expenses of Parish Schools in the City of New York. New York: The Columbus Press. 1905. Pp. 32. Price, \$0.05 each; \$2.00 per 100; \$6.00 per 500; \$10.00 per 1000.

ROME. Painted by Alberto Pisa. Text by M. A. R. Tucker and Hope Malleson. London: Adam and Charles Black; New York: The Macmillan Company. 1905. Pp. xi—267. Price, \$6.00.

MISCELLANEOUS.

GUIDE TO CATHOLIC CHURCH MUSIC. By John Singenberger, Professor of Music at the Catholic Normal School, St. Francis, Wis. With an Introduction by the Most Rev. S. G. Messmer, D.D., Archbishop of Milwaukee, Wis. St. Francis, Wis.: John Singenberger. 1905. Pp. xxxv—270. Price, \$1.50 *net*.

MISSIONARY RÄMBLINGS IN TEXAS. Part I. By the Rev. J. L. M. Campbell, Ph.D., Greencreek, Idaho. 1905. Pp. 64. Price, \$0.10.

THE CATHOLIC SCHOLAR'S INTRODUCTION TO ENGLISH LITERATURE. A textbook for the use of Catholic Schools. By Arnold Harris Mathew (*De jure* Earl of Landaff). Revised by the Very Rev. W. A. Sutton, S.J., Rector of Mungret College, Limerick. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. xiii—412.

THE TRAGEDY OF FOTHERINGAY. Founded on the Journal of D. Bourgoing, Physician to Mary Queen of Scots, and on Unpublished MS. Documents. By the Hon. Mrs. Maxwell Scott, of Abbotsford. New Edition. Edinburgh and London: Sands & Co.; St. Louis, Mo.: B. Herder. 1905. Pp. 256. Price, \$1.10 *net*.

VALIANT AND TRUE. Being the Adventures of a Young Officer of the Swiss Guards at the Time of the French Revolution. By Joseph Spillmann. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1905. Pp. xvi—408. Price, \$1.60 *net*.

INSTITUTION RECIPES in Use at the Johns Hopkins Hospital and Drexel Institute Lunch Room. By Emma Smedley, Instructor of Domestic Science, Drexel Institute, Philadelphia, Pa., formerly Instructor in Dietetics, The Johns Hopkins Hospital Training School for Nurses, Baltimore, Md. Media, Pa.: Emma Smedley. 1905. Pp. 121. Price, \$1.00.

A GIRL'S IDEAL. By Rosa Mulholland (Lady Gilbert). Illustrated by R. Hope. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 399.

HANDBOOK OF HOMERIC STUDY. By the Rev. Henry Browne, S.J., M.A. (New College, Oxford), Fellow of the Royal University of Ireland, Professor of Greek at University College, Dublin, Ireland. With Twenty-two Plates. New York, London and Bombay: Longmans, Green, & Co. 1905. Pp. xvi—333. Price, \$1.50 *net*.

DORSET DEAR. Idylls of Country Life. By M. E. Francis (Mrs. Francis Blundell). New York, London and Bombay: Longmans, Green, & Co. 1905. Pp. 332. Price, \$2.00.

THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. III.—(XXXIII).—AUGUST, 1905.—NO. 2.

THE HISTORICAL AND THE DOGMATIC SENSE IN HOLY SCRIPTURE.

THE study of the relations between history and dogma which has been pursued with such ardor in modern times, has originated, or at any rate brought into more frequent use, the distinction between the historical and the dogmatic sense of Scripture. The distinction seems to have been introduced chiefly to meet the difficulties which arise from the interpretation of Scripture made by the Church. For the interpretation does not always give the sense which should apparently be given to a passage when examined by the rules of literary and historical criticism. I have no intention of denying the validity of the distinction, but I propose to make a few observations on it, with a view to clearing up certain confusions of thought which, as it seems to me, it sometimes conceals.

And first of all, for the sake of clearness, let us try to define what is meant by the Historical and the Dogmatic sense of Scripture.

To avoid the suspicion of proceeding by a merely *a priori* method, it will be advisable to take our definitions from the authors who make use of the terms, though we shall have to be satisfied with descriptions rather than definitions.

The dogmatic sense of Scripture, then, is the sense declared by the Church, that is, it is the doctrine which the Church sees to be affirmed in Holy Scripture, of which she declares this to be

the sense.¹ The historical sense is that which the sacred writer had in mind:² it is the primitive sense,³ the original sense,⁴ of the text.

So that the dogmatic sense is that which the Church affirms, while the historical sense is that which the sacred writer had in mind and expressed in writing.

Can these two senses be different; or must we say that they are identical?

We must premise with Fr. Bonaccorsi⁵ that the Church does not necessarily affirm the sense of a text and make it dogmatic by using it in proof of some doctrine, or by quoting it in the definition of a Council; nor does the consent of the Fathers constitute a sufficient declaration of the sense to make it dogmatic, unless it has all those conditions which are required for tradition properly so-called.⁶

This being supposed, it is obvious that the historical and the dogmatic sense cannot contradict one another, for truth cannot contradict truth. There seems, however, no difficulty in admitting that they may be different, in the sense that one may be more clear than the other. Nobody denies that Catholic doctrine was not always so clearly defined as it is now. It has only by slow degrees reached its present state of clearer definition, as is evident from comparing the doctrine concerning the Blessed Trinity as it appears in the Gospels, with the same doctrine as contained in the Creeds and in the definitions of the Church. Certainly, it would be a grievous error to deny such degree in the clearness of doctrine, because Catholic doctrine is unchangeable.

Can the dogmatic sense be the consequent sense, that is, the

¹ "Egli sa molto bene che altro è il senso storico d'un passo biblico, altro n'è il senso dommatico che vien dichiarato dalla Chiesa. Non già che questo possa contraddire a quello; ma pur essendo connessi, son longi dall'essere identici tra loro."

"Nel testo di San Paolo ad Rom. v, 12, la Chiesa vede affermata la dottrina del peccato originale e dichiara che tale è il vero senso di quel passo." G. Bonaccorsi: *Questioni Bibliche*; pp. 196, 198.

² Cf. Bonaccorsi, *ibid.*, p. 199.

³ Cf. Loisy, *Autour d'un petit livre*, p. 52.

⁴ Cf. Loisy, *ibid.*, p. 54.

⁵ *Ibid.*, p. 195.

⁶ Cf. Pesoli: *Praelectiones dogmaticae*, I, pp. 362-5.

sense which is not formally contained in the text of the Bible, but which is derived from it, as a conclusion is from its premises?

First of all to make what we understand by the consequent sense quite clear, we will quote a passage from Fr. Cornely: "We are naturally inclined on reading or listening to the words of another to reason and draw conclusions from what we read or hear, and to look upon these conclusions as the opinions of those whom we read or hear. But we can draw conclusions from the written or spoken words of another in two ways. For sometimes the words need only to be developed and explained, and forthwith a new and more fruitful idea is the result; sometimes we have to take another term, so that by syllogistic reasoning we may arrive at a new conclusion."⁷

In the former case we have without doubt the true Scriptural sense; but here we have to do with the consequent sense in the second signification. The sacred writers themselves have left us examples which show that in some sort of way this sense may be attributed to the Holy Spirit, and may be called the word of God,⁸ and the Fathers have not infrequently argued in the same way. Nobody will deny that the Church, following their example, may lawfully use the consequent sense to prove dogma and to speak of it as the word of God. In this there is nothing that is not legitimate.

But it was not without reason that I said that the consequent sense was in some sort, though not strictly and in the proper sense of the term, the word of God, and so the sense of the Biblical text. Sometimes the following words of St. Augustine are quoted to prove the contrary: "The Spirit of God who spoke these words by the inspired writer also without doubt foresaw that this meaning would occur to the reader or hearer; nay, took care that it should occur to him, because it rests on the truth."⁹ If this argument were valid, all the conclusions which can legitimately be drawn from Holy Scripture would be the word of God, and would have to be deemed inspired—a position which cannot be maintained.

⁷ *Introductio generalis* (ed. mag), p. 527.

⁸ Cf. Cornely, *ibid.*, p. 529.

⁹ *De Doctrina Christiana*, III, 27 (Migne XXXIV, 80).

It seems to me that when the Church defines the sense of any text of the Bible—that is, when the object of the definition is not the doctrine contained in the text of Scripture, but the sense of the text itself—then the sense defined by the Church cannot be the consequent sense. The whole question, as is evident, depends on the intention of the Church, but the formula which the Church sometimes uses¹⁰ seems clearly to show that she has in view, when she defines the meaning of a text, not the conclusion which can be drawn from it but the text itself. It is true that this is not said in so many words. That is not necessary. It is sufficient that the formula employed be clear enough to express and to make known to us the intention of the Church.

The dogmatic sense, then, must not be looked upon as a conclusion distinct, though legitimately deduced, from the Biblical sense, but as the proper and true Biblical sense itself. Can the dogmatic sense, so understood, be so distinct from the historical sense, yet not in contradiction to it, that each may be true, though each expresses a different truth?

If it is true, as I think and now suppose, that both the historical and the dogmatic sense are really and truly the Biblical sense, it would seem to follow that both express the same truth, but with different degrees of clearness. For the historical sense is nothing but those mental concepts which the sacred author made known to us in writing; and if the dogmatic sense is really and truly the Biblical sense, it too is nothing but the mental concepts which the sacred author made known to us in writing, and which serve to prove dogma. But, if both are made up of the same mental concepts, how can they express different truths?

It might perhaps be suggested that the historical sense is the mental concepts as they existed in the author's mind and were expressed by his words, while the dogmatic sense is those mental concepts together with others by which the primitive and original sense has been developed by tradition and by the definitions of the Church. This is precisely what I am maintaining; but I argue thus: what has been added by the Church is either some new truth or it is not. If it is, it certainly is not contained in the Biblical sense, nor can it be called the word of God, unless we

¹⁰ Cf. Conc. Trid., Sess. XIV, Can. III.

suppose another inspiration besides that which was given to the sacred author, that is, unless we suppose that the addition was made by God's inspiration, in which case we should have two sacred and inspired authors instead of one. If, however, the addition is not a new truth, nothing remains but to say that it is the same truth expressed with greater clearness. Nor will it help our opponents much to make use of the trite comparison between the child and the man, where we have substantial identity yet at the same time a great difference. Comparisons are excellent means for illustrating an assertion, but not for proving it, and they should not be pressed too far. Then I freely allow that the dogmatic sense is contained in the historical sense in a rudimentary state, as is commonly said, and so there is often a considerable difference between them, but it is a difference only of less or greater clearness.

It is evident from what has been said how wrongly or, to use a milder word, how obscurely the dogmatic sense is opposed to the historical sense by the author of *Autour d'un petit livre* : "Le critique ne peut pas voir clairement dans le premier verset de la Genèse, que le monde a été tiré du néant, et le théologien, à propos de ce verset, doit l'affirmer. Le critique ne peut pas ne pas reconnaître, à la fin de l'Apocalypse, une annonce de la venue prochaine du Christ pour le jugement de tous les hommes, et le théologien doit interpréter, de manière ou d'autre, cette prophétie comme un symbole dont la portée dépasse le sens littéral. Si le théologien veut imposer ses explications au critique et l'obliger à les prendre comme sens original du texte, le critique ne pourra que se dérober aux injonctions du théologien, qui lui demande, inconsciemment, de proclamer vrai ce qui, au point de vue de l'histoire, est faux, à savoir que le rédacteur élohiste de la Genèse possédait nettement l'idée philosophique de la création absolue, et que l'auteur de l'Apocalypse ne croyait pas à la fin prochaine du monde."¹¹

I honestly confess that I am not sure that I grasp the meaning of the author in this passage ; I will try to interpret as best I can with the help of the context. And first of all by that double interpretation, the interpretation of the critic and the interpreta-

¹¹ P. 54.

tion of the theologian, he seems to designate that double sense which we have called the historical and the dogmatic. For he says :¹² "Autre est le travail du théologien et autre celui du critique. Le premier se fonde et se règle sur la foi. Le second, même quand il s'agit de la Bible, se fonde sur une expérience scientifique et se règle comme une recherche de science." Again,¹³ "Le travail critique peut être coördonné par le croyant à l'interprétation dogmatique, et il doit l'être par celui qui enseigne au nom de l'Eglise."

Now he says that these two interpretations are not indeed contradictory,¹⁴ but different and independent. "L'exégèse théologique et pastorale, et l'exégèse scientifique et historique sont donc deux choses très différentes, qui ne peuvent être réglée par une loi unique. Bien que la matière en paraisse identique, l'objet n'en est pas réellement le même."¹⁵ "On peut dire, sans paradoxe, que pas un chapitre de l'Ecriture, depuis le commencement de la Genèse jusqu'à la fin de l'Apocalypse, ne contient un enseignement tout à fait identique à celui de l'Eglise sur le même objet; conséquemment, pas un seul chapitre n'a le même sens pour le critique et pour le théologien."¹⁶ "Le travail critique . . . en tant qu'historique et critique, a en lui-même sa raison d'être, sa méthode, et il ne peut tenir que de lui-même les conclusions qui conviennent à sa nature propre."¹⁷

Moreover, according to this writer the historical and scientific interpretation expresses the primitive and original sense of Holy Scripture. "Quantité de gens étudient maintenant la Bible et la commentent sans intention de prouver quoi que ce soit, et à seule fin de déterminer la signification primitive et la portée originelle des textes."¹⁸ "La loi de l'exégèse historique, qui est la détermination des faits et du sens primitif des textes . . ."¹⁹

The writer seems to say that this primitive sense of the text is the true Biblical sense, the sense which the sacred author expressed; but it is not so clear whether he also considers as such the sense which is obtained by dogmatic interpretation. "Le

¹² P. 50.¹⁴ P. 52.¹⁶ P. 54.¹⁸ P. 50.¹³ P. 52.¹⁵ P. 51.¹⁷ P. 52.¹⁹ P. 52.

théologien à propos de ce verset (le premier verset de la Genèse) doit l'affirmer (que le monde a été tiré du neant)." "Le théologien doit interpreter, de manière ou d'autre, cette prophétie (une annonce de la venue prochaine du Christ pour le jugement de tous les hommes) comme un symbole dont la portée dépasse le sens littéral."²⁰

It is not clear what may be the meaning of "à propos de ce verset," and "un symbole dont la portée . . ." Does the writer wish to say that absolute creation affirmed by the theologian is really the meaning of the first verse of Genesis, although the critic cannot clearly perceive the meaning? In this case the object of the interpretation of the critic and of the theologian is not different, but one and the same, nor does the dogmatic sense differ from the historical, except in greater or less clearness. But if creation out of nothing is not contained in the first verse of Genesis, and the sacred writer did not give expression to such an idea, the theologian cannot and ought not to say that such is the Biblical sense. And if the writer merely wished to say that, while the theologian reads the first verse of Genesis and discusses the doctrine of creation, he ought to affirm creation out of nothing, without saying that such creation is contained in the first verse of Genesis, he says in a very elaborate way what nobody denies, so that I cannot believe that this is his meaning.

What has been said in no wise leads to the denial of the difference between the historical and the theological method in the interpretation of Scripture. For, as we have already seen, there are various sources from which we can gather the full sense of a passage, as there are different degrees of clearness with which any truth is propounded. Now the theologian who wishes to prove a dogma of the faith knows that he cannot always get the clearest proofs from the Bible. He will therefore have recourse to tradition and to the definitions of the Church to help out the Scripture proof. Why should he do this? He knows that tradition and the teaching of the Church are the best means for finding out what the true meaning of Scripture is.

Not everybody who studies Scripture, however, wants to prove dogma. "Il est possible, en effet, de regarder la Bible, non

²⁰ P. 54.

plus comme la règle ou plutôt la source permanente de la foi, mais comme un document historique où l'on peut decouvrir les origines et le développement ancien de la religion, un témoignage qui permet de saisir l'état de la croyance à telle époque, qui la présente dans des écrits de telle date et de tel caractère." ²¹

One who has this end in view will not look for light elsewhere than in Holy Writ itself, and in those other sources of knowledge which, according to the rules of criticism, throw light on the conditions in which the Bible was written. Such a student will not perhaps be able to obtain by his method the full Biblical sense of a passage; but who would deny that he is for all that at liberty to use it? ²²

There is another point in which theologians seem at times to have gone astray. From the fact that there is one and the same author of all the books of Scripture, namely God Himself, it would seem to follow that we may take passages from any and all the books of Scripture for the purpose of mutual illustration. ²³ This rule is true, provided it be rightly understood, but it must be confessed that it is not infrequently applied contrary to all the dictates of sound criticism.

It is certain that the word of God cannot contradict itself, but it does not thence follow that God proposes the same truths about the same subjects in different places of Holy Scripture. So that it would be wrong to suppose that to find out the sense of a certain passage, all other texts that bear on the same matter should be collated from all the different books of Scripture. One who seeks to know the full doctrine contained in Scripture on any given subject, will follow this method; not so he who proposes to find out the true sense of what is said about it in some particular place of Scripture; nor may we defend as certain the doubtful enunciation of some truth, because the same truth is beyond doubt propounded in another place. Could not God declare the same truth in different places—at one time in an obscure and dubious way, and at another with certainty? God knows all things with absolute certainty; but the question is, not precisely what was in the mind of God, but what He wished to express in such or

²¹ Loisy, *Autour d'un petit livre*, p. 50.

²² Cf. Lagrange, *La methode histor.*, p. 45.

²³ Cf. Cornely, *Introductio generalis*, p. 566.

such a passage of Scripture. Thus the dogma of retribution in a future life, which we profess and believe, is well illustrated and proved from the Book of Job, as well as from the Book of Wisdom; but, if someone asserted that there is only mention in the Book of Job of temporal reward, he could hardly be refuted by showing that in the Book of Wisdom there is certainly mention of retribution in a future life. Thus two books are two lamps which throw light on the same object, but the rays that come from one lamp cannot be attributed to the other.

Let this much be said to show that we by no means deny that various methods may be followed in the study of Holy Scripture. On the contrary, this is precisely what we contend for; since the scope of the theologian is often different from that of the critic, his method in keeping with his scope will frequently differ as well.

It may be that this is Loisy's meaning in the passages which I have just quoted. Candidly I do not know. It should be said that, if this is his meaning, he has expressed it very badly and it cannot be reconciled with many of his expressions. In the first place, in calling the historical sense the original sense ("*sens original du texte*"), he seems to deny that the dogmatic sense can be thus designated, although, seeing that this is the true sense of the Bible and is really contained in the text of the Bible, it cannot but be the original sense, unless we are determined to juggle with words. And if the writer by those expressions only wished to point out that the Biblical sense, when propounded by the teaching of the Church, appears with greater clearness than it does in the original text of Scripture, he says what is true, but the manner of his saying it is awkward and open to wrong interpretation.

The way in which this writer describes the function of the critic engaged in the study of Scripture, is no less obscure, not to use a harsher word.

"Le second (le travail du critique), même quand il s'agit de la Bible, se fonde sur une expérience scientifique et se règle comme une recherche de science."²⁴ "Le travail critique . . . en tant qu'historique et critique, a en lui-même sa raison d'être, sa méthode, et il en peut tenir que de lui-même les conclusions qui conviennent à sa nature propre."²⁵

²⁴ *Autour*, p. 50.

²⁵ P. 52.

Neither do we contend that the critic should appeal to the teaching of the Church in his interpretation of the Bible; but it does not, therefore, follow that he is altogether independent of the Church's teaching, and can draw his conclusions for himself, as in matters of science which do not touch revelation. Although the teaching of the Church is not a positive norm, it is a negative norm for his guidance; so that, although the critic gets no light from the Church for the interpretation of the Bible, the Catholic critic may not adopt as certain an interpretation which is at variance with the teaching of the Church. When the Church has defined the sense of a text, the critic may perhaps say that this sense is not apparent in the context by itself, so that as a critic he cannot affirm that the sense is certain; but he must not deny it. Nor is this to profess as true what is historically false ("proclamer vrai ce qui au point de vue de l'histoire est faux"), unless we admit that we can have historical certainty opposed to dogmatic certainty. The critic should allow that his method is not the only way to arrive at conclusions, and that sometimes criticism cannot get at the sense of a passage without any fear of mistake.

If the view that the author of the Apocalypse affirmed as certain the proximity of the Second Coming of Jesus Christ to judge mankind, is repugnant to the dogma of inspiration, the Catholic critic may not take this opinion, as is evident, even though it may be the first to suggest itself to the reader.

So far we have supposed that there is only one sense in Holy Scripture that is called historical or dogmatic, according as it is considered in the text alone or as it is propounded by the teaching of the Church.²⁶ But may it not be that two distinct senses in the same Biblical text are possible, and that therefore the historical may be different from the dogmatic sense? This is what Fr. Lagrange seems to indicate in explaining one of the propositions of the Encyclical of Leo XIII, *Providentissimus Deus*. These are the words of the eminent Dominican: "Parmi celles-ci (des raisons de convenance relativement au pouvoir de l'Eglise) il en

²⁶ Here, of course, is left out of consideration the typical sense, which, as is commonly said, consists in things rather than in words.

est une alléguée dans l'Encyclique 'Providentissimus,' qui me paraît, si je la comprends bien, d'une admirable profondeur : 'Eorum enim verbis auctore Spiritu Sancto res multae subjiciuntur quae humanae vim aciemque rationis longissime vincunt, divina scilicet mysteria et quae cum illis continentur aliis multa; idque nonnumquam ampliore quadam et reconditiore sententia, quam exprimere littera et hermeneuticae leges indicare videntur.' Ces paroles semblent faire allusion à un sens en quelque sorte supra-littéral qui ne peut être déterminé que par une autorité compétente. Du moment qu'on croit à l'inspiration des Ecritures il faut admettre qu'elles contiennent plus que le sens obvie et purement littéral; en tous cas l'auteur de toute l'Ecriture étant le même, on peut expliquer une de ses pensées par une autre. On peut aller plus loin. Le Révéléateur de la tradition est le même que l'Auteur de l'Ecriture, la pensée de l'Ecriture peut donc être commentée par les vérités de la tradition. Mais le Saint Père nous le fait remarquer, il peut arriver que cette interprétation dépasse de beaucoup le sens obvie tel qu'il résulterait des règles de l'herméneutique. Au fond c'est le système ancien, transmis à l'Eglise par la Synagogue. A prendre un texte en soi, on n'en tirerait pas cette conclusion : elle apparaît cependant comme une résultante par la confrontation avec une autre vérité, affirmée par le même Esprit de Dieu. Rien ne découle plus clairement du dogme de l'Inspiration que cette méthode; rien n'ouvre un champ plus large au caprice et à l'arbitraire des interprétations privées. Si la pensée ainsi rapprochée du texte à expliquer est vraiment tirée de l'Ecriture ou de la Tradition, on aura une conclusion certaine; si c'est une pensée quelconque, nous tombons dans le caprice infini des arguties rabbiniques. Pour le dire en un mot, une pareille exégèse ne peut émaner que de l'autorité de l'Eglise, dépositaire de toute la Révélation. Elle seule—après le Christ et les Apôtres—peut donner à un texte ce sens supra-littéral."²⁷

Bonaccorsi, who quotes the entire passage, seems to be of the same opinion.²⁸

If Fr. Lagrange wished only to say that in Scripture there is not merely the literal sense which is expressed by the words, but also the typical or spiritual sense which is expressed by things,

²⁷ *Revue Biblique*, 1900, p. 141.

²⁸ *Loc. cit.*, p. 202.

well and good. All Catholics admit that, and it agrees with what he says elsewhere.²⁹ When the Church defines the meaning of a text, she seems to intend rather the literal than the typical sense.³⁰ But if he is speaking of the sense which is in the words of Scripture, although it cannot perhaps with certainty be gathered from them by the rules of grammar and criticism, this should be called not the supra-literal, but the literal sense. If it is contained in the words, it is expressed by the words, and if it is not expressed by the words, it is not in the words. But the sense expressed by the words must be the literal sense. It is true that this sense is at times not evident to the critic, and that the Church alone can define it; but this is only to say that the words are obscure, and the Church does nothing but remove the obscurity, so that the sense which was really though obscurely in the words becomes apparent. In this case also the historical only differs from the dogmatic sense in its degree of clearness.

We may look at the question in another way. As Fr. Lagrange says,³¹ it may be that the inspired writer, or the secondary author, had no idea of the spiritual sense which was in the things. In a similar way may it not be that God, the primary Author of Scripture, by the words which may have a double sense, wishes to express a meaning distinct from that of the secondary author and unknown to him? In this hypothesis the historical sense—that which is intended by the inspired writer—would certainly, at least inadequately, be distinct from that intended by God, which might be propounded by the Church, and so be the dogmatic sense.

I do not wish to express an opinion about this theory, which seems to imply a twofold literal sense. I readily admit that the secondary author does not always perceive the sense of the words with that clearness and fulness which those words, as spoken or written by him, have in the mind of God; there are abundant examples of this, especially in the Prophets. Nor do I deny that sometimes the sense intended by God goes beyond that which is intended by him who received the inspiration. We have an

²⁹ *Rev. Bibl.*, 1896, p. 505.

³⁰ Cf. Conc. Trid., Sess. XIV, Can. III, "*Si quis dixerit verba . . .*"

³¹ *Revue Biblique*, 1896, p. 506.

example in St. John 2: 49-52, where Caiphas, the high-priest, said: "You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not." The sense in which he said this is obvious. But the Evangelist adds: "And this he spoke not of himself: but being the high-priest of that year, he prophesied that Jesus should die for the nation." So that by the words of the high-priest God expressed a meaning that was altogether hidden from the high-priest.⁸²

It should be said, however, that this is a solitary example. Moreover, Caiphas was not inspired to write, but to speak. Besides, the words are explained in their true sense by the Evangelist; and the meaning of Caiphas was not that intended by God, and so there was not in his words a twofold divine sense, but only one. Hence we cannot draw a general conclusion from this exceptional instance.

But let us suppose that the twofold sense is admitted as a hypothesis to explain the difference which seems to exist between the sense which is obtained from the text and that which is propounded by the Church, so that the former is the meaning of the inspired writer and of God, and thus truly divine, while the other is the meaning intended by God alone. Can the dogmatic sense, in this case at least, be said to be really distinct from the historical?

It seems to me that this is a mere question of words; provided that it is clear what opinion is to be held, it does not much matter in what terms it is expressed. However, let me add a few words on the subject, because an inaccurate use of terms is apt to lead to false ideas, inasmuch as the reader has only the author's words, and not what he meant by them, to guide him.

If it be supposed, as it should be, that the dogmatic sense is really the sense of Scripture, then the whole solution depends on the definition of the historical sense. This, according to the common usage of writers, may be said to be "the obvious sense," "the grammatical sense," "the sense which is gathered from the text

⁸² "Secundum sensum, quem ipse Caiphas in iis verbis intellexit, ea dixit a semetipso; at quatenus haec eadem verba in se, uti sonant, egregie enuntiant mortem Jesu utilem fore et expedientem salutem, ea non dixit a semetipso. Voluit autem Deus, ut ea eligeret verba quibus redemptio apte significaretur, voluit ut prophetaret, quia erat Pontifex." (P. Knabenbauer, *In Evang. S. Jo.*, p. 368.)

according to the rules of hermeneutics,' "the sense which the inspired author had in his mind and wished to express."

If we accept these definitions or descriptions of the term, it is plain that the dogmatic sense may differ from the historical sense, for it may be that the former is neither obvious, nor gathered from the text according to the rules of hermeneutics, nor known *ex hypothesi* to the inspired writer who therefore could not have intended to express it.

There are so many eminent writers who admit this concept of the historical sense, that I do not dare to reject it. It may however be permitted to me to propose another. Without giving any judgment about the mind of these authors, we may gather from their own words that they consider that to be the historical sense which is really discovered in the text, which is actually expressed by the words of the inspired writer. Why then should we not define the term according to this general and characteristic note? Accordingly, that may be said to be the historical sense which is immediately³³ contained in the words of Scripture and is expressed by them. It is of little moment whether this sense is got from the text by the use of the rules of criticism, or not; whether the secondary author, or only God, the primary Author, wished to give expression to it. These are elements that do not belong to the essence of the historical sense, and they may be found associated with it, or without it. If such a sense is really expressed by the words, it is really the literal, the historical sense, whether the primary or the secondary author give expression to it, whether it is got at by the critic, or by the Church. These circumstances do not affect that condition, which alone is required that the sense may be called literal and historical,—the condition, namely, that it be immediately contained in the words of Scripture, and expressed by them.

But if the historical sense be understood in this way, it is clear that the dogmatic sense can never be different from it. If the Church defines the sense of a text, the critic may perhaps say: "I do not discover this meaning in the text, examined by the mere rules of hermeneutics; if the mere conditions of time, place, and

³³ The typical sense is also contained in the words, but only mediately, not immediately.

so forth, be considered, the inspired writer would not seem to have wished to express this meaning." But the critic will never be able to assert that the sense which has been defined by the Church is not to be found in the text, or to deny that it is the real, literal,³⁴ historical sense.

Should anyone say that he would call only that the historical sense which appears in the text, regard being had to the historical conditions, I again answer that I am not disputing about a mere term, and that I do not care much about words, provided that we are clear about the substance. But since the historical sense is often called the primitive, original, literal sense, it is very easy to draw the conclusion that this is the sense which is truly contained in the words, and that the dogmatic sense which is neither primitive nor literal, is not really contained in the words; hence the former is the true and real sense of the text, and the other is not.

I hope the reader will not consider what I have written as altogether useless. If I have misrepresented anyone's opinion, I trust it will be imputed to the difficulty of the subject, not to any ill will on my part.

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CHURCH BELLS.

BELLS, though spoken of in the Old Testament as connected with the priestly ornaments and altar service, have become the peculiar symbol of Christian worship. The Church makes varied use of them in her liturgy; they are her voice by which she calls the faithful to her services, expresses her communion with the dead, banishes the spirits of evil, and invokes manifold blessings upon the creature whom original sin had deprived of the

³⁴ I suppose that the Church speaks of the sense which is signified by the words, not by the things. "*Si quis dixerit verba illa Domini Salvatoris. . . .*" Conc. Trident., Sess. XIV, can. III. I do not wish to assert that the sense of a text defined by the Church was not intended by the inspired writer; I only say that if it were so, even in this case, the dogmatic sense would not be adequately distinguished from the historical.

power to benefit man. Hence the ritual prescribes a christening and consecration of bells, which solemn act is reserved to the bishop.

The first liturgical use of bells in the Christian Church goes back so far that its actual origin has remained a matter of conjecture. The Latin names *nola* and *campana* have given rise to time-honored legends which make *Nola*, a city in the Italian Campagna, the cradle of bells, and associate St. Paulinus, Bishop of Nola, with the first practice of placing bells on the roofs or towers of churches. A distinction must of course be made when we speak of the origin of church bells, between those here under consideration and those mentioned in Ecclesiasticus, where Aaron is spoken of as being compassed round about with many little bells of gold.¹ Bells wrought of sheet metal, beaten and riveted (*vasa productilia*), were made in very remote times; but bells cast in mould (*vasa fusilia*) are of much later date, and their invention is commonly attributed to the Irish monks of the fifth century.

The first use of these cast bells, which were commonly of larger size, was probably suggested by the necessity of calling to prayer and other common exercises the monks of the large monastic communities. Wooden clappers and riveted bells failed to serve such a purpose; and the use of trumpets, which had been a tradition in the Hebrew Church as a means to gather the people for public devotion, seemed probably too closely allied to those martial habits which, whilst quite in harmony with the Jewish or Maccabean economy, were not suggestive of the peace and retirement sought for in the religious institutions of the followers of Christ.

IRELAND THE CRADLE OF BELLS.

The flourishing monasticism in Ireland during the fifth century made some such means as convent and chapel bells a comparative necessity; and it is commonly asserted that St. Fortchern, Bishop of Athrym (Athrumia, Athrimna, or Trim, in the County Meath), to whom the monastery of Kill-Fortchern (Roscorense), in the province of Leinster, owes its origin, was the inventor of cast bells. During the sixth century such bells were common enough, not

¹ Eccli. 45 : 10.

only in Ireland, but wherever the monks had penetrated as communities. Dagaëus, a monk of Bangor, who died in 586, is said to have cast more than three hundred bells. Another famous maker of bells was Tancho, a monk of St. Gall in Switzerland, where the Irish missionaries made their earliest settlements on the Continent. In a very short time the use of bells had become so widespread that Pope Sabinian (602-604) issued a special legislation regulating the ringing of bells for the Canonical Hours. Bells were introduced into the Eastern Church in the year 865, when Orso I, Doge of Venice, presented twelve large bronze bells to the Greek Emperor Michael III. They were hung in a tower specially built for the purpose, adjoining St. Sophia, at Constantinople. Thence the use of bells spread throughout the Orient, until their use, as publicly proclaiming the Christian faith, was forbidden by the conquering Mohammedans. Ever since the Crescent replaced the Cross on the Bosphorus, bells have been silenced wherever the Mussulman holds sway.

As bells were invented in Ireland, it was the Celtic tongue which supplied most languages with a word for bell.²

The wooden clappers which were in use previous to the

² The etymology of the word, which is *clock* in English, is set forth by Skeat, *Etymological Dictionary of the English Language*, 3 ed., v. "Clock," as follows: "The origin of the word (clock) is disputed, and great difficulty is caused by its being so widely spread; still, the Celtic languages give a clear etymology for it, which is worth notice, and Fick sets down the word as Celtic. Cf. Irish *clog*, a bell, clock; *clogan*, a little bell; *clogaim*, I ring or sound as a bell; *clogas*, a belfry; all secondary forms from the older *clagaim*, I make a noise, ring, cackle; *clag*, a clapper of a mill; *clagaire*, a clapper of a bell; *clagan*, a little bell, noise; all pointing to the Irish root *clag*, to clack. So Gaelic *clog*, a bell, clock; *clog*, to sound as a bell; *clag*, to sound as a bell, make a noise; *clagadh*, ringing, chiming, etc. So Welsh *clock*, a bell; *cleca*, to clack; *clegar*, to clack, tattle; *docian*, to cluck, etc. Cornish, *clach*; Manx, *clagg*, a bell. In other languages we find Low Latin, *clocca cloca*, a bell (whence F. *cloche*); Dutch, *Klok*, bell, clock; Icelandic, *Klukka*, old form *Klocka*, a bell; Danish, *Klokke*, a bell, clock; Swedish, *Klocka*, a bell, clock, bell-flower; Dutch, *Klok*, a clock, orig. a bell; German, *Glocke*, a bell, clock." He adds: "The *clock* was so named from its striking, and from the bell which gave the sound."

The English word bell is of purely English origin and signifies to make a sound, bellow, to bell, said of deer. Cf. G., *bellen*; A. S., *bellan*. The Latin word for bells, *campana*, is derived from *campus*, field, ground, and refers to the fact that bells were cast in a mould set in the ground. Hence bells were called *signa in campo fusa*, or *signa campana*, or simply *campana*.

invention of bells are still employed in divine service from after the *Gloria* of the Mass on Maundy Thursday till the *Gloria* of the Mass on Holy Saturday, during which time all ringing of bells ceases as a mark of mourning over our Lord's death. Bells were likewise silenced throughout an interdicted realm, in token of deathlike mourning at the misfortune which overwhelmed the land that had been guilty of a crime to cause such a censure.

BELL-CHRISTENING.

Pope John XIII blessed the new bell of St. John Lateran A. D. 968 and named it "John." This is the first instance on record of christening bells. The ceremony of blessing, or, as it is often called, christening bells, is both interesting and instructive. It sums up all the sacred ideas associated with the use of bells in the liturgy and in Christian life. After the recitation of Psalms 50, 53, 56, 66, 69, 85, 129, the bishop blesses the water to be used in the christening. With this water he sprinkles the bell or bells both within and without. Thereupon two clerics wash the bells with sponges dipped in the blest water, and then wipe them dry with a towel. Next the bells are consecrated with the holy chrism. After Psalms 145, 146, 147, 148, 149, 150 have been recited, the bishop anoints with Holy Oil the bells on the outside, at the spots previously indicated by chalk marks in the form of a cross; these marks are effaced before the act of anointing takes place. In like manner the inside of the bell is signed with chrism. Meanwhile the prescribed psalms and prayers are recited. A chafing-dish containing live coal, upon which is strewn thyme, incense, and myrrh, is placed under the bowl of each bell, so that the latter may receive the smoking perfume. Finally the passage of the Gospel in which the twofold aspect of the active and contemplative religious life is set forth in the persons of Martha and Mary ministering to our Lord, is chanted by the deacon. After the blessing is given, a cleric rings each bell thrice by means of a chord tied to the bell-tongue, to indicate that he who is to guard the church (*ostiarius*), a cleric in minor orders, now takes full charge of the bells. The spiritual significance of the bell thus blessed is well indicated in the words of the bene-

diction pronounced over it by the bishop after the anointing. It reads as follows :—³

“O God, who through Blessed Moses, the lawgiver, Thy servant, didst prescribe that silver trumpets should be made, through which when sounded by the priests at the time of sacrifice, the people, reminded by their sweet strains, would make ready to worship Thee, and would assemble to offer sacrifice—and encouraged to battle by the clangor of these same trumpets, would overcome the onslaughts of their enemies, grant, we beseech Thee, that this vessel (*these vessels*) prepared for Thy Holy Church, may be sanctified by the Holy Ghost, so that, through its (*their*) touch, the faithful may be invited to a reward. And when its (*their*) melody shall fall upon the ears of the people, may they receive an increase of Faith ; may all the snares of the enemy, the crash of hail-storms, hurricanes, the violence of tempests be driven far away ; may the deadly thunder be weakened, may the winds become salubrious, and be kept in check : may the right-hand of Thy strength overcome the powers of the air, so that hearing this bell (*these bells*) they may tremble and flee before the standard of the holy Cross of Thy Son depicted upon it (*them*) to whom every knee bows of those that are in heaven, on earth, and under the earth, and every tongue confesses that our Lord Jesus Christ, swallowing up death upon the gibbet of the Cross, reigneth “in the glory of God the Father” (Phil. 2 : 10), with the same Father and the Holy Ghost, world without end. Amen.”

NAMES AND INSCRIPTIONS.

In harmony with the symbolical and sacramental act of christening bells we have also the custom of assigning sponsors and of giving them the names of saints. This custom dates back to a remote period. An entry under date 1499 may serve to illustrate the fact: “Payed for halowing of the Bell named Harry, VI s. VIII d. and ovir that Sir Will^m Symys, Richard Clech, and Maistress Smyth, being Godfathers and Godmoder at the consecracyon of the same Bell, and beryng all oth’ costs to the Suffrygan.” ⁴

³ See *Right of the Blessing of a Bell* or of Several Bells, according to the Roman Pontifical with additions to the Rubrics, by the Rt. Rev. J. S. M. Lynch, LL.D., D.D. The Cathedral Library Association, 571 Fifth Ave., New York.

⁴ Brand, *Observations on Popular Antiquities*, art. Passing Bell.

The name of the bell was generally embodied in some suitable inscription. The following are some specimens.

Benedicta sit Trinitas.
 Trinitate sacra fiat haec campana beata.
 Est mihi collatum I. H. S. istud nomen amatum.
 Sunt mihi spes hii tres xp's Maria Joh'es.
 Sum rosa pulsata mundi Maria vocata.
 Est mea vox grata dum sim Maria vocata. A. D. MCCCCIIII.
 Personet haec coelis dulcissima vox Gabrielis.
 Missi di coelo habeo nomen Gabrielis.
 In multis annis Personet campana Johannis.
 See. Petre. o. p. x. I. H. S.
 Ultima sum trina vocor Katerina.
 Et nomen dieti Gero se'i B'ndicti.

The oldest known inscription on any bell in England is that of St. Chad, Lichfield. It runs thus: "O beate [sic] Maria. A. D. 1255."⁵

The spiritual powers embodied in the bell through the blessing as a sacramental, as also the uses of a church-bell in general, often form the theme of the inscriptions. Beautiful and significant is the following :

Laudo Deum verum, plebem voco, congrego clerum,
 Defunctos ploro, nimbium fugo, festa decoro.

The same idea is more fully developed thus :

En ego campana nunquam denuntio vana,
 Laudo Deum verum, plebem voco, congrego clerum,
 Defunctos plango, vivos voco, fulgura frango.
 Vox mea vox vitae, voco vos ad sacra, venite.

The last line is sometimes changed to the following :

Dum trahor, audite ! voco vos ad sacra, venite !

And the following verses were added :—

Sanctos collando, tonitrua fugo, funera claudio,
 Funera plango, fulgura frango, Sabbathata pango :
 Excito lentos, dissipo ventos, paco cruentos.

These lines formed a common storehouse for those intent on devising inscriptions for bells. The most ingenious inscription is

⁵ Archæological Journal, 48, p. 55.

doubtless the following, which reads so that the verb of the first line has for its object the corresponding word in the second line :—

Convoco, signo, noto, compello, concino, ploro,
Arma, dies, horas, fulgura, festa, rogos.

MORNING BELL AND CURFEW BELL.

The morning bell ushered in the day, and the curfew bell rang in the night. The morning bell was rung at sunrise, hence earlier in summer than in winter, even as early as four o'clock. Curfew was rung at eight or nine at night. In olden times folks certainly believed in the popular rhyme :—

Early to bed and early to rise
Makes a man healthy, wealthy, and wise.

Or, as another proverb has it :—

If thou wouldst thrive, rise at five ;
If thou hast thriven, rise at seven ;
He who would never thrive may lie till eleven.

The curfew law was universally in force throughout Europe during the Middle Ages. At the ringing of the curfew bell all hearth fires were covered or banked ; hence the name curfew, derived from old French *couvrir feu*, cover the fire. William the Conqueror enacted the law of the Curfew Bell as a police regulation intended to prevent the Saxons from gathering and concocting conspiracies against the Normans. This curfew law was abolished by Henry I ; but it continued in force long afterwards as a precaution against fire, even as it existed in England long before the Conqueror. Alfred the Great embodied the curfew law in his code. In Latin it was known as *hora ignitegii*. Nor can we consider the law as meaningless, if we are mindful of the fact that in those times wooden houses and churches thatched with straw were common so that conflagrations, once started, created no end of havoc.

THE ANGELUS.

The beginnings of the Angelus proceeded originally from the Morning Bell and Curfew Bell. It was natural for people to asso-

ciate morning and night prayers with the ringing of the bell which invited them to rise and retire.

Although Pope Gregory IX (1227-1241) ordered the bell to be rung in the evening that the people might pray for the success of the Crusades, and St. Bonaventure a half century later exhorted the Franciscans to propagate the "Evening *Ave*," it is to Pope John XXII that the Angelus owes its origin. This Pope, a devout client of Our Blessed Lady, granted in 1327 to all who would say three Aves during the ringing of the curfew, an indulgence of 10—some say 20—days.⁶

At the synod of Lavaur (near Toulouse), France, A.D. 1368, it was decreed that at the ringing of a bell in the morning five *Paters* in honor of the Five Wounds of our Lord, and seven *Aves* in honor of the Seven Joys of Our Lady should be recited. In the following year these prayers were reduced to three *Paters* and *Aves*. In the year 1456 Pope Callixtus III ordered the bells throughout Christendom to be rung at noon to call upon the faithful to pray for the Crusaders then battling with the Turk. Twelve years later King Louis XI of France enforced the ringing of the morning, noon, and evening Angelus throughout his realm. Gradually the practice was becoming universal.

The earliest known record of the Angelus prayer as now in use is found in the *Officium Parvum B. M. V.*, as revised and edited by order of Pope Pius V (1566-1572). These prayers consist of three *Aves*, preceded respectively by three antiphons, followed by versicle and oration. From the first antiphon, *Angelus Domini*, etc., the term *Angelus* derives its use. In England it was known of old as the *Gabriel Bell*; also as *Ave Bell* or *Ave Maria Bell*. The bell used for the Angelus was generally christened Gabriel or Ave.

SOUL BELL, PASSING BELL, DEATH PEAL.

Associated with the evening Angelus is the *De profundis*,—that is, prayers for the faithful departed. It is the custom in many churches to ring, immediately after the evening Angelus, a smaller bell. This bell is sometimes called the Soul Bell, a term which of old was also applied to the Passing Bell, just as the word

⁶ *Our Lady's Dowry*. By the Rev. T. E. Bridgett, C.S.S.R., p. 216.

Soulmas was used to designate the second of November. In many churches in the United States the Soul Bell is tolled one hour after the evening Angelus. This devout custom, which one meets, for example, everywhere in the Archdiocese of Philadelphia, was originated in the City of Naples in the year 1546. St. Cajetan, founder of the Clerks Regular, known as Theatines, originated the practice, which has spread into all Catholic countries.

In Rome the Soul Bell is rung one hour after the evening Angelus.⁷ The Psalm (129) *De profundis* or else a *Pater* and *Ave* together with the versicles: "Eternal rest grant unto them, O Lord," and "Let perpetual light shine upon them. May they rest in peace. Amen"—must be recited kneeling during the ringing of the Soul Bell. Where the bell is not rung, the indulgences can be gained by saying the prescribed prayers an hour after the Angelus.

In olden times it was customary in England, and is so still in Catholic countries, to toll a bell when a person of the parish was dying or had just expired. This was called the Passing Bell. If the dying person was a male, the bell tolled thrice in succession; if a woman, twice. The bell is tolled twice or thrice for each decade of years which the dying or deceased person has attained. Since the parishioners frequently know those who in their neighborhood are very sick or at the point of death, they easily tell from the manner of tolling who has expired.

An old proverb refers to the Passing Bell in the following words:

When the bell begins to toll,
Lord have mercy on the soul!

This is in itself a prayer. The following wise sentiment likewise took its origin from the Passing Bell:

When thou dost hear a toll or knell,
Then think upon thy Passing Bell.

Shakespeare refers to the Passing Bell in *Henry IV*:

And his tongue
Sounds ever after as a sullen bell,
Remembered knolling a departing friend.

⁷ An indulgence of 100 days each time, a plenary indulgence once a year, after receiving the Sacraments and praying for the usual intentions, is attached to this practice.

"Death Peal" was a common designation given to the tolling of bells at funerals. For the Death Peal, the bell was somewhat muffled "by tying pieces of Leather, old Hat, or any other thing that is pretty thick, round the ball of the clapper."⁸

SACRING BELL.

Another bell which dates from old times and which is not altogether unknown in modern times, although its proper name has fallen into oblivion, is the *Sacring Bell*. Sacring meant consecration. John Myrc, a fifteenth century writer, in his Instructions to Parish Priests, says :

" And when they hear the bell ring
To the holy ' sakering,'
Teach them kneel down, both young and old,
And both their hands up to hold,
And say then in this manner," etc.

Then follows the prescribed prayer.

In many parishes in this country the Sacring Bell is rung on Sundays and holidays at the consecration during High Mass. The bell is rung thrice at the elevation of the Host and thrice again at the elevation of the Chalice. The ringing of the little bell at the altar serves as a sign to the bell-ringer to announce the glad tidings to the people in their homes. The devout at home immediately kneel down upon hearing it and join in prayer with the faithful in church. It is certainly a beautiful practice, which should on its own merits recommend itself to general use. Of the many little acts of piety suggested for the purpose, the following, probably by Richard Rolle of Hampole, a saintly hermit and mystic of England in the fourteenth century, and a voluminous writer, deserves special mention.⁹

Praised be Thou, King,
And blessed be Thou, King,
Of all Thy gifts good,

⁸ Brand, *l. c.*

⁹ *Yorkshire Writers: Richard Rolle of Hampole and His Followers.* C. Horstman. II vol. New York: Macmillan & Co. *Lay-Folks' Mass-Book*, vol. i, p. 6. The version here followed is that given by T. F. Simmons, M.A., *Lay-Folks' Mass-Book*, p. 40 and xxix.

And thanked be Thou, King,
 Jesu, all my joying,
 That for me spilt Thy blood
 And died upon the Rood;
 Thou give me grace to sing
 The song of Thy praising.

All the sentiments which pervade the devout soul at the moment of consecration are contained in this prayer. The rhyme aids to impress it upon the memory. The old *Lay-Folks' Mass-Book* would bear resurrection. Our finest liturgical literary treasures have indeed been hidden away under dust accumulated for centuries.

This devotion is furthermore encouraged by the Church and enriched by indulgences.¹⁰ In Catholic countries the Sacring Bell is rung during the conventual or parish Mass, or, as it is called among us, late Mass.

OTHER BELLS.

Yet another beautiful devotion which makes use of bells is the Friday afternoon devotion, for which there appears to be no special name in our folk-lore, although the devotion was practised centuries ago. At a synod held at Olnütz, Germany, in 1413, the obligation was imposed upon church wardens to ring the bell at noon on Fridays in honor of the Passion and Death of our Lord. The devotion became universal by order of Pope Benedict XIV.¹¹

There is one other practice which deserves mention: it is contained in the following entry of an old English church record: "Then, the said Saxon or his Deputy, every Saturday, Saint's Even and principal Feasts (eves of) *shall ring noon* with as many bells as shall be convenient to the Saturday, Saint's Even, and principal Feasts (eves of)."¹² This custom is also practised

¹⁰ Pope Gregory XIII (1572-1585) granted the following indulgences: One year each time to all who at the sound of the Sacring Bell kneel down and pray at home, in the field, or on the street, or wherever they may be.

¹¹ Brief "Ad passionis," dated December 13, 1740. To all who at the stroke of this bell, commonly tolled on Friday afternoon at three o'clock, kneel down and recite five *Paters* and *Aves* an indulgence of 100 days is granted.

¹² Brand, *ib.*, On Saturday afternoon.

in many parishes in the United States and Canada. For this purpose all the church bells are usually rung together after the evening Angelus, or after the Soul Bell (where it is rung) on the said vigils.

Something might be said here in conclusion regarding the language of bells, if the phrase be permissible. In England, and for that matter, in all Christendom, bells were rung according to a system which, although not uniform throughout, was fundamentally unique. For the different services the bells had a method of ringing. Tunes were played, not as is now commonly done by means of chimes uttering popular airs, but set tunes indicating the character of the service which next occurred. The system was very complex, yet quite intelligible to those who were familiar with the system of festival celebration.

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THE TRAINING OF A WEALTHY PARISHIONER.

CHAPTER I.

Father Sinclair Unearths a Nefarious Scheme.

THE West End of Laurenboro had been deserted all summer. Ever since the first days of July, what with barred doors, closed blinds, awnings drawn, and noiseless streets, the aristocratic quarter of the great metropolis looked like a city of the dead. The urban wealth and fashion had transferred its quarters for the time being either to the Maine coast, with its invigorating salt-breezes, or to the cool and inviting regions of the Lower St. Lawrence; and those who were particularly in search of health and diversion, had gone to the mountain haunts of the Adirondacks, or found change amid trans-Atlantic scenery and tourist life in the Scotch Highlands or the Continental Alps. Altogether the territory had been vacated, and except for the appearance, here and there, of some solitary gardener dawdling aimlessly about the premises, and the undisturbed warbling of the song-birds in the maples, there was absolutely no sign of life.

No such changes had taken place in the Gottingen quarter, where the poor and the working classes lived. There the warm summer months were spent, as usual, amid the ceaseless hum of factory life. Men and women bustled and toiled from dawn to night, in shop and workroom, in courtyard and street, for the bread they were to eat. For them there was no ocean breeze or bracing mountain air, which God had made so liberally, and if the stirring summer wind that gently fans the cheek of rich and poor alike, found its way into the Gottingen quarter, it had already lost half its freshness and soothing power. For all that, the want of bodily comforts did not destroy the peace of mind in the poor people who dwelt here. They were Catholics for the most part, and faithful to the teachings of the Church, who did not look on poverty as an evil, but rather as a means established by God to procure them an eternal reward in heaven. The Gottingen poor were satisfied with their condition, thanks to their faith and the teaching of a zealous and enlightened pastor.

To will what God doth will, that is the only science
That gives us rest,

was a lesson they had long since learned ; and contentment, if not gratitude for their lot, reigned among those who toiled for their daily sustenance.

Father Sinclair spent much of his time among them. He kept his eye on all, and during the summer months, when he took the annual parish census, he made it a point to welcome the new arrivals which the immigration season usually brought in considerable numbers. It was then also that he made his plans for their betterment, through the organized means of parish unions among the better-to-do people in the neighborhood, who were practically out of his reach during the vacation season, but on whom he depended during the winter months for practical assistance. He himself rarely took a midsummer holiday. Not that the pastor of St. Paul's was averse to legitimate recreation. On the contrary ; he often urged those of his faithful parishioners who, whilst they had the means and leisure to go out of town, hesitated to abandon the interests of Catholic settlement work which they had undertaken at his request, to spend some weeks away from the stifling surroundings of their city habitats, and to

seek the wholesome atmosphere of country or seashore life. His own interests, he said, did not permit him to leave his post, unless it were for a short trip over the Great Lakes and down the river to the Gulf. And that luxury he had allowed himself but once in the ten years of his residence in the metropolis. If a brother priest argued the matter with him, he would readily acknowledge the principle of necessary recreation even for the shepherd of souls, after the arduous work of a twelve months' ministry in a large city; and, indeed, he never denied that a few weeks of rest in some quiet nook on the sea-coast would have been a welcome change to him often enough. But the trouble was he could never find the time. The clergy of the Religious Orders, who might have taken his place at other seasons of the year, were busy themselves during the summer months, giving retreats and preparing for mission or college work to begin in the autumn. At other times of the year, the interests of his people did not permit him to leave his flock; and to deprive them at any time of Mass or the Sacraments did not enter his head.

His habit therefore was to stay at home; but what recreation and useful information the want of travel and actual observation deprived him of, he amply made up for in useful reading. His taste, one might say passion, in this direction, was apparent to any casual visitor at the pastoral glebe-house. Books filled every nook and corner of the modest dwelling, including bedroom and hall. History, science, philosophy, poetry—treasures of thought and truth—carefully selected, were at his beck and call. He loved to hide himself away with these silent companions, in the quiet hours of night, to commune with the ever living thoughts of vanished minds, or to stray into strange fields of useful knowledge, to trace the tangled paths of legitimate speculation, and to lose himself in the reveries of scientific dreamland. With Mrs. Brown-ing, he believed that

We get no good

By being ungenerous, even in a book,
And calculating profits—so much help
By so much reading. It is rather when
We gloriously forget ourselves, and plunge
Soul-forward, headlong, into a book's profound,
Impassioned for its beauty, and salt of truth—
'Tis then we get the right good from a book.

One evening in the first week in August, he was seated in his study, carefully perusing a document which had reached him in the morning's mail. It was the semi-annual Report of the Elzevir Library, a pamphlet skilfully tabulated and printed, so that a reader could take in at a glance the work of that institution during the preceding six months.

Owing to the initiative of the Directors, the "Elzevir" had been a prominent name for years in Laurenboro. Founded by non-sectarian enterprise, it had remained a non-sectarian institution. Hence it did its best to please everybody. Readers of books in the city and suburbs knew the way to Elzevir on Fessenden Avenue; so that the pastor of St. Paul's was not surprised to learn, when he laid down the Report, that the circulation had gone into the thousands and was continually on the increase.

The needless emphasis laid upon the "non-sectarian" character of the Library by its promoters had often made Father Sinclair suspect that all was not right there. So far as he knew, Catholics had no voice in the management of the institution. The Board of Directors was made up of members of different religious denominations; and, as he had been informed, there was at least one professing atheist among them. He was aware, too, that many books antagonistic to truth were to be found on the shelves of the Elzevir, although the tabulated Report before him was silent regarding this phase of the circulation, and in fact no hint whatever was given as to the number of religious books called for by readers. A statement giving light in this direction would have interested Father Sinclair very much. One paragraph in the Report, however, caught his eye. It mentioned the fact of a recent legacy amounting to twenty-five thousand dollars which had been left to the institution. The passage that struck Father Sinclair read as follows:

"The Directors are aware that while they desire to keep the Elzevir strictly non-sectarian, the presence of many religious denominations in Laurenboro renders it necessary to provide literature to suit the peculiar views of all, if their patronage is to be maintained. Resolved therefore, that the legacy of twenty-five thousand dollars recently bequeathed to the Elzevir, be expended in augmenting the supply of denominational literature, and in facilitating the circulation thereof."

Here was food for reflection ; and the pastor reflected deeply. Laurenboro, a city more than half Catholic, without a Catholic library, was about to have a carload of denominational literature flung broadcast among its people. What sort would it be ? How much of its anti-Catholic poison would be likely to find its way into Catholic homes ?—for “ Denominational Literature ” unquestionably meant Protestant literature, with its prejudices, its mis-statements, its bitterness against the Catholic Church. No one who had any knowledge of current works dealing with the subject of religion, could have any doubt that by far the larger number of books which the Elzevir directors were likely to place on their shelves, would be antagonistic to the faith of Father Sinclair’s people. The pastor left his chair and paced the floor. A great plan suddenly leaped up in his mind. Its first forms were, indeed, crude ; though very distinct, they were yet without manageable shape. As he continued to walk up and down, a definite scheme began to crystallize slowly. The motives that urged him were so very strong that they compelled action, and with that conviction his plan ripened and a new undertaking began to justify its own existence.

He lowered the light and went out on to the balcony, a restful spot on the south side of his rectory, which had once been the centre of a borough now incorporated in the city ; for he had preferred to keep the single glebe-house on the outskirts of his parish, overlooking the river at some distance, whence it was not difficult to reach the factory quarter which constituted the knot of his parochial responsibility. It was a bright summer’s night, and the moonbeams were turning to silver the ripples on the distant water’s surface, suggesting the calm wealth of nature, and with it confidence in God’s providing love. He stood for a moment to listen to the strains of music coming from the city band in the Eagle Rotunda, and to watch the dark silhouette of a large steamer which was moving out for an excursion down the river.

“ Why not ? ” he continued to muse, as he paced up and down the balcony. “ Why should not Laurenboro with its fifty thousand Catholics, have its own Catholic Library ? In this city our foundlings and orphans are housed and nursed into adolescence ; our poor are clothed and fed ; the aged and incurable are soothed

in their last days ; here every form of physical infirmity is tenderly cared for by Catholic charity. Is it not possible to be equally generous in allaying the infirmities of the mind ? Thousands of dollars are spent every year by us in the care of diseased human bodies. Outside the ministry of the priesthood and the work of our two colleges and convents, what is Catholic charity in Laurenboro doing for souls ? In this city we have no public sources of knowledge but the daily press and the Elzevir and Humboldt libraries. For years, hundreds of my flock have had to depend on these doubtful sources for their mind-food. And is not intellectual poverty and corruption a far greater evil than any that can afflict the body ? What a change for the better would take place in the mental condition of my own people, if healthy reading were provided them. The result would be sound thinking, and its inevitable sequel, sound living." Thus spoke the priest unto himself.

Father Sinclair was a man of many resources ; but he was the first to admit that, no matter how cogent the motives, the work of starting a new library under Catholic patronage in a city where two large book centres for the accommodation of the general public existed already, had many thorny sides to it. St. Paul's parish was, moreover, one of the smallest in Laurenboro. It embraced, as already stated, the new factory sites and tenements of the Gottingen district. This was on one side ; on the other, where the lowlands led up to Ashburne Avenue, there lived a few of the wealthier families ; there was hardly any middle class. The people were, as a rule, and according to their means, generous in the support of the parish. In the beginning, however, there had been some who showed themselves inclined to look askance at the zeal of the young pastor, and rather discouraged one or two of his projects for the betterment of the people, taking for granted that an excess of enthusiasm is best met by an excess of reserve. Perhaps their attitude found its justification in some unpromising financial ventures of one of the former pastors of the parish ; but on this he did not reflect. He only recalled the struggle into which he found himself forced when he began the parochial school in Gottingen ; also the almost cynical indifference which he encountered from the professional men of his district when he had undertaken to make some move toward maintaining a distinctly Catholic social life

among the students—strangers in Laurenboro—who attended Royalview University; there had likewise been a strong and unrelenting opposition to his personally undertaking the purchase of a section of the Helerand estate to serve as a home for incurables. But in these enterprises—to mention no others of a similar character—he had managed to overcome opposition and indifference by that quiet persistence which secures success in the work undertaken; and the very first to congratulate him on the evidence of actual results were those who had in the beginning bitterly opposed him.

Having these somewhat discouraging memories still vivid before him, Father Sinclair was forced to calculate in advance with the uprising of difficulties, much harder for the average sensitive man to overcome than physical hardship or mental labor in a good cause. On the other hand he remembered the devotion with which the bulk of his people had stood by him, freely opening their purses when he had shown to them the feasibility of a work, or when their own eyes had made it evident to them. The experiences, on the whole, of the last ten years urged him all the harder to solve a new problem. He went back to his study and sat down to work it out.

CHAPTER II.

“Pulling Wires.”

The summer months passed rapidly away. October came, bringing with it a return of activity in the West End. Draymen laden with trunks; carpet-beaters at work; gardeners cropping the great undulating lawns and the summer's growth of shrubbery; maids rubbing a three months' dust from the steps and windows,—all bespoke an awakening in the fashionable part of Laurenboro. Soon the heavy carriages, rolling up to the mansions on Ashburne Avenue, told the passers-by that the *élite* had returned to resume their routine life of pleasure for the winter.

It was a raw and dreary afternoon, enlivened by a brisk gale from the southeast. The trees along the great wide avenue were shedding their sere leaves in myriads, and carpeting the gray asphalt. Workmen were busy putting up the winter windows in

the Melgrove mansion, covering the flower-beds, tying down the ivy, and preparing for the long white season, which, coming as it did rather early, threatened to be more severe than usual.

In a small rear parlor sat Mrs. Melgrove and two ladies, discussing the summer's outing. The hostess had just returned from Europe the week before, and was giving her impressions. She was a tall, finely proportioned woman of middle-age, with a genial manner and the evidences of culture in language and movement. God had blessed her with a goodly share of the world's wealth. During the past twenty years, her leisure moments, spared from her family, a husband and a little daughter, had been devoted to helping the poor, visiting the city hospitals and the sick in their homes. It was nothing to surprise anyone that the name of Mrs. Horace Melgrove should stand at the head of, and be identified with, several of the pious associations attached to St. Paul's Church.

Her two lady visitors were likewise well known as associates with her in various schemes for the betterment of the poor. The elder, Miss Rayford, was a quiet little woman of a distinctly literary turn of mind. She had, indeed, for years been predominantly occupied with works of out-door charity, but still found time to write attractive stories and other things of a thoughtful tendency that made her known in many Catholic homes not only of her own city but abroad. The other person in conference with Mrs. Melgrove was Mary Garvey,—a young lady, somewhat vivacious, impressionable, open to a fault, and energetic in everything she undertook to do or champion. Although she never seemed to feel the slightest hesitation to tell others her opinion of them, there was something in her manner and tone that robbed her outspoken way of the offensive element so commonly associated with criticism of any kind. This alone explains how she managed to keep herself out of trouble. The fact was, Miss Garvey was liked by everybody in St. Paul's parish; for no one doubted that her honest speech proceeded from a heart of gold, both pure and kind, however seemingly severe. Her parents, who had been in moderately good circumstances, died when she was but a little child, and she had fallen heir to a modest competency which allowed her ample leisure to devote herself to good works, a privilege she did not

fail to use. For some years, Mrs. Melgrove, Miss Rayford, and Miss Garvey had been, as already intimated, the recognized leaders in every charitable movement introduced among Father Sinclair's people. To-day they were to meet him at Mrs. Melgrove's house for a talk over some important enterprise.

"I wonder what it can be," said the hostess, looking at the note from the priest which she held in her hand, but the brief contents of which furnished no adequate clue as to the object of the prospective meeting. "No doubt, Father has some new scheme for the young people, but it is rather early to get us to work, with all the domestic and social demands of the return season upon us. Someone told me in Paris that the scheme for establishing parish beds in the Contagious Hospital had failed."

"Of course, it failed," returned Miss Garvey. "What else could you expect? The Newell family left town the very day our Hospital Committee was to meet; and naturally the outsiders stepped in and we lacked the requisite number of votes,—so there you are."

"There is something new brewing, at all events," said the hostess smiling.

"Undoubtedly," replied Miss Garvey. "I was out yesterday when Father Sinclair called, and I got his note only an hour ago. But from a few words he dropped in my hearing the other day, I infer that he plans some scheme for purchasing books. Did you know that the Elzevir people were going to extend their library along Fessenden Avenue?"

"I saw something to that effect in the *Times* yesterday;—you may be sure they will succeed in getting the necessary appropriation; they can control public patronage," answered Mrs. Melgrove.

It was close on three o'clock when the door-bell rang. A moment later Father Sinclair was ushered into the small parlor where the ladies were waiting.

He was a tall, well-built man, though seemingly not strong, about forty years of age, or little more, with an expression of face that indicated at once energy and delicacy. People recognized him as one of the prominent citizens of Laurenboro; and whilst one might have observed a certain distance between the priest

and the official arbiters of the town with whom he was thrown in contact, there was no lack of courtesy on either side when they met in the public thoroughfares. Father Sinclair had been assigned to duty as a parish priest soon after his ordination, seventeen years ago, in a small village on the coast, where his duties were light and where he had ample time for self-improvement. There he had enjoyed a season of comparative solitude, but also one of self-improvement and unconscious preparation for more difficult tasks in the future. He had found leisure for study, even for writing; and his articles in the different magazines, together with a published volume on the attitude of the Church toward Evolution, had given him a reputation among his brother priests for serious habits of study. It was not many years before his Ordinary felt that he might safely entrust the more important interests of a city-parish to the zeal and prudence of the young priest; and accordingly, upon the first vacancy in Laurenboro, he was transferred thither. The proposed change was a sore trial to him, and his more intimate friends were well aware that it had cost him no little sacrifice to leave behind him his books, or at least the solitude and leisure which made them especially valuable to him. He also loved his little flock and regretted to part from them, whatever else might be in store for him. By nature sensitive, retiring, a lover of the good and the beautiful in art—he had not yet discovered his own powers—he dreaded the responsibilities of the ministry, together with the noise and bustle of a large city. Hence, when the formal offer of the pastorship of St. Paul's came to him, he requested his superiors to let him retain his cure in Rockdale, where he was contented and thought himself useful proportionately to his talents. But the Archbishop knew the pastor better than the pastor knew himself, and insisted on compliance with his wishes. Father Sinclair, known to but few people outside his immediate circle, was promptly installed in the vacant parish, much to the surprise of older candidates and their friends.

Ten years had elapsed since then, and during the decade the pastor of St. Paul's had distinguished himself as an organizer who could carry to completion and sustain any work he had seen fit to undertake.

"You are more punctual than I, ladies. I hope I have not kept you waiting, although even that can scarcely have been a hardship in Mrs. Melgrove's cosy parlor this bleak afternoon," said Father Sinclair, genially, as he took his seat at the vacant side of the table. "You are curious, no doubt," he continued, "why I have asked you to meet so early in the season. It is to discuss a plan which seems to me feasible enough, if we get the proper seconding among our own people. If we succeed in carrying it through, it will do untold good in our midst, chiefly among our children and young people."

He drew from an inner pocket a notebook and unfolded a small sheet of paper on which he had jotted down some items for direction.

"You may have seen," he went on to say, "that the Elzevir—"

Miss Garvey gave a nod to the other ladies, as much as to say, "I told you it was a book scheme."

"—has been making bids during the summer to secure a larger patronage. There has been quite recently a legacy of twenty-five thousand dollars, which is intended, I am reliably informed, to extend the circulation of reading matter that trenches directly upon religious ground. At the same time, efforts are being made to get our children to patronize the library. I had a visit from two of the directors, a few days ago. Their plan is to establish a Children's Department, and to augment their stores of denominational literature. In order to do that, they are making arrangements to get some of our wealthy Catholics interested."

"They'll get Mr. Maglundy, sure, if they go after him," softly interjected Miss Garvey.

"Now, you know, ladies, as well as I do," continued the pastor, merely heeding the interruption by a pleasant nod of his head, "what a misfortune such an addition would be in a city like ours. There is to be no discrimination in the choice of books as far as religion is concerned. Everything is to be free and unsectarian. This was one of the provisions in the will of the benefactor; indeed, the directors who came to see me insisted on this point, as though it were a likely inducement to gain my approbation to the scheme of what they consider a public service of equal rights. Now non-sectarianism means non-Catholic; it means that

no preference is to be shown to any religion ; it means indifferentism ; it assumes the absurd tenet that God could be as well pleased with one religion as with another. It means that two men may propagate contradictory doctrines, and yet both be right. Now this is false ; this is not even common sense. A denominational library here in Laurenboro including all sorts of pleas for and against religion would be a danger for our non-educated Catholics, because it would be unfair to their own creed, and we must do our best to keep it from doing them harm.

"Here, ladies, is a question for you to answer." Father Sinclair consulted his notes. "St. Paul's is a small parish, but we have, in this large city, over fifty thousand Catholics, with many wealthy families among them. Would it not be possible, by doing a little energetic work, to begin a library of our own—on a small scale at first—to meet this great want in our city ? The collection of good books would not be so very difficult a matter ; for we need not doubt that as soon as our people see the benefit which accrues to the Catholic cause from such an enterprise, they will aid it. I have no doubt that in time we will find some generous benefactor to whom the matter appeals equally strongly, and it will not be many years before we shall have a Catholic library, one such as we may be proud of."

"Pardon me, Father," interrupted Mrs. Melgrove, smiling, "if I seem to discourage your project by saying that I fear it will be hard to awaken the needed enthusiasm among our people to sustain the first attempts of such an enterprise. I need hardly say that viewed from a personal point and considering our needs, the scheme deserves our whole-souled approval. But it means so much. Am I wrong, for example, in thinking that it means that we should have to get a central site, a place in the city accessible to the Catholics from all parts ? If we could open a library right here in our neighborhood, there might be only a little or at least less difficulty ; but then who would come to it from town, who would be willing to aid us outside our own small parish of St. Paul's ? Apart from the cost of maintaining a building or rooms in a convenient locality at probably high rent, not to speak of purchase, how would we get a sufficient stock of really good books to satisfy those readers who are now drawn to the Elzevir and

Humboldt libraries, because they find there almost anything they may look for? You would have to have a number of salaried librarians and secretaries,—all of which means constant and considerable expense. I speak with some assurance on the subject, because I have been interested and once tried a similar scheme, years ago in the Provinces. We started under the most favorable auspices with a building excellently located. But eventually we found the expenses for rent, salaries, the renewal and purchase of books, and other unforeseen items, such a drain on our resources that we were obliged to give up the matter in order to ward off serious complications."

"If you will allow me," said the priest, turning over his notes, "I have already given thought to what seemed to me the most likely and reasonable objections. Let me answer those that you have just made, Mrs. Melgrove."

While he was speaking, a maid came softly into the room and set a match to the spirit lamp; in a few minutes the samovar was steaming.

"In the first place, as to the site," continued Father Sinclair, "there is our Young Men's Club which is sufficiently central; the electric cars run all around it to every part of the city. On the second floor they have a very large room all wainscoted and tiled and heated by steam, which has been used as a general meeting-place in the evenings. The committee in charge of the club have told me that we may fit up this hall as a library in a way which need not divert it from its present use. They are perfectly content that we should have the place for an indefinite period without cost."

"There might be some opposition to putting ourselves under obligation to any local parish organization for the purpose of supplying reading matter for the others," urged Mrs. Melgrove.

"Such an objection would be entirely unreasonable," replied Father Sinclair. "I do not think that we can please everybody; and surely that should not prevent us from working."

The ladies smiled acquiescence.

"Let me dispose of your other objection,—the appointment of a librarian and salaries. As the proposed scheme could take the shape, at present, of only a circulating library, until we may see our

way clear to do something more, there is no reason why a couple of hours a week should not be sufficient to exchange books. Could we not secure the services of say five or six young ladies for two hours every Wednesday and Sunday afternoons?"

"There is no doubt about it," said Miss Rayford, who had kept silent up to this. "I know several who, I am sure, would be willing to come——"

"And Miss Garvey herself here," broke in Mrs. Melgrove; "she has had several years' experience in the Humboldt Institute. How many, Mary?"

"Barely five," the young lady answered, smiling.

"And thus endeth objection number two," said Father Sinclair. "Let us examine the third. This, to my mind, is the really serious one. Where are we going to get the books? It seems to me that we might organize a few Collecting Committees whose duties would be to look up old family libraries, whose owners might have no particular use for the volumes and be willing to give them as the nucleus for the forming of a Catholic public library. I know personally several families in this city who have books lying uselessly in closets and garrets, and who would be glad, I am sure, to donate them to an undertaking of this kind. All such books might not be equally useful, but the larger number would, no doubt, prove very acceptable, under the conditions. Others we should, of course, have to purchase, and the money for that purpose would have to be collected."

"Couldn't our friend across the avenue, Mr. Melling, be prevailed on to give us a few?" asked Miss Rayford; "and Mr. Homer Stewart? They are Catholics. They both give gold medals yearly to Royalview University; they helped to complete the Observatory. Surely it would not be difficult to induce them to donate fifty volumes each, if they were approached in the right way."

"I never had occasion to come into close contact with the gentlemen you mention, Miss Rayford. They belong to St. Basil's," interposed the pastor. "But my experience has taught me that there is little to be expected from our wealthy men who figure as nominal Catholics, unless you can hold out to them some equivalent of honor or fame, which I fear is not to be gained by

this apparent opposition to the more popular schemes in behalf of our existing and in a sense municipal library."

"Once more," insisted Miss Garvey, "I suggest the name of Mr. Silas Maglundy as a candidate for prospective honors in this line. He is not committed, I think, to any allegiance with the Elzevir people—at least not yet."

"Who is this Silas Maglundy, Miss Garvey?" asked Father Sinclair, looking up from his notepaper.

"Why, have you not heard? He is one of our recent arrivals," answered the little lady. "He has taken that large house, with the splendid grounds, corner of Howarth and Buell. They say he is a millionaire and a Catholic."

"A combination that one does not meet very frequently," returned the pastor. "Howarth and Buell Streets are within the limits of St. Paul's. I shall have to call on him and get him interested in our works. That's all."

Father Sinclair stood up.

"Now, ladies, will you ponder over this matter? But, of course, no cold water on it! We must do something even as a matter of self-defence. Talk it over as to what are the best means by which we can succeed. If agreeable and convenient to you, we might meet again this day week—anywhere you decide upon, if you will kindly let me know the place and time. Pray excuse me now. I have an appointment with His Grace at four o'clock."

A few minutes later the genial pastor had disappeared down the avenue, crossed the square, and stood at the door of the Archbishop's residence.

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(To be continued.)

AN IRISH IDEALIST.

(Concluded.)

BEFORE we come to consider Berkeley as a philosopher and compare him in that light with Malebranche, a few further glimpses of his character and attainments will be of interest. And first of all he must be classed among those specimens of extraordinary precocity who are called the "Marvellous Boys"

of Metaphysics. If Suarez was deep in scholasticism before he was twenty-four, and if Hume was a sceptic at the age of twenty-one, Berkeley was a convinced idealist at the age of nineteen. Very interesting evidence of this may be found in the wonderful note-book or commonplace-book which he kept as a student of Trinity College during the years 1705-7.¹ Professor Campbell Fraser, the great authority on Berkeley, says of this note-book: "It must be reckoned among the most precious records in existence of the crude solitary struggles of subtle philosophical genius. It enables us to watch Berkeley when he was awakening into intellectual life in company with Locke and Descartes and Malebranche. We find him gradually satisfying himself as to the reasonableness of our beliefs about ourselves and nature and God, by the help of a new thought which had occurred to him about the meaning of the word 'real' when applied to the things of sense. . . . Throughout these private utterings of his thoughts, fresh and earnestly real, written as they arose, one finds a mind everywhere laboring under the consciousness of a new world-transforming conception, the sense of which gives rise to successive flashes of speculative and moral enthusiasm."² "The reverse of my Principle," he says, "I take to be the chief source of all that scepticism and folly, all these contradictory and inexplicable puzzling absurdities that have in all ages been a reproach to human reason. I know there is a mighty sect of men who will oppose me. I am young, I am an upstart, I am vain, it will be said. Very well. I will endeavor patiently to bear up under the most lessening, vilifying appellations the pride and rage of man can devise. But one thing I know I am not guilty of—I do not pin my faith as the slave of any great man." The mighty sect of men that Berkeley complained of seemed to him to be merely mighty talkers, men who used words instead of ideas, who talked without making sure of any definite meaning, or indeed of any meaning at all. So "the chief thing I do or pretend to do is only to remove the mist and veil of words. This it is that has occasioned ignorance and confusion. This has ruined the schoolmen and mathematicians, the lawyers and divines."

¹ He was born March 12, 1685.

² Fraser's *Berkeley*, in "Blackwood's Philosophical Series."

This notion deprived Berkeley of all patience when he witnessed the performances of the atheists and freethinkers of his day. Although, as Hume pointed out, the most persuasive part of his polemic against matter and materialists is merely and purely sceptical in itself and in its consequences, yet he could not brook any scepticism in reference to the solemn truths of religion and morality. Indeed, this zeal for the highest and most sacred concerns of man, and not any devotion to speculation and theory for their own sake, was the mainspring of his ardor and the inspiration of his life-work. Like Newman, he is the champion of Truth, as it appeared to him, against the inroads of doubt and error; and he endeavored to construct a sort of philosophical *via media* between unbelief and "Popery."

And yet, like Newman too, he confesses that he "was distrustful at the age of eight, and so by nature disposed for the acceptance of the new doctrine of Idealism." In the very first pages of the *Apologia* we are told by Newman that, as a boy, "I used to think that life might be a dream or I an angel and all this world a delusion, my fellow-angels by a playful device concealing themselves from me and deceiving me with the semblance of a material world." The famous *Analogy* of Berkeley's great friend, Bishop Butler, only helped to extend and confirm those "childish imaginations" into a sort of philosophy of religion of which the "Sacramental Principle" is a leading tenet. "The very notion," says Newman, "that there is an analogy between the various works of God suggests that the system of lesser importance is economically or sacramentally subordinated to the more momentous system; and of this, the theory to which I was inclined as a boy, viz., the unreality of rational phenomena, is an ultimate resolution. At this time I did not make the distinction so necessary and so obvious in discussing the subject, between matter itself and its phenomena." Books so different as Keble's beautiful *Christian Year* and dry volumes of the school of Calvin combined to influence him in the same direction, "to confirm me in my mistrust in the reality of material things and to make me rest in the thought of two and two only absolute and luminously self-evident Beings, myself and my Creator." Yet all this time Newman knew nothing of Berkeley beyond the name.

Now while Berkeley was living the recluse life of a student in Rhode Island, awaiting the development of his Bermuda scheme, he became a fast friend of a man who bore a name that sorts but ill with anything visionary or foolish. This man was Samuel Johnson, afterwards president of King's College, New York. Johnson became an ardent convert to idealism and, says Professor Fraser, illustrated and applied to theology in his own *Elementa Philosophica*, published long afterwards, the lessons he had learned from Berkeley. "New England," continues the Professor, "possessed at this time the most subtle metaphysical reasoner that America has ever produced. Jonathan Edwards represents the genius of Puritan religion in the highest sphere of abstract thought, as Bunyan and Milton represent it in the world of creative imagination. Though he does not name Berkeley, his writings show that he adopted his conception of the material world and its laws." This famous Calvinistic thinker was one of Johnson's pupils at Yale College or living a life of devout meditation on the bank of the Hudson River when Berkeley was in Rhode Island. Edwards' *Freedom of the Will* did not appear until 1754. It is in his earlier writings that his metaphysical conclusions about matter are to be found. The "universal necessity" of Edwards was foreign to the thought of Berkeley, whose recognition of moral and therefore independent agency and power in finite spirits saved him from conclusions avowed by Spinoza and logically implied by Malebranche and the American Puritan. Edwards, however, defended the conclusion that the objects of our sensuous perceptions can have no actual and intelligible existence abstracted from the sense-experience of a spirit. How far Fraser's remark about the logical connection between Malebranche and Spinoza is justifiable and may be extended over to Berkeley as well, we shall inquire later on. Just now it is of interest to note the startling connection between two minds so fundamentally unlike as those of Newman and Edwards: the connecting links are supplied on the one hand by Berkeley and on the other by Calvin.

Berkeley's life-work, as has been noted, consisted in the application of all the resources and acquirements of a most wonderfully endowed mind to the defence of Christian faith and morals. Thus at first sight it is not easy to connect subjects so far apart as

homely tar-water on the one hand and the *rationale* of mathematics on the other, with the higher and deeper arcana of revelation. Yet read the paragraph in Father Sheehan's work that immediately precedes the story quoted at the head of the first part of this paper; a paragraph by the way which makes it still more difficult to justify the epithets already complained of.

Now in Berkeley's day one of the most famous wits of the reign of Queen Anne, Dr. Samuel Garth, lying on what threatened to become his death-bed, was reported to have spoken slightly of the Christian mysteries as being deficient in clearness and definite meaning. This at once roused the master passion of Berkeley's soul. In his polemical ardor he adopted a method of apologetics which has since been made familiar by Mr. Balfour in his *Foundations of Belief* and *Defence of Philosophic Doubts*. He pointed out that if Christian revelation is replete with obscurities and seeming contradictions, the vaunted discoveries of human science when probed to the bottom are found to be none the less so. The wonderful Essay he wrote in this connection is called "The Analyst: or a Discourse addressed to an infidel mathematician; wherein it is examined whether the object, principles and inferences of the modern analysis are more distinctly conceived or more evidently deduced than religious mysteries and points of faith." It opens in characteristic and instructive style.

"Though I am a stranger to your person, yet I am not, Sir, a stranger to the reputation you have acquired in that branch of learning which hath been your peculiar study; nor to the authority you therefore assume in things foreign to your profession; nor to the abuse that you and too many more of like character are known to make of such undue authority to the misleading of unwary persons in matters of the higher concernment and whereof your mathematical knowledge can by no means qualify you to be a competent judge. Equity indeed and good sense would incline one to disregard the judgment of men in points which they have not considered or examined. But several who make the loudest claim to those qualities do nevertheless the very thing they would seem to despise, clothing themselves in the livery of other men's opinions and putting on a general deference for the judgment of you gentlemen, who are presumed to be of all men the greatest

masters of reason, to be most conversant about distinct ideas and never to take things upon trust, but always clearly to see your way as men whose constant employment is the deducing truth by the justest inference from the most evident principles. With this bias on their minds they submit to your decisions where you have no right to decide. And that this is one short way of making infidels, I am credibly informed."

He then proceeds to his very effective *argumentum ad hominem*, which is marred however by the shallow Nominalism which is after all, as he himself knew very well, the true and essential basis of Idealism. Yet there are many striking and effective points in the essay; as, for example, where "he points out in anticipation of Hegel that seeming inconsistency in the calculus of Newton which Carnot attempted to explain by a compensation of errors, which Lagrange endeavored to evade by his calculus of functions, and which Euler and D'Alembert could only obviate by pointing out the constant conformity of the mathematical conception with ascertained results."³ This intrusion of the mere polemic divine into the sacred precincts of "science," whose votaries were even then endeavoring to purloin the "clothes of religion" and assume the dictatorial, *ex-cathedra* air which has since become so familiar to us all, involved Berkeley in a controversy as acrimonious and unedifying as had been the more famous debate on the same subject between Newton and Leibnitz and their respective followers. The infuriated Dons of Cambridge issued forth to battle from the traditional home of Mathematical Science in England; and our puny David confronted those Goliaths with his brief which he sarcastically called "A Defence of Freethinking in Mathematics."

The polemic of the *Analyst* however, admirable though it be as an *argumentum ad hominem*, is scarcely a safe method; for, says Newman in another connection, it is neither wise nor charitable to bluntly confront the average man with all his passions and prejudices about him with the harsh alternative, Christianity or utter scepticism. Indeed, a method akin to this in the hands of Dean Mansel turned out to be the very handbook of modern agnosticism; and the famous Bampton Lectures "On the Limits

³ See the late Judge Webb's interesting Essay on Berkeley in his remarkable, though sceptical work, *The Veil of Isis*, Dublin University Press, 1885.

of Religious Thoughts" supplied copious and welcome extracts to the late Herbert Spencer.⁴ Thus Huxley, for example, who deserved, if any man ever did, the plain speech which Berkeley addressed to Garth, would be little troubled by Berkeley's dilemma; and in fact could calmly write in his book on Hume: "For any demonstration that can be given to the contrary effect, the collection of perceptions which make up our consciousness may be an orderly phantasmagoria generated by the Ego unfolding its successive scenes on the background of the abyss of nothingness; as a firework, which is but cunningly arranged combustibles, grows from a spark into a corruscation, and from a corruscation into figures and words and cascades of devouring flame and then vanishes into the darkness of night." So difficult is it to catch and hold your slippery advocate of "clear ideas" and "accurate scientific thought;" for him any folly is preferable to the Gospel of Christ.

In these discussions at all events Berkeley proved himself a master of the mathematical learning of his day, and redeemed the promise of his youthful *Arithmetica* and *Miscellanea Mathematica*. Of those youthful works Fraser says: "Even in abstract science his impetuous temperament appears as well as his interest in the metaphysics of mathematics, and also that interest in what is novel and eccentric which is so apt to animate courageous beginners in a course of research." So too the *Siris*; crude and antiquated as it is, its main thesis yet shows him fully abreast of his time in all manner of physical and physiological science. Nothing from Aristotle and Galen to Boyle, Newton, and Descartes is unknown to this encyclopædic mind. "In his *Minute Philosopher* he shows himself master of the whole domain of speculation, and while tracking the free thought of the day through its various evolutions, exhibits an exquisite elegance of diction which is unsurpassed by Addison himself; and in that wonderful miscellany of physical hypothesis and metaphysical research which he denominated *Siris*, he seems to have been borne aloft into the very atmosphere of Plato and has given to the world of speculation a modern counterpart of the Parmerides and the Timaens."⁵ In

⁴ See Boedder's *Natural Theology*, Stonyhurst Series.

⁵ Webb.

1709⁶ he wrote from Trinity College a letter to Sir John Percival in which he refers with admiration to Plato, to the delight with which he read the *Phædo* and other dialogues years before, and to "the harmony of the Platonic spirit with the perfection and badge of Christianity which is its generous contempt for the things of this sentient life." His devotion to Plato was a lifelong passion. A noble passage in the *Siris*, written in his old age, deserves notice :

"It might very well be thought serious trifling to tell my readers that the greatest men had ever a high esteem for Plato ; whose writings are the touchstone of a hasty and shallow mind ; whose philosophy has been the admiration of ages ; which supplied patriots, magistrates, and lawgivers to the most flourishing states as well as Fathers to the Church and Doctors to the Schools. Albeit in these days the depths of that old learning are rarely fathomed, and yet it were happy for these lands if our young nobility and gentry instead of modern maxims would imbibe the notions of the great men of antiquity. But in these freethinking times many an empty head is shook at Aristotle and Plato as well as at the Holy Scriptures. And the writings of these celebrated ancients are by most men treated on a foot with the dry and barbarous lucubrations of the schoolmen. It may be modestly presumed there are not many among us even of those who are called the better sort who have more sense, virtue and love of their country than Cicero, who in a letter to Athens could not forbear exclaiming 'O Socrates et Socratici viri ! Numquam vobis gratiam referam !' Would to God many of our countrymen had the same obligations to these Socratic writers ! Certainly where the people are well educated the art of piloting a state is best learned from the writings of Plato. But among bad men void of discipline and education, Plato, Pythagoras, and Aristotle themselves, were they living, could do but little good . . .⁷ The displeasure of some readers may perhaps be incurred by surprising them into certain reflections and inquiries for which they have no curiosity. But perhaps some others may be pleased to find a dry subject varied by digressions, traced through remote inference and carried into ancient times whose hoary maxims scattered in this essay are not proposed as principles but barely as hints to awaken and exercise the inquisitive

⁶ At age of twenty-four ; he was born in 1685.

⁷ P. 332.

reader on points not beneath the attention of the ablest men. Those great men, Pythagoras, Plato and Aristotle, the most consummate in politics, who founded states or instructed princes or wrote most accurately on public government, were at the same time the most acute at all abstracted and sublime speculations; the clearest light being ever necessary to guide the most important actions. And whatever the world thinks, he who hath not much meditated upon God, the human mind, and the *summum bonum* may possibly make a thriving earthworm but will most indubitably make a sorry patriot and a sorry statesman."⁸

We may well regard Berkeley as the legitimate descendant of Cumman and Virgilias and Scotus Erigena and many another Irish scholar; whose native love and reverence for the wisdom of the past made them the seed-sowers and the founders of European civilization. Let us join with Berkeley in the wish and the hope that our people may ever cling to the "notions of the great men of antiquity," and that our gradually awakening interest in the old-time lore of Ireland may be fruitful in permanent benefit to our country and to the world.

What did the critics think of Berkeley's philosophy? "At first," says Webb, "the speculation that was to revolutionize the philosophy of Europe was received with the easy toleration of contempt. According to Swift, Berkeley made a proselyte of Smalridge and a few other people of position. But in the world in general he was assailed with the ridicule with which Pyrrho was mocked when he pursued his cook." Writing to Sir John Percival, then in London, during July of 1710, just after his *Treatise on the First Principles of Human Knowledge* had been published, Berkeley says: "If when you receive my book you can procure me the opinion of some of your acquaintances who are thinking men, addicted to the study of natural philosophy and mathematics, I shall be extremely obliged to you." Sir John's answer was not reassuring. "For I did but name the subject-matter of your book of Principles to some ingenious friends of mine and they immediately treated it with ridicule, at the same time refusing to read it. . . . A physician of my acquaintance undertook to describe your person and argued you must be mad

⁸ P. 350.

and that you ought to take remedies. A bishop pitied you that a desire and vanity of starting something new should put you upon such an undertaking; and when I justified you in that part of your character and added other deserving qualities you have, he could not tell what to think of you. Another told me an ingenious man ought not to be discouraged from exercising his wit, and said Erasmus was not the worse thought of for writing in praise of folly; but that you are not so far gone as a gentleman in town who asserts not only that there is no such thing as matter, but we ourselves have no being at all. My wife, who has all the good esteem of you that is possible, desires to know, if there be nothing but Spirit and ideas, what you make of that part of the six days' creation that preceded man." Thus already his anticipation of "lessening and vilifying appellations" from "the mighty sect of men" are amply justified. Brown, the famous opponent of Shaftesbury, tells us in his *Essay on Satire* that "coxcombs refuted Berkeley with a grin." But the grin was not confined to coxcombs. Warburton laughed at the Idealist as a mere visionary. Arbuthnot could not suppress a sneer at "poor philosopher Berkeley," and described him to Swift as enjoying the idea of health after being brought to death's door by the idea of a fever. Voltaire said it was pleasant to think that ten thousand cannon balls and ten thousand dead men were only so many disagreeable ideas. Johnson looked on the whole ideal system as worthy of no better reputation than that supplied by his memorable kick. Beattie professed to regard the reference of everything to God as something atheistic. At the instance of Addison, Clarke, the great *a priori* philosopher of the age, met Berkeley in order to discuss the subject; but Berkeley complained that Clarke, though he could not answer him, had not the candor to own himself convinced. Clarke indeed, as we learn from another letter of Percival, ranked Berkeley with Malebranche and his great English disciple Norris, author of the memorable saying "Mind and matter are separated by the whole diametre of being"; extraordinary men no doubt, says Clarke, but their labors are of little use to mankind on account of their abstruseness.

Reid, head of the Scottish School, professed himself unable to understand the famous saying of Norris, and Hamilton united

an opposite site on the insular illiteracy, so characteristic of the British mind, which the confession implies.⁹ Reid, however, also confesses: "If I may presume to speak my own sentiments, I once believed this doctrine of ideas so firmly as to embrace the whole of Berkeley's system in consequence of it; till finding other consequences to follow from it which gave me more uneasiness than the want of a material world, it came into my mind more than forty years ago to put the question,—'What evidence have I for this doctrine that all the objects of knowledge are ideas in my own mind?'" Recoiling from those consequences he took refuge in the "natural instinct" and "common sense" which another Irishman, Francis Hutcheson by name, had manufactured out of the sentimentalism of Shaftesbury; and recommends his quondam friend the idealist to run his head against a post and to be clapped into a madhouse for his pains. Berkeley, as we saw, was not so far gone as the man in London who held "that we ourselves have no existence," in whose view therefore the "Ego" of Huxley's supposition vanishes as well as mere matter, and the "phantasmagoria," the "fireworks," alone remain. This is one of the "other consequences" which Reid dreaded; and it confronted him with all manner of atheistic nihilism in the solemn travesty of philosophy that appeared in the youthful *Treatise* and the more mature *Inquiry* of David Hume.

Hume himself, after quoting Berkeley's quibble about abstract idea, says: "This argument is drawn from Dr. Berkeley; and indeed most of the writings of that very ingenious author form the best lessons of scepticism which are to be found either among the ancient or modern philosophers, Boyle not excepted. He professes, however, in his title-page (and undoubtedly with great truth) to have composed his book against the sceptics as well as against the atheists and freethinkers. But that all his arguments, though otherwise intended, are in reality merely sceptical appears from this *that they admit of no answer and produce no conviction*."¹⁰ Their only effect is to cause that momentary amazement and irresolution and confusion which is the result of scepticism."¹¹

⁹ See Hamilton's *Reid*.

¹⁰ Italics are Hume's own.

¹¹ *Inquiry*, Note M to Par. 1, Section XII. *

Hume's criticism, says Judge Webb, supplies the true justification of Clarke in his refusal to own himself convinced. But Berkeley was destined to exercise upon human thought an influence far more powerful than any of his mocking contemporaries suspected. As we have just seen from Hume's own avowal, Berkeley was the arch-sceptic's teacher in scepticism; and as an exponent of agnosticism from the logical and philosophical side, Hume has never been excelled by any modern agnostic. Hume, moreover, gave occasion, as we also saw, to Reid to make those meditations that issued in the *System of Common Sense*; a system on behalf of which Father Sheehan writes some sympathetic words,¹² as also does Father Rickaby.¹³ Indeed, if we only go over the list of names—Reid, Brown, Stewart, Hamilton, Veitch, and Knight, in Scotland; Mansel, in England; McCosh, in America and Ireland; Royer Collard, Jouffroy, and Cousin, in France—it will be manifest that the Scottish school represents the healthiest philosophical influence in the modern non-Catholic world. No doubt, it is the fashion among sublime and transcendental folk, admirers of those "comets of the outer darkness"—Kant and Fichte, Hegel and Schelling—to deride and ridicule the common-sense philosophers; to say that "natural instinct" in philosophy is likely to rival its performances in the china-shop of fable, that "common-sense" in metaphysics is common nonsense. Now, though we must acknowledge that there is a danger of "common-sense" in philosophy degenerating into another form of the shallow and vulgar "private judgment" of the sectaries, we must feel grateful to the Scottish thinkers and their followers for their healthy protest on behalf of human nature against the arrogant *ipse dixit* of the self-constituted pontiffs of philosophy—Hume, Kant, Fichte, Hegel. Each in turn calmly assured the world in so many words that its only work for the future would be to read and understand "my philosophy." Berkeley was pretty sure of the truth of his views. "Berkeley's confidence in his idealism, however," says Sir W. Hamilton, "was nothing to Fichte's. This philosopher in one of his controversial treatises imprecated everlasting damnation on himself not only should he retract, but

¹² *Under the Cedars and the Stars*, pp. 21–22.

¹³ *First Principles*, Stonyhurst Series, p. 207.

should he even waver in regard to any one principle of his doctrine; a doctrine the speculative result of which left him, as he confesses, without even a certainty of his own existence! It is Varro who speaks of the *credula philosophorum ratio*; but this is to be credulous even in incredulity." Let us hear this extraordinary confession of Fichte. "The sum total," he says, "is this: There is absolutely nothing permanent, either within me or without me, but only an unceasing change. I know absolutely nothing of any existence, not even of my own. I myself know nothing and am nothing. Images there are; they constitute all that apparently exists, and what they know of themselves is after the manner of images; images that pass and vanish without there being aught to witness their transition; that consist in fact of the images of images, without significance and without an aim. I myself am one of these images; nay, I am not even thus much, but only a confused image of images. All reality is converted into a marvellous dream, without a life to dream of and without a mind to dream; into a dream made up only of a dream of itself. Perception is a dream; thought, the source of all the existence and all the reality which I imagine to myself of my existence, of my power, of my destination, is the dream of that dream." Thus does the arrogant disciple of Kant accept the supposition of Huxley as the final result of philosophy. And although it was Berkeley that set speculation moving in the direction of this abyss, by his idealistic scepticism and his advocacy of the relativity of knowledge, yet his appeal to the plain, unvarnished sense of ordinary men of the world was in all likelihood the source of the Scottish reaction toward health and sanity.

Indeed if we inquire where Reid got the hint that common sense might serve as a *locus philosophicus* and a topic for the schools, although our choice must needs lie between two Irishmen, the credit seems to belong to Berkeley rather than to Hutcheson. Reid is careful to point out how artfully Berkeley tries to win common men to his views by speaking as they speak. In the "Three Dialogues between Hylas and Philonous," the latter speaking for the author says to honest Hylas (Dial. I): "I entirely agree with you as to the ill tendency of the affected doubts of some philosophers and fantastical conceits of others. I

am even so far gone of late in this way of thinking that I have quitted the sublime notions I got in their schools for vulgar opinions. And I give it you on my word since this *revolt from metaphysical notions to the plain dictates of nature and common sense*, I find my understanding strangely enlightened so that I can now easily comprehend a great many things which before were all mystery and riddle." Reid suggests that in all this there is little more than a device to conciliate the mighty "sect of men" dreaded by the youthful author; and indeed Berkeley had reminded himself in his college notebook, "that he that would bring another to his own opinion must seem to harmonize with him at first and humor him in his way of talking."¹⁴ But Reid's own procedure was an improvement upon that of Berkeley merely in so far as he was more cautious and less adventurous in consulting "common-sense" than was the master who sent him to that oracle.

Yet though we must in charity admit that the sober thinkers of Scotland owe something to Berkeley, we must also allow his great influence in the extraordinary metaphysical mania of Germany. Hume taught by him roused Kant from his dogmatic slumber, and stimulated him to the effort to save philosophy from the reproach of absolute helplessness levelled at it by the great Scottish sceptic. Now the Irish critic already quoted, the late Judge Webb, is of opinion that Kant did little more than convert the plain English of Hume into most obscure sesquipedalian German. Perhaps a similar remark may hold true to some extent about Huxley and Spencer and Matthew Arnold. To sum up in the words of Judge Webb: "It is scarcely too much to say with Hamann that without Berkeley there would have been no Hume, as without Hume there would have been no Kant, and as without Kant there would have been no Hegel." As a set-off to this somewhat equivocal praise let us bear in mind how our Idealist is connected with the Scottish school; let us also turn once more to his relations with the great leader of the Oxford Movement.

Newman is indeed a tempting subject. In 1839, he wrote an article (in the *British Critic*) "which best describes my state of mind at that period." Quoting from it in the *Apologia* he says:

¹⁴ Fraser, p. 13.

"I spoke of Coleridge thus: 'While history in prose and verse was then (by Scott) made the instrument of church feelings and opinions, a philosophical basis for the same was laid in England by a very original thinker, who while he indulged in a liberty of speculation which no Christian can tolerate and advocated conclusions which were often heathen rather than Christian, yet after all installed a higher philosophy into inquiring minds than they had hitherto been accustomed to accept. In this way he made trial of his age and succeeded in interesting its genius in the cause of Catholic truth.' Now the "logician, metaphysician, bard" of Lamb's enthusiastic panegyric wrote among other things an *Apologia* of his own, his *Biographia Literaria*. In the ninth chapter of that curious work he says: "After I had successively studied in the schools of Locke, Berkeley, Leibnitz and Hartley and could find in neither of them an abiding place for my reason, I began to ask myself,—Is a system of philosophy, as different from mere history and historic classification, possible?" And he almost lapsed into scepticism. From this he says he was rescued first by the so-called mystics, Jacob Behmen, George Fox, and William Law, but secondly and chiefly by the works of Kant: "The writings of the illustrious sage of Königsberg at once invigorated and disciplined my understanding. The originality, the depth, and the compression of the thoughts; the novelty and subtlety, yet solidity and importance, of the distinctions; the adamantine chain of logic; and I will venture to add (paradox as it will appear to those who have taken their notion of Emmanuel Kant from Reviewers and Frenchmen), the clearness and evidence of the *Critique of Pure Reason*, etc., took possession of me with a giant's hand. After fifteen years' familiarity with them I still read these and all his other productions with undiminished delight and increasing admiration." He thinks too that Kant had an esoteric philosophy in his mind which he was afraid to make known to the public, except by vague symbolical hints scattered through his writings;—"and for those who could not break through this symbolical husk his writings were not intended." He goes on to defend this "prudest economy" in teaching the deeper arcana of philosophy, before he proceeds to apply some of those supposed principles in labored apology for Wordsworth

and the Lake school of poetry. It is interesting at all events to know that Kant was with the mystics "a pillar of fire throughout the night during my wanderings through the wilderness of doubt, and enabled me to skirt without crossing the sandy deserts of utter unbelief." And thus once more through Hume and Kant and Coleridge is Berkeley connected with the great movement that is identified with the name of Oxford where Berkeley died and lies interred, and Newman, the greatest mind that Oxford has produced since the days of Albert and Duns Scotus.

A wag, perhaps it was Dean Swift said, "Berkeley says there is no matter; it is no matter what Berkeley says." Hume showed that there was a good deal of truth in the witticism: "The words with which M. Simon closes his Introduction to his edition of the works of Malebranche are equally applicable to Berkeley who, notwithstanding the vast stimulus which he has given to speculation, has been assailed by the same shallow wit which said of Malebranche :

' He who in God sees all things pass,
Sees he not then that he's an ass ? '

" Un méchant vers de Faydit—

' Lui qui voit tout en Dieu
N'y voit pas qu'il est fou ?—

eut une fortune immense. Il est si commode pour le vulgaire de se débarrasser du fardeau de l'admiration et d'avoir pitié des hommes de génie ! Ce fou de Malebranche est une de nos grandes gloires nationales ; ses visions métaphysiques sont une école de sagesse et de profonde philosophie et plaise à Dieu pour l'honneur de la philosophie et le progrès de l'esprit humain qu'il nous puisse naître encore des rêveurs comme lui.¹⁵

P. FORDE.

Summerhill, Ireland.

¹⁵ Webb.

THE SYMPTOMS OF DEATH AS A CONDITION FOR ADMINISTERING THE LAST SACRAMENTS.

A Physiologico-Theological Study.

EDITOR'S INTRODUCTION.—Some time ago Father Ferreres, S.J., Professor of Moral Theology in the principal Jesuit College at Tortosa (Spain), author of several works on the subject of Moral Theology and Canon Law,¹ published a treatise² on the above-named subject which created much attention and discussion, not only in the theological but also in the medical circles of Spain. Soon the subject was taken up by different Italian, French, and German writers,³ and translations appeared in these languages which elicited equal interest in other countries. Thus far the treatise has not been made accessible to English readers, and it remains for us, now that the subject has received from its author what might be called the "ultima castigatio ad unguem," to present it to our readers, in the hope that it will add considerably to the understanding of a matter which is of great moment to the pastor of souls, and which should therefore be thoroughly mastered by every priest on the mission.

For the English translation of the work we owe thanks to a Jesuit Father of our St. Louis University, who has retained as far as desirable the original train of thought and expression which, since the matter is somewhat technical, is the only course open to the translator.

We pass over the extensive medico-theological literature which Father Ferreres cites as his literary sources; but it will be of advantage to the student to get a general survey of the topics here treated before we enter upon the detailed analysis of the subject.

After dwelling briefly upon the importance of the question and referring to the critical discussion and study of the subject by

¹ *Compendium Theologiae Moralis*, Gury-Ferreres; *Casus Conscientiae*, Gury-Ferreres; *El Impedimento de Clandestinidad*, etc.

² See *Razon y Fe*, revista mensual. Madrid, tomo IX-X.

³ See *Il Monitore Ecclesiastico*, Roma; *Revue Augustinienne*, Louvain-Paris; *Revue Theologique Française*, Toulouse; *Études*, Paris; *Revista Ecclesiastica*, Buenos Ayres; *Pastoral Blatt*, St. Louis; etc.

the Professors of the Academia of SS. Cosmas and Damian, in Barcelona, the author takes up the administration of Baptism to fœtuses and newly-born infants when in condition of apparent death.

I. What moral theology says on the subject of fœtus and infant baptism.

II. Medico-physiological teaching on continued vitality of the fœtus or the infant, when life is supposed to have become extinct.

III. Remarkable instances corroborating the foregoing teaching of physicians.

IV. Practical conclusions; followed by some important observations on the subject discussed.

Next the author deals with the administration of the Sacraments to adults who probably still live, though apparently and in common estimation dead.

I. Possibility of saving, through the administration of the Sacraments, the souls of adults apparently dead.

II. As long as there is a reasonable doubt, however slight, as to whether a man is alive or dead, the Sacraments may and should be administered to him.

III. Between the moment ordinarily held to be that of death and the actual moment at which death takes place, there is, probably in every case, a longer or shorter interval of "latent life," during which the Sacraments may be administered.

IV. Apart from positive marks of decomposition and a certain rigidity observable only in the dead there are no absolutely certain signs that indicate death.

V. In cases of sudden death the period of latent life probably continues until the first symptoms of decomposition set in.

VI. It may be assumed that in the case of those who die of a long sickness there is a remnant of life after apparent death has set in :

(a) for at least half an hour ; and probably

(b) for a considerably longer period.

The author cites a number of instances to show that this period is much longer.

VII. During the probable period of latent life the priest may and should administer to adults, not only the Sacrament of Penance, but also and preferably that of Extreme Unction.

In conclusion Father Ferreres points out a practical method of reviving persons apparently dead, which consists in certain rhythmic tractions of the tongue, first suggested by Dr. Laborde, from whom the method takes its name. The author also gives some useful hints in regard to the probabilities and frequency of premature burial, and explains the use of a certain instrument called *Karnice* which makes it possible for a person buried alive to communicate his revival to someone outside.

DEATH—REAL AND APPARENT.

I.—IMPORTANCE OF THE SUBJECT.

THE question, at what precise moment death actually sets in and what are the unfailing symptoms which announce the separation of the soul from the body, is of great moment both to the physician and the priest. It not only involves the possibility at times of restoring temporal life, but in many cases affects the eternal salvation of the soul.

The problem is not new. Fr. Lacroix in the seventeenth century speaks of it in his treatise on moral theology, and during the following century it became the subject of *ex professo* discussion by the scholarly Spanish Benedictine, Father Feijóo; but it was reserved to modern medical science to investigate the subject more accurately. The result of numerous practical and scientific experiments has led medical men to the conclusion that life often, perhaps nearly always, continues after death, according to the ordinary criteria, is supposed to have set in.

Now if the germ of life under such circumstances of seeming death is maintained, it follows not only that by the use of various methods of resuscitation invented in our day, the salvation of a soul may be secured, but that the bodily life may be prolonged and improved.

Hitherto it has been customary to pronounce a person dead, and accordingly to relinquish all further efforts to sustain life, as soon as the ordinary symptoms indicating a cessation of vital action have appeared. After that instant no further effort was made to administer the Sacraments, or to restore the breath of

life which may have been extinct only in appearance. As a result of modern investigation greater care is being exercised in this respect, and consequently many persons thought to be dead have been saved from death.

It is the province ordinarily of the physician to ascertain by resuscitative methods whether death is apparent only or real. The priest's function turns rather upon the duty of saving souls by administering to those seemingly dead, yet still in possession of vital force, the Sacraments of the Church.

II.—INVESTIGATION BY THE MEDICAL SOCIETY OF BARCELONA.

A few years ago an article published in the review *Études Franciscaines* by Dr. Coutenot, and later reproduced in the Manila daily *Libertas*, edited by the Dominican Fathers, brought the subject of this paper to the notice of the present writer, who was consulted upon certain phases connected with the same.

Realizing the importance and the difficulty of the subject, which involved not merely a moral but also a medical and physiological issue, I deemed it my duty to solicit an opinion in the case from some medical experts. Accordingly I applied to the Medico-Pharmaceutical Society of SS. Cosmas and Damian, a learned Catholic body of Barcelona, availing myself particularly of the kind services of the well-known expert in medico-electrical science, Dr. D. Luis Cirera y Sales, who is likewise President of the Publishing Board of *El Criterio Católico en las Ciencias Médicas*, the organ of the aforesaid Society.

As might have been expected, the Society took up the investigation of the matter with cordial interest, and Dr. D. José Blanc y Benet, Secretary of the Publishing Board of *El Criterio Católico*, a physician of high rank, was chosen to conduct the discussion in the Academic department of the Society. During the four sessions devoted to the exposition of the subject, Dr. Blanc characterized it as one of eminent importance, claiming their careful attention. The conclusion of the discussion, participated in by the leading members of the Academy, was formulated in the following proposition by Dr. Blanc, to wit: "It may be accepted as a general thesis that *the death of a person does not occur at the instant*

*judged, according to popular notions, to be the last of life, but some time after."*⁴

In the session of January 15, 1903, Dr. Blanc was requested to make a summary report of the practical conclusions to which the meetings had led. This was done in a session of January 29th. The report consisted of sixteen conclusions voted upon by the members of the Academy who had taken part in the discussion.⁵

The dissertation and conclusions, together with the minutes of the sessions, were published in *El Criterio Católico en las Ciencias Médicas* (May to August, 1903). These have served me as a basis for further study of the question in hand. They are embodied in the present paper, and also in the *Casus* recently published by me.⁶

In the next article the administration of Baptism given to a foetus or to newly-born infants apparently dead will be discussed.

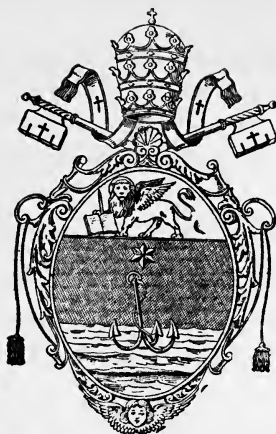
P. JUAN FERRERES, S.J.

Tortosa, Spain.

⁴ In the first two sessions a full exposition of the subject, with the issues involved, was given by Dr. Blanc, who spoke with characteristic solidity and erudition. In the third and fourth sessions the discussion was taken up by Drs. Cirera, Grau y Marti, Ruiz Contreras, Bassols y Prim, Ribas y Perdigo, and Nubiola, President of the Academy, Dr. Anguera, all of whom confirmed the diagnosis of Dr. Blanc, and added their testimony to "his thorough treatment of so important a subject." (Minutes of the session for January 29, 1903.)

⁵ The better to appreciate the value of this endorsement on the part of the Academy, we give the names of the physicians present and voting at the above-mentioned session: Doctors D. José Anguera y Cailá, D. Luis Cirera y Salse, D. Isidro Pujador y Faura, D. Juan Rovira y Vendrell, D. Hermenegildo Puig y Sais, D. Lino Jorda y Batiller, D. Juan Ribas y Perdigo, D. Joaquin de la Riba, D. José Boniquet y Colomer, D. Antonio Gatell, D. Alejo Civil y Bugoñá, D. Eusebio Grau y Marti, D. Pedro Nubiola y Espinós, D. José Ruiz y Contreras, D. José Blanc y Benet, D. Pelayo Fontsarà, D. Agustín Bassols y Prim, D. José A. Masip.

⁶ Gury-Ferreres: *Casus Conscientiae*. Barcinone; 1903. (See end of Vol. II.)



Analecta.

E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIPTURAE PROVEHENDIS.

ORDO PERICULI SUBACTI PRO PROLYTATUS GRADU IN S. SCRIP-
TURA ANNO 1905.

1° *Periculum* habitum in Aedibus Vaticanis, a die 5^a ad 10^{am}
mensis Iunii.

2° In experimento *scripto* :

Die 5 Iunii, feria II^a, ab hora 8^a a.m. ad horam 2^{am} p.m. :
“*Specimen Exegeseos.*”

Die 6 Iunii, feria III^a, ab hora 8^a ad 11^{am} a.m. : “*Specimen
Historiae Biblicae.*”

Eodem die ab hora 4^a ad horam 7^{am} p.m. : “*Specimen Intro-
ductionis Generalis et Specialis in S. Scripturam.*”

3° Experimentum *verbale.*

Die 7 Iunii, feria IV^a, ab hora 8^a a.m. ad horam 11^{am}, et ver-
sabitur circa ; (a) *Introductionem Generalem—et (b) Introductio-
nem Specialem in S. Scripturam ;—(c) Historiam Biblicam ;—(d)
Linguam Hebraicam ;—(e) Linguam Graecam.*

De mandato Pat. Suae Rmae

Fr. AUGUSTINUS MOLLINI, O. F. M.,
Subsecretarius.

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

PLURES IN EADEM ECCLESIA CONSTITUI POSSUNT CONGREGATIONES
SAECULARIS III ORDINIS S. FRANCISCI, PROPTER DIVERSAS
SODALIVM NATIONES.

Beatissime Pater :

Minister Provincialis Ordinis Fratrum Minorum, in regulari Provincia Immaculae Conceptionis apud Rempubicam Brasiliensem commorantium, praevis sacrorum pedum osculo, humillime Sanctitati Tuae exponit, apud unam eandemque Ecclesiam Conventui Fratrum Minorum adnexam, et maxime, in Dioecesi Curitybensi, exstare quatuor Congregationes, vel plures paucioresve, Terti Ordinis Saecularis Sancti Francisci, propter diversas Sodalium nationes, ita ut unaquaeque habeat suos ab invicem independentes officiales, proprios coetus, sub proprio Directore spirituali. Inde quaerit :

I. Utrum liceat eiusmodi diversas Congregationes in una eademque Ecclesia, sive in iisdem sive in diversis Ecclesiae Cappellis habere ?

II. Utrum sic Indulgentias lucrari valeant Confratres, qui ad diversas eiusmodi pertinent Congregationes ?

Et Deus, etc.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita declarat : Nihil obstare, quominus Sodalium Terti Ordinis Saecularis Sancti Francisci Congregationes constituentur, prout exponitur, simulque gaudeant Indulgentiis aliisque spiritualibus gratiis et privilegiis ipsis concessis.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 8 Martii 1905.

IOSEPHUS M. Can. COSELLI, *Substitutus*.

L. + S.

II.

DECRETUM DE INDULGENTIIS LUCRANDIS IN SACELLIS SIVE
PUBLICIS SIVE SEMI-PUBLICIS TERTIARIORUM IN COMMUNITATE
VIVENTIVM ET VOTA SIMPLICIA NUNCUPANTIUM.

Quum per Decretum Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, sub die 28 Augusti 1903 conces-

sum sit, ut Tertiariorum Ecclesiae iisdem Indulgentiis gaudeant, quibus Ecclesiae respectivi primi et secundi Ordinis fruuntur, quaesitum est ab hac Sacra Congregatione :

“ Num quando agitur de lucrandis praefatis Indulgentiis sub nomine *Ecclesiae* Tertiariorum veniant non solum Oratoria publica, sed etiam semipublica, in quibus, ex Decreto Sacrae Rituum Congregationis, diei 23 Ianuarii 1899, non modo qui sunt de Communitate, sed alii etiam Christifideles satisfacere queunt diebus festis praecepto audiendi Sacrum ? ”

Et Sacra Congregatio, audito etiam Consultorum voto, respondendum mandavit :

“ Negative ; et supplicandum Sanctissimo, ut benigne extendere dignetur etiam ad Oratoria semipublica Tertiariorum privilegium lucrandi Indulgentias, de quibus, in casu, sed favore tantum eorumdem Tertiariorum caeterarumque personarum cum ipsis in Communitate degentium.¹ ”

De quibus facta relatione Sanctissimo Domino Nostro Pio Papae X, in Audientia habita die 22 Martii 1905, ab infrascripto Cardinali Praefecto, eadem Sanctitas Sua resolutionem Sacrae Congregationis benigne confirmavit, simulque petitam extensionem concessit.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis die 22 Martii 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. + S.

† D. PANICI, *Archiep. Laodicea., Secret.*

III.

SODALIBUS SANCTI ET IMMACULATI CORDIS MARIAE, SIVE PUBLICE
SIVE PRIVATIM, PIUM EXERCITIUM PERAGENTIBUS, INDULGENTIAE
CONCEDUNTUR SEMEL IN MENSE.

Plures extant per Catholicum Orbem diffusae piae sodalitates sub titulo sancti et immaculati Cordis Mariae, quae peculiarem

¹ Rescriptum tamen istud minime censetur pro Oratoriis semipublicis suffragari, si Ecclesia vel Oratorium publicum Domibus Tertii Ordinis Regularis adnexa reperiatur ; et his etiam deficientibus, pro uno Oratorio tantum seu principali favet, in quo et solae Tertii Coetus regularis quorumcumque Ordinum Personae vel Alumni et contubernales, ne religiosa unquam disciplina laedatur, Indulgentias Ecclesiarum respectivi I ac II Ordinis proprias valent obtinere. (*Ex Actis Ord. Min.*)

finem sibi praestituunt, deprecandi Beatam Virginem pro conversione peccatorum. Immo apud quasdam earum etiam laudabilis praxis inolevit semel in mense coadunandi Christifideles in propriam ecclesiam vel publicum oratorium, ut per unius horae spatium ferventiores effundant preces Deiparae Virgini ad eundem finem instantius assequendum. Cui quidem pietatis exercitio magis fovendo s. m. Pius IX indulgentias, tum plenarias, tum partiales per Apostolicas Literas datas sub die 12 Maii 1876 adnexuit.

Modo vero ad religionis incrementum et ad animarum salutem validius obtinendam SSmo Dno N.ro Pio Papae X, preces humillime porrectae sunt, ut ad praefatum pium exercitium, sive publice in ecclesiis illud locum habeat, sive privatim a quolibet ex Christifidelibus peragatur, easdem indulgentias benigne extendere dignetur.

Porro Sanctitas Sua, cui nihil potius est, quam ut Christifideles, opitulante immaculata Virgine Dei Matre, a Divina Bonitate obtineant, ut homines e via perditionis ad salutis tramitem reducantur, has preces peramanter excepit, et in Audientia habita die 12 Aprilis 1905 ab infrascripto Cardinali Praefecto S. C. Indulgentiis Sacrisque Reliquiis praepositae, sequentes indulgentias semel in mense lucrandas, in perpetuum clementer elargita est, nimirum; 1° plenariam Christifidelibus, qui supramemorato exercitio in ecclesiis seu publicis oratoriis peracto iuxta methodum ab Ordinariis locorum approbandam devote adstiterint, vel etiam privatim eidem piis exercitationibus cuiusque arbitrio relictis vacaverint, simulque uno, quo cuique placeat, infra mensem die, rite confessi ac S. Synaxi refecti, in Ecclesia vel publico sacello iuxta mentem eiusdem Sanctitatis Suae oraverint; 2° septem annorum totidemque quadragenarum eisdem Christifidelibus si, corde saltem contriti, supradicta pietatis opera praestiterint. Quas indulgentias eadem Sanctitas Sua animabus igne Purgatorii detentis fore applicabiles declaravit. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis, die 14 Aprilis 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. + S.

Pro R. P. D. PANICI, *Archiep. Laodicen., Secret.*

IOSEPHUS M. Cancus COSELLI, *Subst.*

E SACRA CONGREGATIONE RITUUM.

I.

Ord. Minorum Capuccinorum.

PRO ABSOLUTIONE GENERALI POST SACRAMENTALEM ABSOLUTIONEM,
FORMULAM BREVIOREM ADHIBERI POSSE CONCEDITUR.

Sanctissimus Dominus Noster Pius Papa X, clementer deferens humillimis precibus R.mi Patris Procuratoris Generalis Ordinis Minorum Capuccinorum, ab infrascripto Cardinali Sacrorum Rituum Congregationi Pro-Praefecto relatis, benigne indulgere dignatus est, ut in Absolutione Generali modo privato, id est immediate post sacramentalem Absolutionem a Regularibus impertienda, adhiberi valeat formula brevior, quae pro Tertiariis Saecularibus concessa fuit.¹ Contrariis non obstantibus quibuscumque. Die 22 Martii 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

INDULTUM PRO SACERDOTIBUS SAECULARIBUS III ORD. S. FR.
DICENDI MISSAM VOTIVAM DE IMM. SINGULIS SABBATIS.

Cupiens Reverendissimus Pater Frater Bonaventura Marrani, Procurator Generalis Ordinis Minorum, ut cultus erga Imm. Deiparae Virginis Conceptionem magis magisque augeatur, atque omnis controversia tollatur circa Missam votivam de eadem Imm. Conc. ex Apostolicae Sedis Indulto concessam Franciscalibus

¹ Formula pro Tertiariis saecularibus adhibenda ita determinatur in Caereemoniali Tertii Ordinis: “*Si haec indulgentia immediate post sacramentalem absolutionem impertiatur, reliquis omissis, Sacerdos absolute incipiat a verbis: ‘Dominus noster Iesus Christus, etc.’ et ita prosequatur usque ad finem, plurali tantum numero in singularem immutato.*” *En illa formula: ‘Dominus noster Iesus Christus, qui beato Petro Apostolo dedit potestatem ligandi atque solvendi, ille te absolvat ab omni vinculo delictorum, ut habeas vitam aeternam, et vivas in saecula saeculorum. Amen.*—Per sacratissimam passionem et mortem D. N. I. C., precibus et meritis beatissimae Virginis Mariae, beatorum Apostolorum Petri et Pauli, beati Patris nostri Francisci, et omnium Sanctorum, auctoritate a Summis Pontificibus mihi concessa, Plenariam Indulgentiam omnium peccatorum tuorum tibi impertior. In nomine Patris et Filii † et Spiritus Sancti. Amen.”—Caereemoniale pergit: “*Si adiuncta vetent integram adhibere formulam, Sacerdos, reliquis omissis, dicere poterit: ‘Auctoritate a Summis Pontificibus mihi concessa, Plenariam peccatorum tuorum Indulgentiam tibi impertior. In nomine Patris et Filii † et Spiritus Sancti. Amen.’*”

Familiis, a Sanctissimo Domino Nostro Pio Papa X humillimis precibus flagitavit :

I. Ut Sacerdotes etiam saeculares, Tertio Ordini Sancti Francisci adscripti, qui Kalendario Romano-Seraphico utuntur, quoties vel in privato Oratorio vel in Ecclesiis trium Ordinum Sancti Francisci Sacrum faciant, singulis per annum Sabbatis Missam votivam de Immaculata Beatae Mariae Virginis Conceptione legere valeant, prouti Alumnis vel Cappellanis trium Ordinum Regularium permittitur; quemadmodum nempe Sacerdotibus Tertii Ordinis Praedicatorum conceditur FERIA IV et Sabbato per annum, etiam Festo duplici minori ac maiori impeditis, Missam Sanctissimi Rosarii "*Salve radix*" iisdem in casibus celebrare.²

II. Ut Sacerdotes e primo ac Tertio Ordine Regulari Sancti Francisci Sacrum facturi in Oratoriis privatis extra Coenobium positis, sicuti Kalendarium Romano-Seraphicum possunt ac debent adhibere, ita valeant Missam votivam de Immaculata Beatae Mariae Virginis Conceptione celebrare, prouti in Ecclesiis ipsius Ordinis conceditur; ne secus, ac praesertim Religiosi extra Coenobium rem divinam oblaturi, eodem uti privilegio impediuntur, ipsis admodum salutari.

Sanctitas porro Sua, referente infrascripto Cardinali Sacrorum Rituum Congregationi Pro-Praefecto, benigne annuere dignata est pro gratia iuxta preces : servatis Rubricis. Contrariis non obstantibus quibuscumque.

Die 22 Martii 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. † S. † D. PANICI, *Archiep. Laodicen., Secret.*

III.

CIRCA USUM MUSICORUM INSTRUMENTORUM IN SACRIS FUNCTIONIBUS.

E.mus et R.mus D.nus Cardinalis Iosephus M. de Herrera y de la Iglesia, Archiepiscopus Compostellanus, ad Sacram Rituum Congregationem mittens elenchum tum festorum, quae in sua ecclesia Cathedrali solemniter celebrantur cum musica vocali et

² Indultum praesens valet etiam de Ecclesiis ad Tertium Ordinem *saecularem* Sancti Patris Nostri Francisci reapse pertinentibus, si in eis Kalendarium Romano-Seraphicum observetur, etiamque vim habet pro Vigilia proque integra Octava Immaculatae Conceptionis.

instrumentali, vulgo *orquesta*; tum instrumentorum, quibus musici utuntur in iisdem solemnitatibus: atque insuper interpretationem authenticam habere desiderans super iis, quae Sanctissimus Dominus Noster Pius Papa X in *Motu proprio* super musica sacra statuit nempe: "Aliquoties, servatis servandis, admitti possunt alia musica instrumenta, sed annuente Episcopo, ut Caeremoniale Episcoporum praecipit," eidem Sacrae Congregationi sequentia dubia enodanda reverenter proposuit, videlicet:

I. An, et in quibus festis permitti possit usus instrumentorum, quae (vulgo *violines, violas, violoncello, contrabajo, flauta, clarinetes, fagots, trompas*) in elencho recensentur?

II. An permitti possit usus instrumentorum in Officio et Missa defunctorum?

III. An proscribendus sit in ecclesiis parochialibus et conventualibus usus organi dicti *harmonium* in Officio et Missa defunctorum?

Sacra porro rituum Congregatio ad relationem subscripti Secretarii, exquisito voto Commissionis super Musica et Cantu sacro rescribendum censuit:

Ad I. Ad primam partem *Affirmative*; ad secundam partem, in illis functionibus et temporibus, in quibus sonus organi aliorumque instrumentorum non prohibetur a Caeremoniali Episcoporum, a praedicto *Motu proprio* et a Decretis S. R. C. uti in *Pisana* 20 Martii 1903, et in *Compostellana* 8 Ianuarii 1904, super Triduo Maioris Hebdomadae; verum iuxta prudens Ordinarii arbitrium in singulis casibus cum dispensatione a lege et praxi communi adhibendi in sacris functionibus cantum gregorianum vel musicam polyphonicam aut aliam probatam.

Ad II. In Officio *Negative*; in Missa et Absolutione post Missam, prouti in responso ad I et servatis servandis, ita ut sonus organi aliorumque instrumentorum tantum ad sustinendas voces adhibeatur, et sileant instrumenta cum silet cantus, iuxta Caeremoniale Episcoporum, lib. I, cap. 28, n. 13.

Ad III. Provisum in praecedenti.

Atque ita rescripsit, die 15 Aprilis 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :—

THE PONTIFICAL COMMISSION FOR SCRIPTURE STUDIES publishes the programme of examinations held in the early part of June for the initial academic degree in Biblical Science.

THE S. CONGREGATION OF INDULGENCES :

1. Permits the establishment in the same church of several congregations of Tertiaries belonging to different nationalities.
2. Extends the privileges of Indulgences accorded to churches of Tertiaries likewise to their public and semi-public chapels, unless these are merely attached to the principal church.
3. Extends the Indulgences accorded to members of the Sodality of the Immaculate Heart practising monthly pious exercises for the conversion of sinners, to all others who separately, in public or in private, perform the same devotions.

THE SACRED CONGREGATION OF RITES :

1. Permits regulars to make use of the short form of absolution for the imparting of the Plenary Indulgence which secular priests who are Tertiaries of St. Francis (Ord. Min. Capuc.) are privileged to use.
2. Grants an Indult to secular priests of the Third Order of St. Francis who follow the seraphic Calendar, to say the Votive Mass of the Immaculate Conception on all Saturdays, including doubles minor and major, according to the Franciscan *Ordo*.
3. Explains that the use of orchestral music is permitted on solemn feasts and even in Requiem Masses and Offices, provided the music rendered is of the prescribed order indicated by the *Motu proprio*,—that is to say, Gregorian or approved polyphonic music. The use of orchestral accompaniment is to be restricted to such liturgical chant as in general permits organ accompaniment. For the rest, the use of the harmonium during Office and

Mass for the Dead is also permitted, when it is intended to sustain the voices; but save as an accompaniment of the singing the organ (or harmonium) is not to be played at the Requiem services.

BISHOP BELLORD AND THE DISCUSSION REGARDING THE NOTION OF SACRIFICE.

It is with deep regret that we record here the death of the Right Reverend James Bellord, Bishop of Milevis, and formerly Vicar Apostolic of Gibraltar, which occurred at Nazareth House, Southend (England), on June 11th.

Bishop Bellord had for many years labored with admirable zeal for the propagation and defence of religion as a missionary, in the army, and in the literary field. He realized what has been so much emphasized recently by our Holy Father Pius X, the necessity of thorough catechetical instruction to our youth and to converts, in order that faith and morals may be preserved amid the dangers of a sceptical and self-indulgent age, intolerant of authority and dogma. For this he worked incessantly. His *Catechism*, his *Meditations on Christian Dogma*, his various studies touching the *Blessed Eucharist* as a doctrine based upon Scriptural teaching, and especially his latest articles in these pages, show a mind keen and critically aggressive, albeit devoutly loyal to the justly established traditions of the Church.

It was from his bed of sickness that he sent to us the two articles of which the first appeared in our last issue. The second we have reserved for the September number, partly because we wish thus to show our respect for the dead, partly also in deference to the wishes of those eminent theologians who have signified their intention of discussing the question raised by the deceased prelate, and who will be more at liberty to do so after the summer vacation.

In the meantime the advance sheets of the articles have been sent to some professors of dogmatic theology in order that full justice may be done to the theme in our pages.

Bishop Bellord, although conscious at the time he sent us the articles that he might soon be called hence, had hoped to see the matter in print, and to be able to learn the views of others upon

it. We had it, therefore, put in type at once, and sent him the copies. One of his last acts, as we are informed by the Rev. executor of the Bishop, was to invite the priests of the Essex Clerical Conference to assemble at his house to discuss the paper. This was done, but the Bishop was too weak to do more than assist in person and listen to the reading and comment. *R. I. P.*

The subject will be taken up again in our next issue (September), by the publication of Bishop Bellord's second article, which contains the principal gist of his argument in favor of what he himself styles the "Banquet Theory." In the same number, or the one immediately succeeding, we hope to have the criticism of the Rev. Augustine Lehmkuhl, S.J. (Valkenberg, Holland), Thomas Slater, S.J. (St. Beuno's College, England), and other leading writers in Germany, France, Italy, and Spain.

AN UNPUBLISHED LETTER OF THE VEN. BISHOP NEUMANN, O.S.S.R.

During a recent search in the archives of the American College² at Louvain (Belgium) the Vice-Rector of that institution, the Rev. Peter Masson, came upon an autograph letter of the Venerable John Nep. Neumann, late Bishop of Philadelphia, which he kindly placed at our disposal.

The letter, which we reproduce in *facsimile*, is of importance not only as coming from a prelate whose remarkable gifts of mind and heart have caused him to be proposed for canonization in Rome, but also because it throws definite light upon the attitude of the American bishops toward the project of founding a Belgian Seminary for the American missions, and confirms incidentally the statement of Bishop Neumann's biographer, that the saintly prelate had repeatedly offered to serve the missions in a more toilsome and less glorious field of labor than that which the important diocese of Philadelphia afforded.

The letter was written a short time before the appointment of Bishop James Frederic Wood as coadjutor, which arrangement appears to have been Rome's and the American Hierarchy's answer to Bishop Neumann's request to be transferred to a smaller and less important diocese. According to Fr. Berger's account¹

¹ *Life of Bishop Neumann*, p. 416.



Philadelphia Febr. 20. 1857.

Right Rev^d & Dear Sir

At the last Provincial Council, which was held in Baltimore in May 1855. I expressed my desire to be transferred to some vacant Episcopal See of less importance than Philadelphia. Card. Frangoni was rather opposed to it, but Card. Barnabò wrote in October 1856 - that my transfer might take place. Though he stated that this matter would come up in November - we have received as yet no intimation whate'er.

In this uncertainty I do not feel free to engage in any measure which will require some time yet to accomplish. Personally I would be more in favour of an American College in Rome - but consulting on its erections I cannot have been adjourned since die. If I am

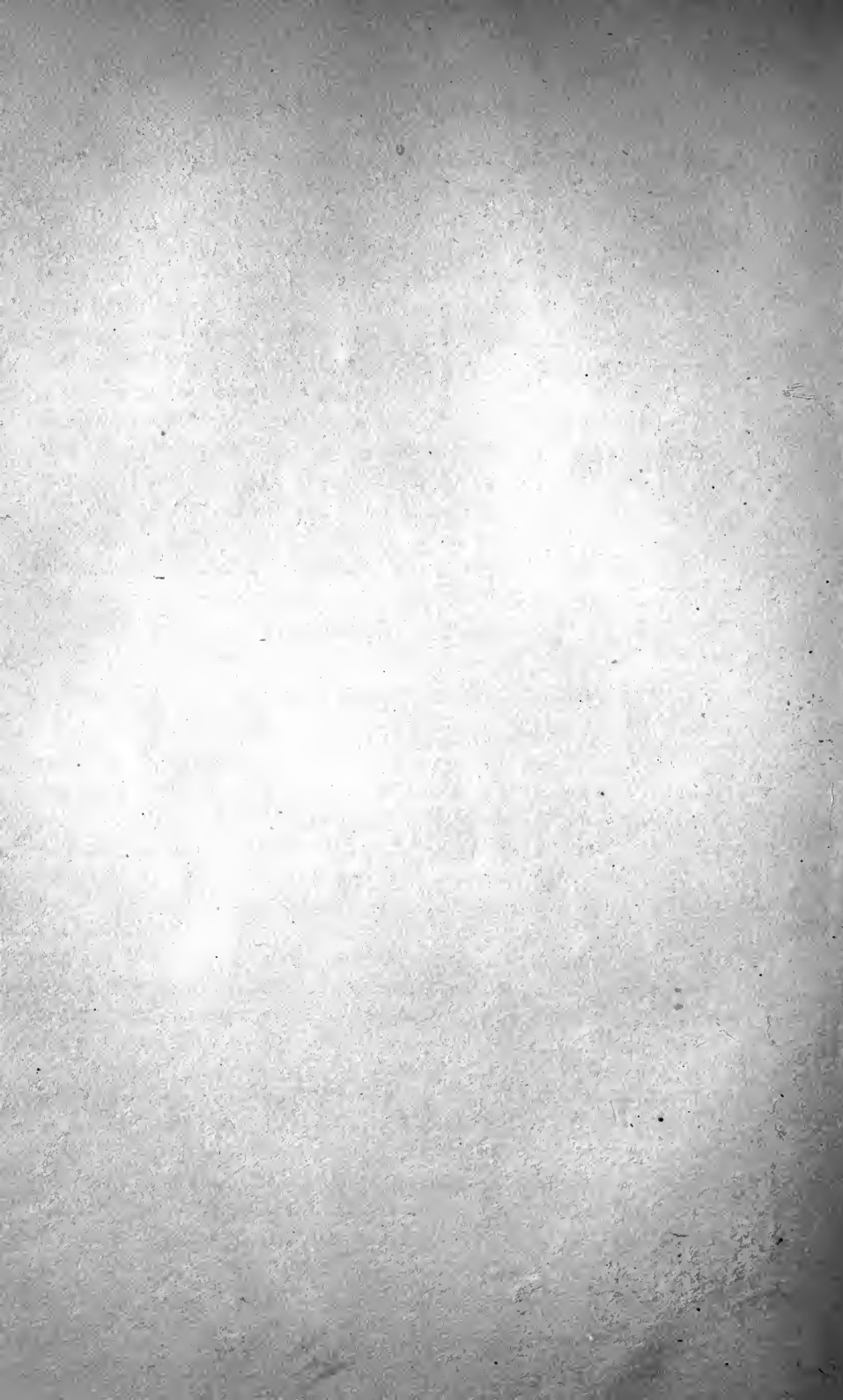
to remain in Philadelphia, which is at present not improbable,
I will certainly take an active part in the projected American Col-
lege at Louisiana. The high reputation for learning & discipline
in Belgium is too well known as to allow me to hesitate a
moment.

I will not fail to inform you. Right Rev Sir, what part
I would take, as soon as I will be certain that I am to remain
in Philadelphia.

I remain with sincere esteem & veneration
Right Rev. Sir

At-Rw P.P. Leferve
Bp of Detroit

Your most humble Servt. in Xp
+ John H. Newman
Bp of Phil^a



the Rev. J. F. Wood had been designated to act as first rector of the American College in Rome, which institution had been projected at the time, but was not actually founded until some two years later. In the meantime Bishops Spalding and Lefevre had proposed the foundation of the American College in Louvain and the Very Rev. Fr. Kindekens, Vicar General of Detroit, had been sent to Belgium with a view of having him take the rectorship, if the undertaking should succeed. The fact of the two American Colleges having thus been proposed almost simultaneously, accounts for some of the hesitancy on the part of the American bishop to endorse one in preference to the other. Happily both institutions became soon a reality, and at this date they have completely realized the most sanguine expectations of their early projectors.

Beyond this reference to the Louvain foundation the letter of Bishop Neumann strengthens our estimate of his humility, zeal for souls, and prudence in the management of practical affairs.

THE FIRST DECISION OF THE BIBLICAL COMMISSION.

Editor, THE ECCLESIASTICAL REVIEW,

As one of many who, since August 30, 1901, have been looking forward anxiously to decisions by the Biblical Commission, I presume to ask for a small space in your pages.

The recent decision is that it is not lawful for the Catholic exegetist "*to solve the difficulties occurring in certain texts of Sacred Scripture, which appear to relate to historical facts, by asserting that in these we have to deal with a tacit or implicit quotation of a document written by an uninspired author, and that the inspired author did not at all intend to approve or to adopt all of these assertions, which cannot, therefore, be held as free from error,*"—except—"in the case when, due regard being paid to the sense and judgment of the Church, it is proved by solid arguments: (1) that the sacred writer has really quoted the sayings or documents of another; and (2) that he has neither approved nor adopted them, so that he may be properly considered not to be speaking in his own name."

The decision admits the possibility of "*solid arguments*" to prove points (1) and (2) above, which relate to historical facts, and, moreover, seems to admit the legality of an "*appeal to Cæsar*" (history).

It may happen that the logically valid conclusion from the "*solid arguments*" will fall in line with the traditional sense and judgment of the Church. But a leading question here obtrudes itself: What course will be open to the Catholic exegetist if the logically valid conclusion turns out to be not substantially identical with the traditional sense and judgment of the Church?

J. S.

London, England.

The above question is exhaustively discussed in Father Truyols' article on the historical sense in its relation to Biblical Inspiration (pp. 113-127 of this issue).—EDITOR.

EPISCOPAL VISITATION.

The Bishop of Harrisburg addresses a Pastoral Letter to his clergy in which he says:

"His Eminence, the Cardinal Prefect of the Propaganda, in a letter dated May 22d, ult., calls our attention to the fact that the prescribed Canonical Visitation of the Diocese has never been made. This defect in the administration of the diocese must be remedied; and it should be the desire of the clergy to have this Visitation performed at the regular stated times, and always performed in a becoming and proper manner. If we hope to have our orders respected by those who are subject to us, if we would drive home the principle of obedience to constituted authority in our several parishes—we must be the first to obey. And it is the proud boast of bishops and priests here in America that they always yield a prompt and cheerful obedience to their ecclesiastical superiors.

"We ask each pastor to secure five copies of *The Manual of the Episcopal Visitation* from the office of the ECCLESIASTICAL REVIEW, 1305 Arch Street, Philadelphia. The price of five copies is one dollar. These little books should be kept in the church, with the *Roman Ritual*, the *Manual of the Forty Hours' Devotion*, the *Racolta*, the *Meditations for Lent*, and the *Month of May*, and the other prayer books that are found in every well-furnished sacristy. *The Manual of the Episcopal Visitation* above referred to will be the official ceremonial of the diocese on the occasion of the bishop's Visitations."

THE MASS ORDO OF SECLAR CHAPLAINS FOR FRANCSOAN TERTIARIES.

In the July number of the REVIEW the question was asked whether a secular priest who is chaplain for a community of Franciscan Tertiaries is to follow the Ordo of the Franciscans or that of the diocese. We answered that unless the Sisters have a special rescript from the S. Congregation authorizing them to retain the Calendar of the Franciscans for their chapel the chaplain must say the Mass indicated by the diocesan calendar. This is the general rule according to a decree of the S. R. C., June 27, 1896.

A number of the Franciscan Fathers in different parts of the States, after reading the above mentioned solution, signified their dissent from our conclusion, and in support of the same kindly sent us the text of a decree according to which Tertiaries enjoy a special privilege which obliges chaplains to conform to the calendar of the Seraphic Order, under the above mentioned circumstances. The decree assumed to indicate this privilege is cited in the newest edition of P. Wapelhorst's *Compendium S. Liturgiae*, ed. VII, p. 61, n. 36, note 3; and p. 4, n. 400 of the Appendix for the Friars Minor, where we read as follows:

Pro Fratribus Minoribus Ordinis S. Francisci.

“Missa celebrari potest juxta Kalendarium Romano Seraphicum in Ecclesiis et Oratoriis omnibus quamquam privatis ad Tertium Ordinem S. P. N. Francisci etiam saecularem pertinentibus, vel ad alia spectantibus Religiosa Instituta in sui origine aut progressu conjunctionem aliquam cum Ordine Seraphico habentia; quamvis Fratres et Sorores, loco divini officii, recitare soleant officium Deiparae parvum aliasve preces.”

The document reads plainly enough, but our correspondents have apparently overlooked the fact that the privilege accorded in the above terms to Tertiaries (both religious and seculars, *i. e.* those who live in community and those who live as a confraternity in the world) supposes a community to be under the exclusive direction of the Franciscan Fathers in such a way that secular chaplains or priests of any other Order have no jurisdic-

tion over them. Where, however, a secular priest or any other but a Franciscan acts as chaplain or as regular confessor, etc., of such communities, the privilege does not apply, for it is not a general decree, but one which is addressed exclusively to the Franciscan Fathers, being concerned with their special charge.

Since the question proposed in the REVIEW plainly and explicitly spoke of *secular* priests who act as chaplains for a Franciscan Tertiary Community, there was no reason why we should advert to any privilege accorded to the Franciscan Fathers under exceptional circumstances.

The annotator of Father Wapelhorst, O.S.F., sufficiently explains the difference we have pointed out; although it is quite evident (from the way in which some of our Franciscan readers have understood his citation of the *Ephemerides*) that the matter could be made even more plain; for it must not be overlooked that even where a member of a Religious Order is appointed chaplain to a community of nuns, he may not use the calendar of his Order, but is bound to the diocesan calendar, unless the community for which he says Mass is under the *exclusive charge* of the Franciscan Fathers. "Ubi unus tantum Sacerdos, quoad Missae celebrationem addictus sit Oratoriis competenti auctoritate erectis in domibus quarumcumque piarum Communitatum, hic, si sit Saecularis tenetur sequi Calendarium Dioecesis in qua exstat oratorium; et si *Regularis*, *calendarium Ordinis*, quatenus proprio gaudeat, *relinquere*."

Hence it would seem that even the Franciscan Fathers, saying Mass in the chapels of Franciscan Tertiaries, are obliged to conform to the diocesan calendar, whenever the community for which they say Mass happens to be under secular or other religious direction, as is most frequently the case in the United States.

We are thankful to have had this opportunity of emphasizing what appears to have been entirely misunderstood, and to state again the general rule for the observance of chaplains who say Mass in the oratories of religious communities. That rule makes for greater uniformity and hence for stronger catholicity. It is simply this:

Where a priest acts as chaplain for an institution, hospital, or religious community, he is bound in saying Mass to follow the

Ordo of the diocese in which the chapel or oratory is situated. This rule applies to all priests (chaplains) whether they be seculars or members of a Religious Order having its own Ordo; also to the visiting priests of whatever Order who may happen to say Mass in the same chapel or oratory.

DISPENSATIONS FROM LAWS AND IMPEDIMENTS.

The question of dispensations, particularly in reference to the sanctioning of marriage contracts, is one that harasses not only pastors who have to ask for such dispensations, but frequently also the Ordinaries who have to grant them. There is a general and vague impression that bishops are omnipotent in the matter of dispensing from impediments purely ecclesiastical, and that the granting or refusing of the privileges involved is a mere matter of form, if not of discretion or good-will. This is wholly erroneous.

The bishop is the dispenser of the ecclesiastical power, but he is at the same time under a conscientious obligation not to abuse this power. Hence he requires and must require good and valid reasons for most of the dispensations which he grants. There are no doubt few, if any, among us who fail to realize this responsibility when the law in the matter is very clear and explicit, but there are comparatively few who have a just conception of the bearing of all ecclesiastical laws involving dispensations.

It must be gratifying, therefore, to priests to find that their Ordinary takes special pains to explain to them the *rationale* and casual application of the obligations both he and they are under to act with just regard to the principles and laws of the Church in all matters that require a demand for the dispensary power. This is done by the Right Rev. Dr. Shanahan, who, in order to guide his priests more securely in their application for dispensations, has drawn up a series of succinct *Monita* which he desires pastors to read and study, so as to act understandingly in regard to such cases.

We print these *Monita* (six) as suggestive matter for others of the clergy to whom the perplexing nature of applications for dispensations appeals:—

DE IMPEDIMENTORUM DISPENSATIONE.

Monitum 1.

Causa, ob quam petitur dispensatio exprimenda est in supplica, et quidem in dispensationibus vi potestatis delegatae faciendis *sub poena nullitatis*. Expresse hoc decrevit Bened. XIV. Const. Ad. Apost. 25 Feb., 1742. *Nulla igitur allegata causa, nulla est dispensatio*, licet forte causa, eaque sufficiens existat.—*Putzer: Commentarium in Facultates Apostolicas.*

Monitum 2.

Are dispensations *valid* when conceded by a bishop without sufficient cause? A bishop can dispense validly without just or sufficient cause: (1) from his own laws or those of his inferiors; (2) also from the laws of his superiors, when there is doubt either as to the existence *or* the sufficiency of a cause for dispensation; (3) it is certain that if he knowingly dispenses from the laws of his superiors—v. g., from *impediments*—without sufficient cause, the dispensation is *always unlawful*, and both the person asking for and those granting such dispensations commit sin. *Smith's Elements Eccl. Law.*

Monitum 3.

1. *Ad liceitatem* dispensationis semper aliqua causa requiritur. Ratio est, quia secus superior non erit fidelis dispensator. Idcirco peccat etiam qui in tali casu dispensationem petit; inducit enim dispensatorem ad rem illicitam, atque adeo peccat eodem peccati genere in petendo ac legislator in concedendo.—*S. Thomas.*

2. *Ad validitatem* vero nulla causa requiritur ex parte concedentis, si dispensat in sua aut in inferioris lege. Ratio est, quia ille qui potest ligare, etiam solvere potest; secus autem, si in lege sui superioris dispenset, quia non praesumitur accepisse potestatem temere dispensandi.

3. *Ad validitatem ex parte petentis* requiritur ut nulla sit in petitione obreptio aut subreptio essentialis, seu quae cadat in causam motivam, quia superior non dispensat nisi sub tacita conditione, scilicet, *si preces veritate nitiatur*.

Quaer. 1°. An peccat graviter superior dispensans sine causa in re gravi? Resp. Neg. probabiliter *per se*, quoad *legislatorem*;

quia praeciso scandalo vel aliorum damno, gravis non orietur deordinatio in re publica, propterea quod unus aut alter ex dispensatione legem non observet; secus vero dicendum quoad *inferiorem*, quia non censetur delegatus ad dispensationem nisi justa de causa: atque adeo si aliter faciat, graviter concessa sibi potestate abutitur, et admittat culpam ex genere suo gravem.

Quaer. 2°. An liceat petere vel concedere dispensationem in dubio, an causa sufficiat? Resp. Affirm. ad utrumque; ad 1^m, quia non pertinet ad subditos de sufficientia causae judicare, sed tantum rem sincere superiori exponere; ad 2^m autem, quia secus onus superioribus impositum intolerabile evaderet, et innumeris scrupulis tum quoad dispensantem tum quoad petentes, esset obnoxium.—*Sabetti*.

Monitum 4.

DE MATRIMONIIS MIXTIS.

Circa dispensationem in impedimento mixtae religionis, sequentia notanda sunt:—

1. *Prima regula est*, ut exigantur *cautiones*, “quae remitti seu dispensari nunquam possunt, cum in ipsa naturali ac divina lege fundentur.”—*Instr. Sect. Status*.

2. *Secunda est*, ut adsit *gravis causa* seu “*justa gravisque causa canonica*, sine qua permitti prorsus nequit, ut fideles gravibus periculis fidei ac *morum*, etiam sub opportunis cautionibus, sese exponant.” *Instruct. S. C. P. F. 1868*. “Ac praeterea, intercedente *gravi* aliqua ac *plerumque publica* causa, quae si deficiat, licet caeterae supra memoratae adsint conditiones dispensatio nequaquam impertiri solet.”—*Benedictus XIV*. “Si quaeras quanam sit causa *justa, gravis, legitima, sufficiens, canonica*, propter quam haec dispensatio conceditur, respondeo: 1°. Bonum reipublicae christianae; 2°. Si in aliqua regione Catholici sunt pauci, et simul tuti ac liberi ad fidem profitendam, heterodoxi autem plurimi; 3°. Promissio ab haeretico facta in scriptis vel coram testibus et juramento firmata amplectendi Catholicam fidem post nuptias.”—*Zitelli*. “Sed jam per se patet responsum absolute certum in abstracto dari non potest, cum semper considerandae sunt circumstantiae cujusque casus.”—*Bängen*.

De gravitate et publicitate causae in matrimoniis mixtis, S. C. S. Off. rescripsit: "Matrimonium Catholicos inter et haereticos, etiamsi valida sint, sunt tamen illicita; et ideo non debes ea permittere, nisi ad hoc concurrat *causa gravis et publica*; et si agatur de causa privata talis esse debet, ut saltem *reductive* concernat bonum publicum ac Religionis."

Quaeritur quid sibi velint illa verba *reductive*, etc. "Nihil, ut arbitror, praeter hoc, quod bonum eorum qui connubium sunt inituri, satis non sit, nisi ratio quaeque boni publici simul concurrat. Haec ratio boni publici occurret fere aliquo ex tribus modis.

Primo: Ut odio et quaerimoniis praecurratur haereticorum, qui Catholicos insimulare consueverunt intolerantiae, et animi angustiae, quoad eos qui Catholicam fidem haud profitentur.

Deinde: Pravum exemplum debet averti, sive id actu jam praebeatur amoribus aut etiam concubinato, sive praebendum in posterum metuatur ob connubium, puta posthabita Ecclesiae auctoritate, coram haeterodoxis ministellis fortasse ineundum; vel etiam ob Catholicam partem dispensationis renutu vehementer indignabundam, et ad hostium castra forte transfugituram.

Postremo: Ad bonum publicum revocari dicenda plane fuerit impedimento facta derogatio, ob speratum, connubii ope, vel christianae plebis praesidium, vel nostris et exteris singulare quoddam conversionis exemplum."—*Gallo*.

Auctor doctus jam citatus loquitur quidem de causis pro matrimoniis mixtis inter baptizatos. Attamen apud nos, ut cuique notum est, matrimonium fidelium cum infidelibus tractantur eodem modo ac mixta (*i. e.* Catholicorum cum haereticis).—*Putzer*.

De causis privatis, theologus probatus *Bangen* dicit: "Causae quae *privata* magis commoda respiciunt, v. g. aetas superadulta, angustia loci, incompetencia dotis, bonum pacis, sponsalia bona fide contracta ob quae forat timendum ut innupta ac diffamata remaneret sponsa, de sensu S. Sedis non facile per se sufficiunt; attamen, in praxi nostra, ratio earundem causarum habetur, dummodo aliae rerum circumstantiae concurrant quibus illis pondus accrescat."

"Jam agitur de hisce circumstantiis concurrentibus, quibus causa privata completur. Tales, frequenter ut experientia docet, apud nos sunt amor quidem vesanus et admonitioni caritativae de pravis consequentiis matrimoniorum inter eos qui diversae sunt

religionis ineundorum impervius, quo fit, ut non obstante benevolentissima Parochi vel confessarii adhortatione perpetuo amoribus et familiaritatibus non raro cum maximo scandalo et periculo castitatis indulgent; difficultas inveniendi Catholicum eo quod maxima pars virorum in loco habitantium sit acatholica. In supplica pro dispensatione obtinenda, hae et similes causae *concurrentes* exponi debent."—*Putzer*.

Dispensatio sine justa causa ab Episcopo vi indulti seu vi facultatis concessa invalida est, et Episcopus circa sufficientiam causae debet sequi praxim Sedis Apostolicae.

3. *Tertia regula* est rubricalis et praecepit "ut haec mixta conjugia extra Ecclesiam et absque Parochi benedictione ulloque alio Ecclesiastico ritu celebrari debeant."

Monitum 5.

Ut licite ab omnibus denuntiationibus dispensetur, requiritur ut urgeat legitima, gravissima, et ineluctabilis causa.—*Benedict. XIV.*

Curent missionarii ut fideles ad sacramentum matrimonii recipiendum bene parati accedant, pro ipsius sacramenti sanctitate: quapropter ad sacramentum poenitentiae, et etiam ad Eucharistiam prius acedere eos hortentur. Ut autem ad hoc, quantum fieri potest, inducantur, et ut facilius inquiri possit, si quae forte impedimenta matrimonio obstant, commendamus pastoribus curare ut fideles consilium suum matrimonii ineundi ante tres saltem hebdomadas illis significant.

Monitum 6.

Quamvis *ore* petitio pro dispensatione fieri valeat, melius ac tutius fit *in scriptis*. In praxi Rom. Congregationes nonnisi scriptas petitiones admittunt. Jussu *Leonis XIII*, 10 Dec. 1891, dispensationes ordinarie non debent telegraphice peti, ob incommoda quae ex hac agendi ratione facile occurrere possunt; eadem regula in Episcopalibus curiis observari debet.

THE RIGHT AND PRIVILEGE OF GIVING BENEDICTION.

Qu. Some of my neighbors deem it necessary to ask permission at the Chancery to expose the Blessed Sacrament on certain days in their parish churches or in the convent-chapels attached to said churches. I have maintained that no episcopal approbation is needed for such exposition, which is usually requested for the first Friday of the month. Am I right?

Resp. According to the canon law¹ of the United States, solemn Exposition and Benediction of the Blessed Sacrament may be given in any church or chapel—where the prescribed ceremonies for such function can be duly observed—on all Sundays, holidays of obligation, and feasts of the first and second class throughout the year. Likewise twice each week in Lent, every day during a Mission or Retreat, on the feast of the Sacred Heart, for the Forty Hours' Adoration, and on all other days which may have been specially designated by the Ordinary of the diocese. On these days Benediction is permitted once only. On the feast of Corpus Christi and during its entire octave, Exposition and Benediction may be given after the Solemn Mass in the morning and again at Vespers in the evening. "*Per octavam vero Corporis Domini licebit eam solemniter fieri tum in Missa solemniter, tum in Vesperis, Benedictione iterato data.*"

Outside the designated days which, by customary concession of our Bishops, include the First Friday devotions every month, and other regular sodality celebrations instituted with the knowledge and consent of the Ordinary, it is not permitted to expose the Blessed Sacrament except by the express permission of the Ordinary,—"*nisi venia Ordinarii expressa, salvis etiam in omnibus S. C. R. hac in re decretis.*" The matter is therefore defined by law, and beyond this is not left to the discretion of anybody but the Ordinary.

¹Second Plenary Council of Baltimore, Tit. VI, C. II, n. 375.

Criticisms and Notes.

CATHOLICITY AND PROGRESS IN IRELAND. By the Rev. M. O'Riordan, D.D. London: Kegan Paul, Trench, Trübner & Co.; Fribourg and St. Louis, U. S. A.: Herder.

During the last ten years Ireland has been suffering from a plague of reformers. Some of these are reformers from within; and allowing for excess of zeal and occasional imprudences, their efforts are deserving of all praise. And they come before the public with the specific credentials of a perfect knowledge of the wants of the people, and a sense of the propriety, and even necessity, of recasting and remoulding Irish life on purely Irish principles.

The others are reformers *ab extra*—some of them mere tourists or trippers, who land at Queenstown or Dublin, visit the Giant's Causeway, spend two days in Killarney, and go home to write a book on the unhappy country whose history is the great black blot on England's administration. Others are resident in the country and try to look at things more closely and even sympathetically. These cannot be accused of flippancy, or even of superficiality. The fault lies deeper in their utter incapacity for understanding the genius of the people—the characteristics cut deep down into the national ideas and feelings by tradition and heredity, by social sentiment, and religious and historical legacies.

To this latter class belongs Sir Horace Plunkett, Chairman of the Agricultural Board of Ireland. I think no one doubts Sir Horace Plunkett's sincerity. He believed he saw certain great evils existent in Ireland, and he set himself with free valor to encounter them and overcome them. He planned, organized, lectured, travelled, spared neither money, time, nor trouble, to push on the industrial development of Ireland. Some of his methods succeeded; others, like the Creamery Association, failed, after having proved disastrous to many a town and country district in Ireland. Then in an evil moment Sir Horace Plunkett rushed into print; and from the date of the publication of his book all his influence may be said to have ceased. It was denounced by the whole National Press, condemned by the Cardinal Archbishop of Armagh, and other bishops, and it furnished a text for hundreds of speeches, hardly one of which expressed the

slightest sympathy either with the book or its author. Yet there were excellent points and suggestions in *Ireland in the New Century*; but one unhappy and utterly false assumption ran through it from beginning to end, vitiated all its arguments, refuted its premises, and made its conclusion and suggestions valueless in the eyes even of those who professed the greatest admiration for its author. This was the unhappy idea, so deeply rooted in the minds of Protestants, that the Catholic Church in Ireland, as elsewhere throughout the world, is the natural and hereditary enemy of progress. The theory is so old and weather-beaten that it is surprising that a man of Sir Horace Plunkett's ability and intelligence could have been betrayed into reviving it and using it as an argument for his own purposes. One would suppose that at this time in the history of the world these ancient charges against the Church were relegated to little Bethels, or the crude pedagogism of Sunday-schools. But we fear some of our Protestant brethren are like the Bourbons—they cannot learn, and they cannot forget. At any rate, Sir Horace Plunkett repeated in his own form the stock accusation, and—his influence in Ireland has ceased forever.

One important event, however, has resulted from the issue of this ill-digested book. It has elicited from the Rev. Dr. O'Riordan, of Limerick, a reply which is not only a crushing answer to Sir Horace Plunkett's indictment against the Catholic Church, but—what is far more important—a final and conclusive answer to the general and traditional misrepresentation. So far as Sir Horace Plunkett's book is concerned, one begins to feel a certain pity for him as his powerful antagonist takes up point after point and relentlessly and remorselessly refutes it. The refutation is almost too labored and complete. It leaves absolutely no room for reply. Facts and figures, quotations from Protestant writers, admissions of bigoted and partisan historians, are marshalled with such unerring skill and accuracy that there is no room for question or appeal. "Out of thy own mouth I judge thee," says the apologist for his country and creed; and there can be no contesting the fact that the judgment is final. At least Sir Horace Plunkett declines to contravene the vast mass of testimony arrayed against him, although he issues his book again in popular form, and at a popular price.

The book discusses all the leading questions which agitate Irish public life at present. Whoever desires to know what the Catholic side has to say will find what he wants in this book; and the Catholic who wants a reply to charges made by the other side will find more

than enough for his purpose. The reader will best understand the wide range of the work from the following extract which I make from the Preface :—

“After having in Chapter II discussed the charge made against the Catholics in Ireland, of extravagance in church-building, I pass on to consider whether the social influence of the Catholic faith is responsible, to the large extent alleged, for their present economic condition, or whether that condition can be fully accounted for by other causes. With that view I first discuss the meaning of human progress; the relation of Catholic teaching to it; then the application of that teaching as illustrated in certain Catholic nations, and the application of other teachings in other countries. I next proceed to account for the exceptional case of Catholic Ireland; and in order to make my position clear I begin by discussing the meaning of what Sir Horace Plunkett calls ‘Character and *Morale*.’ Then through several chapters I discuss the legislative and economic factors which have left the Catholics of Ireland in the condition in which they find themselves to-day. I next pass on to inquire into the relation of the priests to the social, political, and industrial interests of the people, and their influence in each. Having done that, I thought I had established my right, and I think it was my duty, to turn back and ask what the Government, the Landlords, and the Protestant Church got from the country, and what has each done in return for its social and industrial good. In the next place I discuss the charges made against Convents, and their relation to the temporal concerns of the people. Finally, in one long chapter I review the history of education in Modern Ireland. The object of the chapter is to show how grievously Sir Horace Plunkett misrepresents facts in speaking of the priests’ almost undisputed influence on education. The plain conclusion to be drawn from the statement of facts which I make, is: that the difficulty has been to secure so much influence as would enable them to guard the faith of the people from persistent plans of perversion.”

The following will give an idea of the author’s method. In the chapter in which he considers the charge of extravagant church-building he thus proceeds: “The sort of house which a people build to God depends on the form of their worship. A people who did not believe in God at all would not, of course, think of building a church wherein to worship Him. It would be a work without meaning or merit. The positivist, whose ‘God’ is humanity, is satisfied with a hall. An agnostic needs only the earth and heaven above to worship the Great Unknown, hidden behind boundless space and time. The awe which that contemplation inspires gives his religion a resonance which is wanting in that of the positivist. But Catholics believe in God and in Divine Providence, and they feel the need of a special

place devoted to His service, because men are socially as well as individually bound to divine worship. And they do not think that any sort of a place is good enough for the purpose. Their faith and love, and their feeling of homage, would express themselves not merely in bricks and mortar, but in beauty of architecture, painting, and sculpture. The Protestant cannot understand that, because he cannot appreciate the Catholic ideal; and I do not blame him. He thinks that a quadrilateral edifice, with bare walls, like a barn, is enough. And why not, since he has nothing to put into it? For him God is present in the church only as He is present in one's home, in the fields, or in the woods. The Irish people with their instinctive insight into religious ideals, commonly call a Protestant place of worship 'the preaching church.' But Catholics believe in the Real Presence; and therefore instead of a communion table which satisfies the purpose of Protestantism, they employ art to build a church and an altar of beauty around the tabernacle where the Incarnate God reposes under the sacramental species. They believe in the veneration and intercession of saints, and memorials of them in the form of frescoes or statues is another element of adornment and expense." Then having fortified himself with a long extract from Ruskin's *Seven Lamps of Architecture*, he discusses the spiritual and the material ideal, and convicts of inconsistency by instances taken from their own action those who consider the cost of church-building from an economic standpoint. So far so good; but the reader cannot help asking himself—Is not Ireland very poor? Has she not more churches for her population, and more expensive ones, than she ought? The reader will soon find what he desiderates quite satisfied by an array of statistics taken from original sources, and of facts taken from the writer's experience.

I give one more instance of the writer's method, from the chapter on "The Catholic Church and Progress." He first formulates Sir Horace's argument thus: "Individuality and self-reliance are necessary for industrial progress. But the reliance of Catholics on authority represses individuality, and checks self-reliance. Therefore, the religion of Roman Catholics is essentially an impediment to industrial progress. Moreover, industrial progress demands the development of the qualities of this life. But Catholicism completely shifts the moral centre of gravity to the other life. Hence the absence of those qualities in Catholics which make for industrial progress." Then he proceeds as follows to analyze it:

“Now, I might admit all that, and pass it by as being outside the business of the Catholic Church. Even though I granted that Catholicism is an obstacle to industrial progress, there would be no ground for complaint, unless it professed, or ought to have professed, to promote the temporal interests of man. Not till the State is blamed for not making Saints, may it be fairly laid to the fault of the Church that she cannot invent a steam-engine or construct a tariff. She has been the means of numberless blessings to humanity; but she is not to be judged by these, since she does not take them within the scope of her institution or her work. The want which Sir Horace Plunkett finds in Catholicism, any Roman citizen would have found in the teaching of Christ. Any economist of old Rome might object that He made no provision for commercial enterprise, said nothing about the Copper or Corn Trade in the Sermon on the Mount; in fact, that His principles tended to tear up by the roots the very idea of Roman citizenship. . . . The Christian is not obliged to forego wealth, but is warned of its dangers; the Pagan man of material progress must look on wealth as the one thing it behooves him to have, and must try to have it anyhow. To the mind of the Roman imperialists, the early Christians no doubt wanted that individuality which Sir Horace Plunkett finds wanting in Catholics to-day. Like the Catholicism of to-day, they placed their centre of gravity in another life. Yet Roman society contained the germs of decay, and soon fell of its own weight and through its own rottenness. To Christianity fell the task of building up society again, and Christianity succeeded in the task.”

After more such analysis comes an array of non-Catholic evidence, followed by a few chapters devoted to an economic inquiry into the comparative social condition of England and America on the one hand as types of the non-Catholic spirit, and of Belgium, the Rhenish Provinces, and Spain as types of the Catholic spirit. Then, as he observes in the Preface, having shown that the Church has done more than she professes to do, he discusses through several chapters the causes of the exceptional condition of Catholic Ireland.

But this is not the real merit of Dr. O'Riordan's book. This controversy, as it affects Ireland, is ephemeral. Already the book that originated it has passed from notice; and although it would be too much to expect that the charges of a reactionary spirit against the priesthood and the Church shall not be repeated, it is quite certain that they will be received in future with caution, if not incredulity. So far, therefore, as the passing phase of the question is concerned, we may regard it as almost at an end. But the subject is one that concerns the Church throughout the world; it is important to know, and to be able to prove, that the Catholic Church, whilst adhering

with a rigid and unbroken uniformity to the traditions of Christianity and the literal teachings of the Gospel, is by no means inimical to the spirit of progress and industrial expansion ; and here Dr. O'Riordan's book is quite a cyclopædia of minute information and close argument which will be found useful long after the tumult raised by the controversy in Ireland has subsided. For the book deals not only with Ireland, but with France and Spain, and Belgium, with America and the Philippines, with past history and present events. And, if we do not misunderstand the force of the book, we think that the author has accumulated, at an enormous expenditure of time and labor, facts, figures, and arguments that will save many a future apologist from the labor of looking up statistics and historical records to prove the solicitude of the Church, not only for the spiritual, but also for the natural interests of mankind.

Thus for Belgium he gives us the population for several years to show the increase. Then he goes on to show how that increasing population is supported ; for which we get statistics of exports and imports ; the number of miles of railway ; Savings-Bank deposits, etc. Then we are treated to a close and lengthened inquiry into the method pursued by the Belgians to secure their phenomenal progress,—factories, coöperative societies in trade and agriculture, etc.; and no statement is made without statistics to support it. Notwithstanding the array of figures, they are so systematically woven into the statement that the whole makes interesting reading even for one who only wants to read for a passing pleasure. It will be news to many that Belgium is not much larger than the size of Munster, but it supports a population of about 7,000,000 ; that it has 3,000 miles of railway, besides canals and other means of transport ; that there are nearly 800 agricultural leagues ; 96 technical schools for boys and girls ; that, in fine, the Belgians support nine-tenths of their population with the produce of their own land, besides exporting each year \$100,000,000 of agricultural produce.

In his final chapters the author has carried the war into the enemy's country, and with a *tu quoque* argument has turned back the tide of aggression upon his antagonist. Probably for the present issue of the controversy, this fact may prove the most effective, because it is no secret that Sir Horace Plunkett and other writers have really been seeking to disguise the iniquities of governmental administration in Ireland by attributing the backward condition of the country to the influence of the Church and the priesthood. The Land League agita-

tion brought before the world the painful condition of the Irish serf, and the Press of Europe was not slow to circulate the many instances of landlord rapacity and departmental connivance that were brought before the public by evictions, and persecutions, and *reprisals*.

To turn away men's thoughts from these details that reflect such little credit on the public administration of Irish affairs, was considered very desirable by that element of society in Ireland which had to bear the odium of atrocious land laws and the consequent commercial depression of the country. If not quite candid, at least it was a clever stratagem. It is not inequitable land laws, it is not evil administration, it is not crushing taxes, it is not absenteeism, that are the causes of Irish misery. It is the fact that the Irish are taught by their religion to place their hopes in another and shadowy world; that they bear with equanimity evil economic conditions, and place their hopes in eternity; that they build churches, hospitals, schools, convents, but will not give a penny to ironclads or factories; and that the Irish priest is the cause of all this painful retrogression, and has besides stamped out the vitality of the race by a rigid and despotic enforcement of a chastity which another writer has described as "awful."

Unhappily for such theories Dr. O'Riordan has insisted on pushing aside this special pleading, and showing in their darkest colors the iniquities of the classes and the cliques who dominate Irish life. It was a splendid opportunity and he seized it. I doubt if in the pages of J. K. L. or Dr. McHale, there is such a scathing exposure of landlord rapacity, sectarian partiality, and governmental incompetence as is to be found in this book.

Whoever reads Chapter XVI on "The Government and the Garrison in Ireland," and Chapter XVII on "The Protestant Church in Ireland," will feel much better or much worse according to the disposition which he takes to the reading of them; but everyone who reads them will be much richer in information not easily obtained though often desiderated. We learn the direct and indirect cost of carrying the Union; we have information on the comparative crime in those countries for which police are needed. We learn that absentee landlords received from Ireland during the early years of the last century \$10,000,000 annually, which they spent everywhere except where the money was made. That annual drain we are told was \$20,000,000 before 1830 and had risen to \$30,000,000 before the year 1843. We learn also what will come on most persons by surprise, that, leaving out those employed in teaching and giving missions, in Ireland there

is one priest to every 1,206 of the Catholic population ; including all the priests, there is one for every 934 ; that in Great Britain there is a priest for every 542 of the population ; that in Ireland there is one Episcopalian parson for every 331 Episcopalian Protestants ; one Presbyterian minister for every 554 Presbyterians ; and one Methodist minister for every 248 Methodists. Thus, with facts and figures and official reports does he cut through piles of misrepresentation. The revenues of the Protestant Church, how its churches were got, repaired, and let go to ruin, and how the money went, is reading which one is not likely to forget for a long time. This is the author's general summing up of the contents of the two chapters :—

“I have now made a general review of the revenues received by Government, by the Protestants as landlords and public - officials, and by the Protestant Church from Ireland. They have had the power, the social influence, the patronage, and the wealth of the country. Sir Horace Plunkett tells us that they have the ‘civic virtues and efficiencies,’ of which he also tells us the Catholics are bereft. Very well then, they might have easily moved the economic forces of the country on toward material progress, and, as we are assured, they alone know how to do it. Have they done it? Have they used those ‘strenuous qualities’ which, we are told, they brought over with them across the Channel? Their public advantages, their unlimited power, and their indefinitely acquirable wealth, surely incurred some social responsibility. They surely had a duty toward the country when their wealth and power came. How did they respond to that responsibility? How did they do that duty?”

And after telling us how, in the words of a Scotch authority, he writes :—

“But they let their opportunities go to waste. As a body they thought only of themselves. They behaved as if Ireland were they themselves ; as if they were everybody ; and as if the Catholics of Ireland were nobody. It must be in that sense that they say they have always consulted for the interests of the country, inasmuch as what they did for themselves they did for Ireland ; for they and the Ireland of their ideal are one. . . . As a body, Irish Protestants lived *in* Ireland, they lived *on* Ireland, but they did not live *for* Ireland. As a body they lived for themselves alone. They lived out of the country as much as they could. They misspent their opportunity and their power to improve it. They had their day, and now that it is declining, they would persuade the public if they could, that its undeveloped condition is due to the uneconomic trend of our Catholic faith ; and the uneconomic character of our Catholic people whose energies are paralyzed, whose hopes are blasted. It is a pity that Sir

Horace has let himself be led into the choir to join the chorus, for through many notes he does not chant in harmony with them. The County Councils and other public bodies will have a busy time of it for many a day gathering together and putting in order the neglected economic elements of the country, after the rigid narrowness, the creed and class selfishness, the incapacity or carelessness and the mismanagement of generations."

There is one feature of this new aggression on the Irish Church and priesthood that deserves notice before we conclude this short review. It is that every argument used by their adversaries against the Irish Church and priesthood tells with equal force against Christianity itself. In fact it is not Catholicity but Christianity and the Gospels that are attacked. It is an ominous feature, and one is puzzled to understand how gentlemen like these modern reformers and writers can sit placidly under their pulpits on Sunday mornings and hear the Gospel of renunciation and self-denial read, and then not only practise the contrary, but preach it by speech, and book and pamphlet during the week. It is a curious inconsistency ;—but is it really inconsistency, or merely a conformity to customs that subsist whilst the essence of them has departed forever ? One does not know what to think, but a candid writer of this class has put his own opinions and those of his co-religionists clearly enough :—

"If it should be urged that the ideal of material progress, as an indispensable preliminary to the higher spiritual civilization, or, we may say, Anglicization of the world, is our idea, which cannot well be reconciled with all the doctrines of Christianity—we would reply that this only holds of the 'literal' or, as Swift said, 'real' Christianity—to establish which would indeed be (again in Swift's words) 'a wild project'; it would be to dig up foundation; to destroy at one blow all the wit and half the learning of the Kingdom; to break the entire frame and constitution of things; to ruin trade; extinguish arts and sciences with the profession of them; in short, to turn our courts, exchanges, and shops into deserts; and would be full as absurd as the proposal of Horace when he advises the Romans all in a body to leave their city, and seek a new seat in some remote part of the world by way of cure for the corruption of their manners. And of this impossible ideal, the preposterous and unprogressive religion, it is as true to-day as in Swift's time, that it has been for some time wholly laid aside by general consent (of the

Anglo-Saxon world) as utterly inconsistent with our present schemes of wealth and power.”¹

We think Dr. O’Riordan’s book goes to prove that in Ireland at least the “real” and the “literal” Christianity still subsists, and is not incompatible with human happiness and progress, although it would be hard to reconcile it with the modern craze of Imperialism.

P. A. SHEEHAN, D.D.

Doneraile, Ireland.

ETUDES D’HISTOIRE ET DE THEOLOGIE POSITIVE. Deuxième Serie. L’Eucharistie: La Presence Réelle et La Transsubstantiation. Par Pierre Batiffol. Paris: Librairie Victor Lecoffre. 1905. Pp. 388.

The preceding series of historico-theological studies by the scholarly Rector of the Catholic Institute of Toulouse treated of the *Disciplina Arcani*, the origin of the Sacrament of Penance, the early ecclesiastical hierarchy and the *Agapé*.

The volume devoted to these subjects appeared in 1902, and has since passed into a third edition. The present volume is devoted entirely to the doctrine of the Blessed Eucharist. The method here followed is similar to that of its predecessor. The texts concerned with the doctrine are studied in the light of the time and the historical setting of their composition and are made by comparison to be their own interpreters. The comparative process brings out their central idea, the permanence of which is revealed throughout its gradual elaboration under the light of theological reflection. No other doctrine blends so intimately with the deepest life and piety of the faithful, none so inspires thought by its ineffable mystery, as does the Blessed Eucharist. At the same time, viewed from a historico-theological standpoint, no other doctrine affords so striking an illustration of the law of development emphasized by Cardinal Newman. While it is this aspect of the dogma that Mgr. Batiffol primarily considers, the practical or devotional element can never escape the consciousness of the intelligent, much less of the devout, reader. No one of Catholic instinct, who follows the unfolding of the doctrine of the Blessed Eucharist as the author portrays it, can fail to have his faith brightened and his love quickened as he witnesses the deepening and enrichment of the mind of the Church in the consciousness of her infinite treasure.

Besides being a contribution of distinct merit to positive theology

¹ *To-Day and To-Morrow in Ireland*, Stephen Gwynn, Chap. IX.

and indirectly an aid to devotional life, the book is no less valuable from an exegetical point of view for the light it throws on the pertinent texts, as also from a controversial standpoint for its keen criticism of certain naturalistic theories that have recently been put forth in Germany, France, and England. On these diverse accounts the book has a claim on the interest of the educated Catholic, lay or cleric, as well as the professional theologian.

PIERLUIGI DA PALESTRINA. Zehn ausgewählte vierstimmige Messen für Sopran, Alt, Tenor, und Bass, redigiert von Hermann Bäuerle, Fürstlich Thurn- und Taxisschem Hofgeistlichen in Regensburg, Priester der Diözese Rottenburg. Opus 25. Modernisierte, kritisch-korrekte Ausgabe. 3te Auflage. Leipzig: Breitkopf & Härtel. 1905. Pp. 224.

This modernized and accurate edition of some of the more celebrated Palestrina Masses should be found most useful in the practical restoration among us of the *polyphonia* of the classic days. An important step is effected when polyphonic composition is thus released from the elaborateness of the customary representation *in score*, and reduced—as is possible when the voice parts number four—to a more generally comprehensible delineation upon two staves of the *G* and *F* clefs, which are generally adopted as the standard basis for the four part vocal composition of our times, and are the only ones commonly understood among our singers. The text is gracefully phrased, and the director will find a useful guide to finished interpretation in the metronomic and dynamic indications which Father Bäuerle clearly explains are not to be considered as absolute, but merely as suggestive of means by which the elasticity necessary to fluency of rendition may be realized.

The same publishers have already issued two Masses and fifteen Motets for four-voice parts by Ludovico da Vittoria, which are to be followed later by five others of his Masses, all edited by Father Bäuerle. Thirty Palestrina Motets, similarly edited, are promised during the year.

GEORGE HERBERT WELLS.

THE ETHICS OF FORCE. By H. E. Warner. Published for the International Union. Boston: Ginn & Company. 1905. Pp. 126.

The author of this little book tells us that he had once been "slow to accept evolution as relates to the origin of species;" he "refused to be called a mammal or the son of a mammal, unwilling to recog-

nize his remote simian ancestor, not to speak of tracing descent from a speck of protoplasm" (p. 4). It was surely unfortunate for the truth and the cogency of his thought that he ever came to a radical change in this point of view; for now that he looks upon the evolutionary process as embracing all creation—"as holding man in its grasp, his physical as well as his psychic nature, and controlling all the movements of society"—he is necessarily committed to the logical consequences of such a position, a materialistic world-view and a purely utilitarian standard of morals. For if "reason . . . had its origin among animals far below man" (p. 7), then man is distinguished specifically from his reputed simian progenitors by no immaterial constituent, and he can consequently have no essentially higher perception of the universe, no explicit knowledge of himself, his nature, origin and destiny, and consequently again no appreciation of things super-material and, therefore, no motive urging to self-restraint or moral conduct, except the subservience of his material interests.

The author may probably decline to accept these bald deductions from his principle, for he more than once explicitly admits the existence of God. How he can make this confession, however, without recognizing in himself an immaterial energy, postulating a higher origin than that of a material evolutionary process, is intelligible only in the light of the fact that a man's personality, being more accommodating than his logical faculty, is capable of storing away inconsistencies in separate departments. By this same personal capaciousness one might account for the author's recognition of ethical principles and standards, for surely there is no room for moral quality in a being that contains nothing more than a highly complex arrangement of moving molecules, as must be the case with man in the extreme evolutionary hypothesis. One need not, however, adhere too rigidly to this scheme of personal accommodation, for the author is in so far consistent with his principles as to identify moral motive with utility.

His book, though entitled the *Ethics of Force*, which being interpreted means the morality or rather the immorality of war, is in fact a plea for the *uselessness* of war. If the "mass of men can be brought to see the expensiveness of war not to a figment called government," to see that the adjustment of international differences may be secured more economically than by mutual destruction, "then war will cease." Viewed in this light—that is, as an argument for the inutility of war, as a demonstration that internecine strife makes for deterioration, not for the evolution, of humanity—in a word, as a proof that war does

not pay in any final sense of the term gain—the book contains much that deserves praise. The reasoning is often keen, generally plausible, mostly clever, sometimes interspersed with wit, pointed by epigram. The author sees his side of the case very clearly and presents it forcibly. The substance of the book having been originally delivered as lectures before an Ethical Club (Washington, D. C.), the imaginative element has been given considerable freedom. Sometimes, indeed, the freedom runs quite into license and utterly riots with the truth. Notably, though not exclusively, is this the case in the description of the evolution of the human race (p. 23 ff.).

Occasionally the fictional tendency, prompted, one may trust, more by ignorance than prejudice, terminates at injustice as well as untruth. For instance here: "Until the temporal power was lost to the Pope there was never any doubt as to the right and duty of employing it directly for the destruction of heathen or heretical governments and institutions" (p. 67). This statement we can characterize as nothing short of calumny. Hardly less so is the following: "Traditional Christianity has never stopped to enquire whether men desire it. From its vantage ground it has said they need and must have it whether they will or no" (p. 68).

Other such misstatements of matters religious might easily be cited; but these will suffice to show that truth in a most important subject has not been always too scrupulously safeguarded.

LEHRBUCH DER NATIONALÖKONOMIE. Von Heinrich Pesch, S.J.
Erster Band. Grundlegung. Freiburg im Breisgau: Herdersche Verlagshandlung; St. Louis, Mo.: B. Herder. Pp. xiv—485.

Out of the large and ever-growing literature of Political Economy one has no difficulty in selecting books of considerable merit and importance as regards their descriptive and more or less scientific character. They bring out into relief, classify with fair adequacy, and reduce to something like general laws, the immediate factors and phenomena of economic activity. Most of them, however, not only distinguish, but completely separate, the science of political economy from philosophy, especially from ethics. At most they admit some connection between certain psychological and economic laws.

Conceived from an almost entirely empirical point of view and wrought out mainly on analytical lines such works, whilst serviceable for their data and proximate inferences, do not satisfy the thoughtful mind and are very generally marred by serious errors. Divorcing the

instruments and methods of acquiring material goods from man's higher nature, psychological and moral, their principles float in the air and their science has neither solid basis nor consistency.

On the other hand there are works, although probably not so many, that go to the opposite extreme. They abound in *a priori* and visionary speculation. Conceived from an abstract point of view and excessively deductive in method, they furnish a sort of philosophy but no adequate science of economy. As such their importance is small. They are not informative, but merely feebly suggestive and slightly interesting. Obviously the ideal treatment of matters economic will be that which strikes its roots deeply and broadly in man's complete nature, and which draws its primary principles from an adequate psychology embracing man's intellectual and moral as well as physical requirements; which, moreover, interprets, unfolds, and applies those principles in correspondence with man's actual environment, individual, domestic, civil, and political, a science, therefore, which is harmoniously inductive and deductive, analytic and synthetic.

The foundations of such an economic are laid in Father Pesch's *Lehrbuch*,—rather we should say the roots are here planted; for the work is an *organism*, a unified system, with a determinate tendency to, and in part anticipation of, a future growth. A glance through the present volume enables one to discern the plan and controlling principles of the entire work. Man, and not merely certain of his activities and tendencies, is the adequate subject as well as the end of economics. Hence economic activity must be studied from the standpoint not only of efficiency but also of finality. Moreover, the end determining that activity is social as well as individual. Thus the idea dominating the system is that of *social justice*,—justice not merely for the individual but for the whole, for every human class and state.

The principle of solidarity is the highest and the final organizing principle of political economy,—solidarity as a mediating principle between individualism and socialism. While this conception introduces and directs a primarily philosophical, it leaves ample room or rather calls for a closely scientific, practical as well as theoretical, study of the more concrete phenomena of economic life. This is apparent already in the portion of the work at hand, which, although mainly philosophical, shows even in its first chapter, in the brief treatment of the concepts of *value*, *price*, *money*, etc., the practical fruitage of ultimate principles. It will be doubtless more fully obvious in the two other volumes promised for the near future, which

are to treat respectively of general and special economics,—and in which ample space will be given to the discussion of the leading problems of social reform which so largely agitate the thoughtful and sympathetic minds of to-day.

Next to the solid groundwork, broad plan, coherent development, luminous method, and perspicuous style patent in the present volume, the spirit in which it is all conceived and wrought out, cannot fail to commend itself even to readers who differ in religious belief from the author. Political economy is with the author a wholly natural science, in the sense that its principles are discovered and developed by reason alone. Nevertheless, though faith be not its basis nor its organ, it may well and indeed should suggest its motive; and this it has done in the present case.

“Der Beweggrund ist uns durch unsern Glauben gegeben. Mich erbarmt des Volkes, sprach der göttliche Erlöser. In dieser Gesinnung gehen wir an die Arbeit, wollen wir mithelfen nach dem Mase unserer Kraft oder Schwäche zum Wohle unseres Volkes. Unvergesslich bleibt mir ein schönes Wort meines teuern, allzu früh verstorbenen Jugendfreundes und Studiengenossen Leopold Wilhemi, Präsidenten des kaiserlichen statistischen Amtes: ‘Ernennungen und Auszeichnungen,’ sagte er, ‘haben mir immer nur einen Tag wirklich Freude gemacht; was meinem Herzen Frieden verleiht, das ist das Bewusstsein, etwas für die armen Leute geleistet zu haben.’ In der Tat, soziale Arbeit, im Geiste der christlichen Nächstenliebe geübt, das gibt Frieden und Gottes Segen für Zeit und Ewigkeit.”

This benevolent motive will of course be effectual not by the immediate contact of the present learned treatise with the poor, but by the mental and moral stimulus and devotion it must afford to the leaders of the people,—the clergy and the educated laity. To them it almost exclusively appeals. May they recognize and extend its meaning.

LE NEO-CRITICISME DE CHARLES RENOUVIER. *Theorie de la Connaissance et de la Certitude.* Par E. Janssens, D.J.C., Ph.D. Louvain, Institut superieur de Philosophie. Paris: Felix Alcan. 1904. Pp. viii—318.

LES FONDEMENTS DE LA CONNAISSANCE ET DE LA CROYANCE. *Examen Critique du Neo-Kantisme.* Par P. Vallet. Paris: P. Lethiel-leux, Libraire-Editeur. Pp. xii—436.

These two volumes of what may be called *Fundamental Philosophy* are mutually supplementary. The first, by one of the professors in the *Institut superieur de philosophie* at Louvain, is descriptive and critical; the second, by the author of a number of well and favorably known philosophical productions, and at present professor in the

Seminary of Clermont, is also critical, though in the main constructive.

Doctor Janssens gives a sketch of the life and works of Renouvier, the leading defender in France during the past half century of a revival of a modified *Kantism*, known as *Neo-Criticisme*. Père Vallet undertakes a defence of philosophical certitude, the objectivity of knowledge, and especially of the validity of human cognition in respect to the fundamental concepts—substance, causality, the universe, the soul, the absolute, God. About one-fourth of the volume is devoted to the bases of belief—faith, dogma, apologetics. The latter work therefore extends somewhat the matter of the former on the constructive side, although in certain points the subjects overlap.

The modern evil, as Père Vallet observes, is *le mal des esprits*. It has its source in the higher ranges of thought, in philosophy, and works havoc in human life never so effectually as when it conceals itself behind the plausible theory that philosophical speculation has nothing to do with practice. No, to quote M. Vallet again, the human mind may not sport with principles. Ordinarily, indeed, their consequences are not fully discerned at the start; but time, that inflexible logician, will roll them out one by one.

The germ of *subjectivism*, the canker-worm of modern philosophy, is found in the Cartesian principles, which make the *ego* the starting-point and the centre of philosophy, mistrust the objectivity of sense perception, thus preparing the way for idealism and individualism, separate soul from body, thought from sensation, idea from reality, the present from the past and tradition. But, as our author observes, it was left to Kant to systematize the new ideas, and to the positivists to apply them to every department of thought. Kant maintained that in the domain of theory man can apprehend phenomena only. What things are in themselves he cannot know. By an inconsequence—happy for himself at least—he assigned to *practical reason* the power to assert the objectivity of the supersensible order. The behest of duty demands the *existence* of those supreme ideas whose validity is unknowable by *pure*, that is, speculative reason—immortality, freedom, and God. Of the *nature*, however, of the supersensible or noumenal order, man is by the very structure of his cognitive faculties precluded from knowing anything.

It was left to Kant's disciples to draw the conclusions from the master's premises, so that now *phenomenalism* and *agnosticism*, *relativism*, and *evolutionism* have become with very many the final word

of the critical philosophy. The tenets of Neo-Criticism are thus summarized by the author:—man can know nothing except by his faculties, and these are essentially subjective and relative; so long as he confines himself to sensation and thought, he is not deceived; but if he attempt to pass beyond himself and to discourse about the outside world, he abandons science and simply projects the dreams of phantasy. The old philosophy thought to read the inwardness of things; beneath the phenomena it put substances, under the properties natures and essences, back of effects causes. Now substance, essence, cause are mental forms, subjective figments devoid of reality. For the positivist, the true criticist, there are only facts and laws, motions and groups of motions (viii).

It is thus apparent how positivism and agnosticism are the logical consequences of the Kantian principles.

M. Renouvier, as Dr. Janssens very clearly points out, while the reviver, is, from his own point of view, the reformer of Kantism, he departs from the master in the endeavor to construct a more logically consistent system. He reconciles Hume with Kant, completing and correcting one by the other. He introduces the Kantian forms or categories into Hume's psychology and eliminates by means of the latter's empiricism *le mauvais germe de la metaphysique substantialiste* of which the German thinker could not wholly purge his system (p. 21).

The critics of Kant's criticism are wont to emphasize his inconsistency in tearing down with speculative what he builds up with practical reason, the two faculties being in reality, nevertheless, one. But the essential inconsistency is found by Renouvier, as Dr. Janssens shows, to lie deeper, in the very heart of the *Critique of Pure Reason*. The radical flaw lies in the admission of the supersensible object at all.

Kant declares that we cannot *know* but that we can *think* the *noumenal*, the thing-in-itself, the unconditioned. Now this distinction and admission he could make only by an inconsistent negation of his primary principles: for we can *think* only by means of the same categories whereby we *know*, and if these are invalid in the latter, they must be invalid in the former operation. Renouvier indicates this inconsequence in Kant's reasoning and pushing the principles a step farther denies the utter *conceivability* of the super-phenomenal, the noumenal. The *existence*, however, of such objects he does not deny, but assigns them to the sphere of *faith*. How faith can accept

what reason is structurally necessitated to ignore, is a problem which we must leave the student of Neo-Criticism to solve for himself.

For the rest, such a student will find valuable aid in Dr. Janssens' work. Renouvier was a voluminous and, like Kant himself, not always a clear writer. The book at hand, though brief, is sufficiently ample to afford the reader a comprehensive grasp of Renouvier's system together with a judicious and well-tempered criticism thereof. Besides this the method and style are perfectly translucent, making the book proportionately to its subject fairly easy reading. The same quality is manifest, it need hardly be said, in Père Vallet's work. The latter, as was suggested above, is concerned mainly with the defence of those fundamental ideas the validity of which is rejected or doubted by Kantism, old and new, and by its offspring agnosticism. It is well to have these bases both of science and faith reëxamined afresh by so experienced an eye as that of the author, and to see for oneself at his suggestion that they remain unmoved, notwithstanding the fierce attack to which they have been subjected from the strongest and most strategic of modern adversaries.

GLENANAAR, A STORY OF IRISH LIFE. By the Very Rev. Canon P. A. Sheehan, D.D., Doneraile. New York: Longmans, Green, & Co. (Dolphin Press.)

In the current issue of *THE DOLPHIN* we publish the last chapter of Father Sheehan's story, *Glenanaar*, and simultaneously the whole appears in book form. The fact that the novel comes from the pen of the author of *My New Curate* might be a sufficient guarantee of excellence, for the story deals altogether with a subject in the handling of which our author has, as is universally conceded, shown marked superiority over former Irish writers even of the modern classic period. As there have been critics of *My New Curate* and *Luke Delmege*, so there will perhaps be also critics of *Glenanaar*. But the instances in which Canon Sheehan's former works were underestimated by those who found a way for their critique into some popular magazine or paper, bore with them the credentials of a bias which is apt to discredit itself in other ways quite as markedly.

Since our readers, either of *THE ECCLESIASTICAL REVIEW* or of *THE DOLPHIN* (its sister magazine for the laity interested in really good literature), were the first in every instance to have the benefit of Father Sheehan's publications placed before them, we need hardly do more than commend this story in its present form. Like *My New Curate*,

Luke Delmege, Under the Cedars and the Stars, all of which we published at first-hand, *Glenanaar* has a distinctly literary value quite apart from the intensely interesting pictures of domestic and national life which its descriptions of Irish scenes afford. Its historical background, its splendid delineation of such actual characters as Daniel O'Connell, in the midst of his people, and not simply as the stereotyped hero of the aspirations of Irish independence, give to this book an interest much superior to the exquisite romances of William Carleton or others of equal power. There is also interwoven with the passionate sincerity of an Irish maiden and her lover's manly simplicity, the sentiment of a mingled patriotism. The central figure is a youth who with all the noble instincts of his native heath takes on, during a sojourn of many years in America, a coating of that Yankee sense which somehow does not well amalgamate with Celtic temperament and Irish manners. But the feature is novel and adds attraction to the situation, if only by the contrast which serves at the same time to create a convenient motive for what constitutes the most powerful action in the dramatic composition of the whole. There are other characters with which one falls in love at very first sight. Charles Dickens never drew a portrait of a child more sweetly true than Father Sheehan's little Nodlag.

But we must let you read it who have not seen *THE DOLPHIN* during the past year. Let us send you the book, which is better than any outline we can give of it.

Amoenitates Pastorales.

Father Michael was a kindly master, as was well known in the whole town. Recently he engaged a new hostler, a happy-go-lucky fellow who had a genius for invention but was withal an industrious, trustworthy fellow. A few weeks ago, Pat asked for a "day off."

"Me granmother's dead, sor, and begorra I'd like to go to the funeral," said Pat.

He was granted the leave of absence. Ten days afterwards Pat asked for another day.

"What's the matter now?" asked the priest.

"Matther it is, sor?" replied Pat. "Shure an' me grandmother's dead, the saints rest her soul."

"Why, that's what you said before."

"Shure I did that, sor, but that were my mother's mother, and this time it is me father's mother."

He got that day, but when the next week Pat asked for another day, his master was perplexed.

"More grandmothers dead?" he asked.

"Yes, your reverence, there be. It's me father's mother, sor, and she do be going to be buried to-morrer."

"Ah, Pat," said the priest, "I have you there. Your father's mother died before, you know."

"So she did, sor; so she did. But me mother wor married twice, sor."

The Rev. Dr. Nextly, in pursuance of a design to deliver a series of discourses on the mountains of the Bible, made the following announcement:

"Next Sunday evening, brethren, I shall preach a sermon on Mount Ararat."

And after the services were over Aunt Ann Peebles went forward to say goodby and wish him a pleasant voyage and safe return.

An elderly lady travelling in Ireland uttered an exclamation of horror at the sight of some very small boys bathing in the river well in view of the road. "It's too scandalous," she exclaimed. "Where are the police?" "What is it, Ma'am?" said the priest. The irate lady replied by pointing in the direction of the river. "Is it those gossoons over there you're studying? For my part, I'm not in the habit of reading small print at that distance."

An amusing story is told of the present Archbishop of Canterbury. Dr. Temple was often greeted by perfectly unknown young men who professed to be old friends, and who afterwards turned out to be old Rugby boys. The Bishop got into the way of pretending to remember the identity of any lively person who flew up to him with rapturous greetings—simply to save lengthy, and sometimes crestfallen, explanations. One day, at Oxford, a handsome youth greeted him with a fervent shake of the hand. "Eh?" said the always curt Bishop, abstractedly. "You quite well?" "Yes," replied the good-looking young man, with graciousness. "All well at home?" said the Bishop. The young man stared slightly, but replied, courteously: "All well, thank you." "Father well?" said the Bishop. "My

father, sir, is dead," said the young man, with a little pardonable sternness. "Ah!" said the utterly undisturbed Bishop, "and how's mother?" "Sir," replied the handsome young man, with great gravity, "Her Majesty the Queen is in excellent health." He was Prince Leopold, the Duke of Albany, to whom Dr. Temple had been tutor, but whom that unimpressible Bishop had for the time being forgotten. The reply is unrecorded!

An enthusiastic professor of Roman history had been advocating the advantages of athletic exercise. "The Roman youth," he cried, "used to swim three times across the Tiber before breakfast."

A Scotch student in the class smiled, at which the irate professor exclaimed, "Mr. McAllister, why do you smile? We shall be glad to share your amusement."

The canny Scot replied: "I was just thinking, sir, that the Roman youths must have left their coats on the wrong bank at the end of their swim."

"I come mighty nigh swearin'," the deacon confessed, as he came into the house, nursing a bruised thumb.

"You don't tell me!" said his wife.

"But I do tell you. I am a-tellin' you right now. I hit my thumb with the hammer, and 'sted of sayin' 'By ginger!' like I'most always do, I hollers out, 'By pepper!' " I dunno how much hotter I would 'a' made it if it had hurt a little worse."

"I was about two months in camp," relates Dr. Arthur O'Neill, lately returned from Manila, "when a soldier brought me a card with the information that a Spanish officer had given it to him, and wished to see me. Glancing over the white cardboard I perceived that the name was the same as my own. In clear type I beheld Arturo O'Neill."

"Having ordered the soldier to conduct the visitor to my apartment, a tall, handsome young gentleman soon made his appearance. No sooner had I greeted him than he said:

"I saw your name in one of the morning papers, and immediately felt a natural impulse to have an interview with you. We have sprung, I presume, from the same old Irish stock. My ancestors were the O'Neills of Ulster. They left Ireland at the close of the sixteenth century. Since that time my family has been rooted in Spain; but

the history and traditions of our Irish ancestry have been transmitted to us and preserved as a most precious heirloom."

"Needless to say," continued Dr. O'Neill, "that I was delighted to meet, in the distant Philippines, a descendant of the Ulster chief who outmatched and defeated the greatest generals of Queen Elizabeth's time. The young Spanish officer was proud of his name and race, and I was proud of him, I tell you."

Another incident also related by the doctor will be of interest to our readers:

"While off duty one day, in Manila, Dr. A. P. O'Brien and myself paid a visit to the Jesuit church. Being educated by the learned priests of that order, in California, we felt after our visit to the church that we ought to pay our respects to the reverend professors at the college. In the very best Spanish we had, we asked the brother acting as porter if any of the priests of the college spoke English.

"In English every bit as good as our Spanish he answered affirmatively. Then showing us to a room, he went and brought us a venerable-looking gentleman, who greeted us most cordially in our own tongue:

"'It is many a year,' said the old Jesuit, 'since I had occasion to converse in the language of my youth. What are your names, gentlemen?'

"We gave him our names—O'Brien and O'Neill."

"'Irish! Irish!' he exclaimed, 'and I am Irish, too. My name is Doyle, and I hail from County Wicklow, Ireland.'

"On meeting Father Doyle, we felt a new interest in the Philippines. With him we spent a pleasant afternoon and returned many a time thereafter. Father Doyle is now a general favorite with the volunteers serving in Manila."

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PIERLUIGI DA PALESTRINA. Ausgewählte vierstimmige Messen (1 Band) in moderner Partitur (Zweiliniertstimmig mit Vortragszeichen) redigiert von Hermann Bäuerle, Fürstlich Thurn- und Taxisschem Hofgeistlichen in Regensburg, Priester der Diözese Rottenburg. Kritisch-korrekte, dabei modernisierte Ausgabe. Heft 1—10. Leipzig, Brussels, London, New York: Breitkopf & Häertel. 1905.

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MASS OF THE HOLY ROSARY No. 2 in C. For four voices, with organ accompaniment. By Alphonse Cary. This arrangement is approved by the Westminster Diocesan Commission on Church Music. Cary Edition No. 817. London: Cary & Co.; New York: J. Fischer and Brother. 1905. Pp. 27. Price, 1s. 6d.

THE CEREMONIES OF THE MASS. Arranged conformably to the Rubrics of the Book of Common Prayer. The Ceremonies of Low Mass, by the Rev. William McGarvey, D.D., Rector of St. Elizabeth's (Anglican) Church, Philadelphia. The Ceremonies of High Mass, by the Rev. Charles P. A. Burnett, D.D., Curate of St. Ignatius' (Anglican) Church, New York. New York, London, Bombay: Longmans, Green, & Company. 1905. Pp. lxi—157; vi—214. Price, \$2.00 net (\$2.14 by mail).

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THE ECCLESIASTICAL REVIEW

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SCHOOL SUPERVISION—ITS NECESSITY, AIMS, AND METHODS.¹

THE term supervision as applied to our diocesan parochial schools may be taken in a variety of senses. There is first of all pastoral supervision. Every parochial school is an integral part of a definite parish. The funds required for the erection and equipment of the school building are obtained by the exertions of the pastor. The pupils of the school are the lambs of his flock. If there be in the diocese a number of religious teaching communities, even the choice of the particular one which shall have charge of his parish school is generally left, at least in the first instance, to the pastor. Where lay teachers are employed, the pastor selects them from year to year. Naturally therefore and by the very constitution of the parish and the parish school in this country, some supervision of the latter is required on the part of the pastor or his representative. The nature of this supervision, how far it should extend, and where the welfare of our schools suggests that it should end, we shall consider in their proper place.

Secondly, in every large parochial school there is, or at least there should be, a principal or superior, usually a religious, who may or may not have charge of a particular class. We shall say a word on the principal's duties when we come to speak of Methods of Supervision.

Thirdly, our schools are for the most part taught by religious of various communities. Usually several of these are found in a diocese, each in control of a number of schools. It is not uncommon for the superior to designate a member of the community

¹ This paper, which appeared in last month's issue of THE DOLPHIN, is here reproduced, by request, for the readers of the REVIEW.

as Inspector, whose occupation is to supervise the work in all the parish schools taught by the religious of that community. The value of this partial or community supervision, and the manner in which it should be coördinated and made a leading feature of our parish school system, will also receive due attention when we come to treat of the Methods of Supervision.

Finally, there exists in not a few dioceses a system of general supervision, whereby it is sought to supplement the work of pastoral inspection, and that of the principals and community inspectors, to organize and direct the parish school activities of the whole diocese. This system centres around a representative of the Bishop and the School Board, a priest of the diocese, to whom is given the oversight of all the parish schools in matters that pertain to their general scholastic welfare. The main purpose of this paper is to inquire whether in our circumstances such general diocesan supervision is necessary; and, if it is, at what should it aim, and how should it be exercised.

I.—NECESSITY OF SUPERVISION.

We affirm that this general supervision is necessary, not absolutely indeed, as though the work of parish school education were impossible without it. Good schools, and doubtless many of them, existed in various dioceses before there was any general diocesan supervision; they can be found where there is at present no such system. We speak relatively, considering the science and art of teaching and all that pertains to the life and efficiency of the school, as progressive, as always susceptible of improvement. That the work of some schools has given a large measure of satisfaction independently of the supervision here advocated, is no proof that the limit of perfection has been reached; that better work would not have been done, and done more easily and securely, if the zeal of pastors and the skill and devotedness of teachers had been reënforced by the coöperation of one who has opportunities of observing the workings of many schools of all sorts, and the trial and practical success of ideas that perhaps never entered the minds of the pastors and teachers of these particular institutions. No teacher, no body of teachers, religious or lay, has a monopoly of the best educational thought; it is not

always associated with fine buildings and large registration; parish pride, commendable though it may be in many respects, gives no assurance of its possession; the atmosphere of the large city is not essential to its growth. One will often find the soundest, the sanest, the safest, the best in educational life, as in all other life, in comparative obscurity, its superiority unsuspected perhaps by its very possessor. Whatever and wherever it is, it ought to be brought out, made known. It might make an improvement in the ideas and methods of many a teacher, in the management of many a school. It should not be allowed to remain in obscurity or confined in its operations to one school or set of schools. Real good things are not so common that we can afford to pass them by with a nod.

This argument for the necessity of general diocesan supervision can be urged with even greater force if we take into consideration the weaker schools in our diocesan system. We are Catholics. Our interest ought to be catholic, universal, extend to all our schools, small and large, struggling and prosperous, to those in the little villages and farming districts as well as to those in our large towns and cities. In fact the welfare of schools in smaller, struggling parishes, is often of far greater moment than that of the schools in populous Catholic centres. The faith of the people in such places is in need of stronger bulwarks; mixed marriages are proportionately more common; the children mingle more with non-Catholics; scrutiny of the Catholic school is more searching; the smallness of the grades and the poverty of the parish make it necessary as a rule for one teacher to attend to three, four, even five grades, and not infrequently less competent teachers are assigned to this difficult work. Can any one question for a moment the value to this class of schools, of association through a general supervisor and a general system of supervision, with those in more favorable circumstances? Shall we leave to their own slender resources, these poor, struggling Sisters who seldom have a chance to exchange ideas with their own, or with lay teachers of the local public schools? Shall we deny them the benefit of the sympathy, encouragement, advice of one who is well acquainted with the success and failures of others in their circumstances? Shall we allow them in their isolation to give

way to the reflection: "Well, we are of very little account anyway"?

Then there are the children and their parents, who are only too apt to place the modest little school in damaging contrast with a fine public school, with its complete staff of teachers, free books, and every inducement to pupils. It often requires all the known motives of fear and love, the decrees of the Baltimore Council and diocesan synods, and threats of denial of the Sacraments, to bring children to the parochial school in such circumstances. How can the pastor's arm be strengthened? What will help convince these parents and children that their little school is really equal, perhaps superior to the other, even though appearances are against it, give them a pride in it, and draw other children to it? The knowledge that their little school is part of a fine diocesan system; that it is just as important as any other; the sight of their statistics, their progress in school work, in the same column with those of the big city schools; the assurance given by the Superintendent himself that the boys and girls of that school are as good as any in the diocese;—yes, he may even succeed in leaving the impression that in all his travels he has met none so good in some respects; the understanding that they are following the same course of studies, taking the same examinations as thousands of other Catholic children whom they have never seen yet feel they are associated with,—in a word, the sense of fellowship in a grand union, the same sentiment in reality to which St. Paul appealed when he wrote to the Ephesians (2 : 19): "*Jam non estis hospites et advenae, sed estis cives sanctorum et domestici Dei,*"—"Now therefore you are no more strangers and foreigners, but you are fellow-citizens with the saints and the domestics of God." What will create this spirit; or, if it already exists in some degree, strengthen it, spread it, make it a large and important factor in the upbuilding of our schools? What, if not a system of general supervision?

This contention is strengthened when we consider the peculiar nature of the teaching element, the most important element in our schools, viz., the religious communities. As a rule, several are employed in the diocese, each with its own ideas of teaching, its own rules and customs, its own elements of strength and superi-

ority in some respects, of weakness and inferiority in others. They are all full of a praiseworthy zeal to excel; and while rightly tenacious of their own methods, they are generally not unwilling to modify them or adopt others, if convinced of the latter's superiority. But while laboring in a common cause they are practically segregated from one another. They may occasionally visit a public school, or gain an idea of their workings from friendly Catholic public-school teachers. They scarcely ever see the inside of a school of another religious community, or exchange a thought with a Sister of a different habit on subjects in which both are so intimately interested. Is this state of affairs necessary? Is it conducive to the advancement of our teaching communities? It may be, and undoubtedly it is, required by the nature of religious community life. It would be hard to prove that it is conducive to enlargement of ideas on a matter of so practical a nature as school teaching. How then shall we contrive to leave undisturbed the community spirit with all the benefits that it secures, and at the same time foster a healthy emulation between communities, make this variety that exists a source of strength not weakness, put each community in possession of the best to be found in the others, gradually but securely eradicate imperfections that must accompany isolation? We reply again, evidently by a system that will reach out and embrace all, a system that provides a means of intercommunication, an opportunity of comparing results, viz., general diocesan supervision.

Analogous to this reason is another arising from a condition commonly found in our large cities, viz., variety of nationalities. Many of our largest schools are composed of pupils who scarcely ever hear a word of English, at least of correct English, spoken at home. The teachers themselves, however well equipped in other respects, are sometimes far from proficient in reading, writing, and speaking the English language and instructing their scholars in its proper use. It is necessary no doubt for the children of parents ignorant of the language of the country, to pay due attention to the tongue, and the national and religious customs of their forefathers. But it is beyond dispute that their future welfare demands at least a fair knowledge of the language, history, and spirit of America, where most of them will have to gain their

livelihood side by side with those who have no knowledge of foreign tongues and little regard for distinct traces of foreign nationality.

The Church has assumed the responsibility of educating these children; their parents are as a rule most devoted adherents of our parochial schools. They are so eager in fact to have their offspring receive a Catholic education that all the attractions of the public schools are powerless to draw them from their allegiance to their parish schools, no matter how wretched and uninviting these may be. It is our duty therefore to respond to the confidence placed in us by this great and rapidly increasing body of Catholics, who will soon be such a power in the Church and the nation; to provide their children with all the advantages of a solid, useful secular training, while instructing them in the faith; to leave them no grounds on which they might allege hereafter the insufficiency of their schooling to better their worldly condition, and enable them to reach a more comfortable sphere of life than that in which they were born. Their future devotion to the Church and to the parochial school will depend a great deal on the esteem they will cherish toward both for having adequately equipped them in youth for their life struggle.

We do not wish to imply that this class of schools and those in charge of them are not making efforts to come up to the standard set by the demands of the country, or that we should look for the same rapidity of progress in them as in others that are unhampered by their difficulties. We desire simply to emphasize the necessity in their case, in their environment, with their limitations, their immense numbers of children, their inherited methods, their foreign tongue, of contact with the forces that have made other Catholic schools successful. Isolation in their circumstances means fostering of narrowness, antique methods, lack of incentive, useless experiments, slow and discouraging advance. By what means can much of this be avoided? How shall we bring these backward teachers and pupils in contact with all that is energizing and uplifting in our parish schools? By extending to them the benefits of general diocesan supervision. There are some difficulties to be overcome in supervising this class of schools that are peculiar to them; but they will be greatly minimized by prudence and kindly interest on

the part of a Supervisor who is vested with proper authority, recognized as the representative of the Ordinary of the diocese, careful to show himself on all occasions conservative, inspired by a single motive, viz., the improvement of the schools committed to his charge,—who is ready to make himself, “All things to all men.”

THE PAROCHIAL SCHOOL IDEA.

While thus tending to improve individual schools and classes of schools, a general diocesan supervision will give most powerful impetus to the growth in every diocese of what is termed the parochial school idea,—that is, a general persuasion especially among our Catholic people of the necessity of the parish school, an understanding of the claims of the parish school, and the validity of those claims. The propagation of this idea depends principally, of course, upon the persistent efforts of individual pastors, the evidences of excellence that appear to our people in their own parish school. But no one can deny the power of argument in an accumulation of evidence. There is an abundance of it to support our claims, but it lies scattered in a hundred places, and its weight will remain unknown unless some agency interested in more than one parish school brings it together for the common good. That agency, it is plain, is no other than general diocesan supervision. Not only the reports of the Supervisor, but his very visits to the schools, bring home emphatically to the people the impressive fact of a well-cared-for system of Catholic primary instruction; for a visit to a school is a visit to the home of every wide-awake child in the school. It is known throughout the parish before nightfall that the superintendent has been around. What he said about “our school in particular and all the other Catholic schools, and the thousands of other Catholic boys and girls in the diocese,” is reported graphically and faithfully at home. The pastor’s exhortations from the pulpit thus receive sanction, his oft-repeated contention of the merits of his school is confirmed by the testimony of an impartial and trustworthy witness; the faith of many a doubting parent is strengthened; the grand idea of a Catholic parish school takes deeper root.

To conclude our first point, it does not seem a straining of

argument to deduce from this last consideration the value of a general supervision to foster among our people that spirit of unity, or federation as it has come to be called, about whose benefits so much is said in these days. One of the most important of our common interests, viz., our school interests, is placed before the people more vividly, more completely, even though indirectly. The teachers and the children of parishes that would otherwise remain strangers are brought together, made acquainted with one another. St. Patrick's and St. Bridget's hear of the good work of St. Boniface's and St. Ludwig's, and all four realize that away out on the confines of the city St. Stanislaus Kostka's and St. John Canty's are pressing them in friendly rivalry for the educational honors. Apart from the effect this must produce on the parents, it should be borne in mind that in another decade these boys and girls will be men and women. Unite them now and the amalgamation of Catholic interests is well started. Keep them apart on the plan of "every one for himself and God for us all," and we will have the anomaly of unity of faith with selfishness of interest, national differences and prejudices, un-Catholic hostility unabated.

The necessity therefore of some system of general diocesan supervision to bring our schools to the highest possible degree of proficiency seems plain when we review the circumstances of our average diocese, of our stronger and our weaker classes of schools, the variety of our religious teaching communities and their separation from one another, the obstacles to the development of the school where the language of the country is imperfectly known, the power of a general plan of supervision to uphold the arms of the pastor, to foster the growth of the parish school idea, to unite the children of the diocese, and through union of the children promote union of Catholic spirit among our Catholic people.

II.—AIMS OF SUPERVISION.

We pass now to a consideration of the aims of diocesan supervision. In a general way we have already touched upon them. Supervision ought to aim at the highest possible development of all the parish schools in the diocese, in whatever pertains to religious and sound secular training. This general scope can be

particularized by examining the elements that compose the school,—that is to say, (1) the teachers, (2) the pupils and parents, (3) the pastors and the material edifices.

THE TEACHERS.

The principal aim of diocesan supervision should be the perfecting of our teachers. Upon them more than any other agency depends the efficiency of our schools, and our success in bringing the Catholic children of America within their walls. We may find many a good school without a fine building or elaborate equipment, with a very small registration of pupils. But we cannot even conceive a good school without good teachers. While other causes help, it is the teacher that makes the school. Now if this assertion is true—and who will dispute it?—what a wealth of promise is held out to our parochial schools, what an incentive to all enlisted in the work of Catholic education, to labor earnestly and joyfully for its improvement! For we can say with perfect moderation that in the wide secular world there can be found no such material for the noblest and most efficient type of teachers as we possess in our religious teaching communities. God has placed no light burden upon His people in this country, to erect, equip, and sustain Catholic primary schools; but His Providence has supplied in the religious vocation the comfort and assistance that make the burden light, the choicest quality of material from which is formed the chief element of the good school,—the teacher. And the supply is inexhaustible, for it is produced by the faith of our Catholic fathers and mothers; it is a manifestation of that essential, perennial mark of the Church of Christ,—Holiness. The religious men and women teaching in our parish schools are the highest type of teachers, because they approach nearest to the Archetype, the Master who “came into the world to give testimony of the truth.” Where can you find such dignified demeanor, such grace and piety, such close union with God? Where such motives of disinterested zeal, such love for the poor, as animate them? Where such industry, that regards even a moment lost as irreparable, that finds in every good act a step to greater eternal glory, that has helped them in a few years to overcome all manner of obstacles? Where such

docility, such obedience, which none can teach like him or her who knows how to obey? Where such singleness of purpose, such perfect seclusion from the cares and distractions of the world, which are the bane of earnest application? Where such laudable ambition to excel in everything commendable and make their schools models of proficiency? Where greater eagerness to learn what is best and safest in educational thought and put it to use? Nowhere! They are the heritage of Christ to His Church, to take the chief part in one of His greatest and most arduous works, the education of the young. They must be capable, they are capable of excelling all others.

Supervision therefore as far as it concerns our teachers should aim at developing these qualifications of nature and state. The office of Superintendent provides exceptional opportunities for this. He knows, and the teachers are persuaded that he knows, their powers, their difficulties, their success, their shortcomings, the exactions of religious life. In his visits then, in his letters private and public, at meetings, he can advise, stimulate, sympathize, prudently, kindly, firmly, opportunely. He can remove the cause of many a discouragement, explain many a misunderstanding. By his vigilance he can prevent the introduction of so-called fads that are condemned by the best sense of the day. He can do much to raise the standard of scholarship and teaching ability, use his influence to establish wise diocesan regulations in reference to gaining State or other creditable certificates, and by his prudence and firmness secure their general observance. As we have already stated, he can be the medium of communication between school and school, community and community, city and town, whereby good ideas and good methods will be brought to the knowledge of all. From Monday morning until Friday night, from September until June, and, if he wishes, all through vacation, he can find opportunities at every step, in every school, to make the yoke of our teachers sweet and their burden light, to make our schools the live, vigorous institutions we wish them to be, worthy of recognition by the State, ready to prove their right to its aid when the day of public enlightenment on the denominational school question dawns.

PARENTS AND CHILDREN.

The aim of supervision as regards the pupils and their parents has also been touched upon when treating of the necessity of supervision. The Supervisor ought to spare no pains to combat the incredulity which unfortunately exists in some quarters concerning the ability of our teachers and our parish schools to give children a secular training at least equal to any they can obtain elsewhere. Means to accomplish this will vary in different localities. We might mention in the State of New York the Regents Examinations. While possessing some objectionable features these tests offer at least one great advantage to our parish schools, viz., a common ground upon which our pupils can meet those of the public schools, and prove their ability to measure up to the public-school or State standard. It should be the aim of the Supervisor to make the most of this opportunity. By publishing the results of the Regents Examinations in detail, a stimulus is furnished to the pupils and a telling reply is given to the charge of inefficiency. In the diocese of Buffalo, and doubtless in other dioceses of the State, the improvement wrought in our parochial schools and their teachers during the past fifteen years by means of the State Regents Examinations is simply incalculable. After every examination and at the closing exercises of the year, the parents of the children, the friends and the enemies of our schools, are confronted, often and laudably from the pulpit, with evidences of capability in our teachers that are indisputable. There is no longer any ground for refusing to send the children to schools which, besides the advantages of a Catholic atmosphere with all that it signifies, provide instruction in purely secular studies that enable them to pass with the highest honors conferred by the State examiners. In other States a similar opportunity may be lacking, but the Superintendent may find other ways to bring to the attention of the people, Catholic and non-Catholic, the excellent quality of our school work. We must advertise in this age of advertising. We shall have to display our wares if we wish to draw customers. Our Saviour Himself commands, "So let your light shine before men that they may see your good works and glorify your Father who is in heaven,"

which latter clause may well signify in the present case, "and send their children to the Catholic schools."

It is unnecessary to speak of the wholesome effect which this grouping of results, this general display of the superior work done in the parish schools, has upon the children. They associate with the public-school children. They talk class, teachers, and examinations, and they ought to be supplied with ammunition enough to make as loud a noise as the others. Acquaint the children with the value and extent of their possessions; they will be proud of being pupils of the parish schools and become missionaries in behalf of them.

To illustrate this, here are some passages from a letter of a boy of twelve, one of a package received during the past year by the writer, from an excellent school in a small city of Buffalo diocese. The lad had read in the little school paper some statistics intended of course for the edification of his elders, and he wrote: "Dear Father, I had no idea before I read the *Record* [that is the name of the paper] that there were 25,000 children in the parochial schools of the Buffalo diocese. I am glad that I am one of the number. I think the samples of Muscular Movement penmanship from St. Louis' School [reproduced in the paper] are a credit to them. I wish I could write as well. I certainly have tried, but I suppose I must try, try again." And he concludes, "I wish we had a Catholic High School too, but we must be thankful for what we have." And he signs his letter, "Gratefully, John —."

It should be the aim of the Supervisor to implant in the breasts of all our children, this little fellow's sentiments of pride in the Catholic schools, of gladness in being numbered among their pupils, of gratification at the evidences of superior work even in one not his own, of ambition to equal it, this longing for a Catholic High School and gratitude for the advantages he possesses. Create and foster a spirit like this, and what may we not expect from the next generation?

PASTORS AND SCHOOL BUILDINGS.

What should be the aim of the Supervisor in reference to the pastors? One word expresses it,—coöperation. Exception may sometimes be taken to the system of general supervision which

we advocate, on the ground of interference by the Supervisor with the plans of the pastor, and an inevitable clashing. No such eventuality is necessary where there exist an understanding of each other's office, respect for each other's good intentions which are ultimately the same, viz., the honor and glory of God, a reasonable amount of prudence and patience. Surely these are not virtues essentially heroic, or uncommon in the priestly office. The pastor should recognize in the Supervisor a representative of episcopal authority, and the Supervisor must be clothed with that authority and sustained when he prudently exercises it, or his work will bear but little fruit, his life will be unhappy. But that authority is given, and the Supervisor should ever labor to make it appear that it is given, "unto edification." He should be a builder not a destroyer, a help not an obstacle. As a rule he can carry his authority concealed in his pocket; he need not flaunt it. He may sometimes have to use considerable suavity and discretion. Why should he not possess them? He should not be concerned about parish regulations that have no bearing on his school work. He ought to make allowance even in that for exceptional local conditions. A pastor on the other hand should remember that the sacerdotal office does not *per se* qualify one to direct a school, organize classes, prescribe or forbid certain studies. He should never forget that while economy is necessary, the sort that takes children from the fifth grade and puts them in the third merely to fill up a room and give a teacher plenty to do, is ruinous to discipline and future progress. Care for religious instruction, discipline, attendance, sympathy with the teachers, interest in the workings of the school manifested by short and frequent visits,—these should be his aim; and as for the rest, the technical school work, his policy should be non-interference. The teachers and the Supervisor ought to be allowed to attend to that. It is the experience of the writer that where this order is carefully observed, harmony prevails and progress is made; where it is lacking, discontent on the part of the teachers and discreditable work are the result.

Finally, supervision should have for its aim the betterment of our parochial school buildings. Little need be said, however, about the duties of the Supervisor in this regard. The plan and con-

struction of our schools are matters about which he is seldom consulted. One of the most disagreeable duties of his office is to direct the attention of authority to such abuses as overcrowding of rooms or other unsanitary and repelling conditions. What remedy the defect calls for, and when and how it should be applied, it is no part of this paper to discuss. But since we are taking a general view of supervision, we may be permitted to suggest that, if inspection of school buildings is necessary, the work of doing it and reporting findings to the Ordinary, would better be left to a special committee of prudent pastors, say members of the School Board. Their criticisms and recommendations in such a matter would carry greater weight, and a frequent cause of friction between pastors and Supervisor, that renders the latter obnoxious and greatly weakens his influence for good in strictly scholastic work, would be removed.

III.—METHODS OF SUPERVISION.

Before proposing plans or methods of supervision it is well to call attention to the great variety of conditions prevailing in our dioceses; material conditions or financial resources, Catholic population and its distribution, geographical or territorial conditions, the supply of clergy for the work of the ministry, the actual and prospective state of the parochial schools, the number of distinct religious teaching communities, the proportion of diocesan schools taught by each. We are one in maintaining the necessity of Catholic primary or grammar schools, but the character of organization and the choice of measures that will best promote their development must vary according to local or diocesan conditions. However, this wide diversity need not prevent us from striking an average and advocating plans of school organization that seem feasible to the majority, and applicable in the main if not in every detail.

COMMUNITY INSPECTORS.

The reasons we have adduced for the necessity of general supervision as well as the aims we proposed to it, suppose that it centres in one person, morally one at least, a priest of the diocese representing the Ordinary and the School Board; but thorough, systematic work requires, especially in dioceses where the teaching

is entrusted to more than one religious community, subordinate or Community Inspectors, men or women of good judgment and practical experience in school work, enjoying the respect and confidence of their own teachers. The value of their assistance to the Supervisor can not be overestimated. They are well acquainted with the dispositions, the capabilities, the defects, the needs of teachers of their community, or they have opportunities of becoming so acquainted no priest can hope to possess. This qualifies them to give sound advice when to insist upon the observance of general regulations, when prudently to grant exemptions. The Inspector, not the superior of the community, not the school principal, above all not the pastor or assistant pastor, should be as a rule the channel of the Supervisor's special communications to the teachers, particularly when there is a fault to be corrected, a remedy to be applied. By this means charity and peace are consulted, publicity and shame avoided. Very often through the Community Inspector, the Supervisor will come to a knowledge of difficulties and misunderstandings inevitable in school life, which he is able to remove or compose, and of which he might otherwise remain in ignorance, owing to the timidity of the teachers. In large dioceses where it is extremely difficult if not impossible for one man to inspect all the schools in one year, especially if he gives due attention to other important duties of his office or has parish cares, the Community Inspectors are indispensable. Through them, if he has their confidence, the Supervisor can be at all times in touch with the general features of the school work. Without their help he must remain in ignorance of many things until he gets an opportunity to visit all the schools.

He should have meetings at times of the Community Inspectors. Their experience, their limited number will conduce to more definite and practical results than can be gained from larger assemblages of teachers, although these likewise are valuable. Such meetings will serve also to preserve a good spirit of emulation among the various communities, and help the diffusion of sound ideas. In a word, we believe that the Community Inspector is the most important adjunct to the work of supervision. No community entrusted with the teaching of a fair number of schools should be without one, and even when the opening of new

schools causes a dearth of good, available teachers, as sometimes happens, the general welfare requires that the Inspector be continued in his or her position, and if sacrifice must be made, that it be made elsewhere.

PRINCIPALS.

In a very large school a Principal is important, and by this we mean not the pastor, not the assistant pastor, but a Brother or Sister as the circumstances require, who shall give his or her attention chiefly to the oversight of school work. This may not always require freedom from particular class duties, but ample time should be available to visit the various classes and devise plans for general improvement. We can testify to cases of positively wonderful progress in schools whose discipline and work had been far below the mark, once a sensible, energetic Principal took matters in hand. The value of Principals' meetings presided over by the Supervisor need only be mentioned.

VISITING.

An important part of supervision is the work of visiting and examining the schools. At the same time we should like to give emphasis here to the assertion that the Supervisor is not and should not be merely a school examiner. All that has been said to prove the necessity and outline the aims of supervision go to show that the scope of his work is much wider and more important than travelling from school to school, spending nearly all his time and energy examining. It is pretty generally conceded that modern education is examining and worrying our poor children to death. Who will compassionate them and refrain from adding to their many anxieties, if not a priest, who from childhood to the day on which he was clothed with the sacerdotal dignity, yes! to the day which marked his passage from the ranks of the junior clergy, had to undergo with heart-breaking regularity the torture of examinations? The general semi-annual examinations and those of the inspectors and principals, the frequent tests of their classes given by the teachers, provide all the formal examining necessary. The Supervisor in his visits can gain whatever information he needs, satisfy himself concerning the qualifications of the teachers, the

progress of the pupils, the general status of the school, by something far less searching and laborious than an oral examination of all the children. His questioning therefore should be moderate. His methods should always be of an instructive and stimulating character. He should lay stress upon the fundamentals, even when visiting pupils of the higher grades, and never let pass an opportunity to impress their importance upon the children in the presence of the teachers.

It seems hardly necessary to warn against violent criticisms, strong denunciations. They mortify and discourage teachers who are invariably doing their best. Children report the incident at home, and thus carping parents are given an opportunity to slur our schools. If adverse criticism is called for, a word quietly and kindly whispered to the teacher, who we may be sure is already grieved at the poor showing of her class, will go much farther to remedy defects. "Non in turbine Dominus"—"The Lord is not in the whirlwind." When the Supervisor goes on his way, he should leave behind him the sunshine of peace and happiness, higher hopes and aspirations. His own future labors will be sweetened not a little by the recollection of many a joyful face, and many a sincerely uttered "Come again, Father."

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EXPERIENCES OF A MISSIONARY BISHOP IN JAPAN.

[EDITOR'S NOTE.—The following series of articles is from the pen of the Right Reverend Jules Chatron, Bishop of Osaka, in Yamashiro, one of the provinces of Southern Japan. Bishop Chatron has spent thirty-two years in missionary work in the island empire and has become almost wholly identified with the Japanese nationality, whose tongue he speaks with even more fluency than his native French. Indeed, to those who had the good fortune to meet the Bishop whilst on a journey two years ago in the United States, and to whom he quickly endeared himself by his unaffected piety, rare humility, keen intelligence, and excellent judgment enhanced by a genial sense of humor, he seemed to the Japanese manner born, having even taken on the Mongolian features, which fact he laughingly explains as due to the apostolic practice of eating whatever is put before you, that is to say—*rice*, when you live in Japan. Osaka, the residential see of the Bishop, has about a million inhabitants, and is one of the centres of Japanese culture and commerce. To this circumstance are due the

exceptional opportunities for observing Japanese manners and character which the Bishop here faithfully describes.

The following notes were originally written in French as reports for *Les Missions Catholiques*, the official bulletin of the "Society for the Propagation of the Faith," published at Lyons. The translation is from the pen of the Rev. James Anthony Walsh, Director of the Society in the Archdiocese of Boston.]

THERE is much misunderstanding among what is called our cultured people regarding the character of the Japanese. The traveller may observe and analyze their habits and form some estimate of their social conditions, their external modes of living. But few get into and know anything of the inner life of the Japanese people. Some writers have even denied that the Japanese have an inner life. "Look at their paper houses, shaken by the lightest wind. Everything passes there and is open to the broad daylight and to the high sun. Your neighbor, even if he is deaf, is witness of and intimate with the smallest details of your own life. Everything indeed is neat, everything is pretty, everything is of a gay, smiling aspect. The Japanese are a people of infantine proportions, infant prodigies, if you will, terrible infants perhaps, but infants just the same." This, in so far as it depicts the salient disposition of the Japanese as a nation, is, it seems to me, based upon a very superficial view; yet, such was, at least up to the war with China, the prevailing idea about the people of the island, as much in Europe as in America; and I am not astonished that to many there appears to be something of presumption in the rôle Japan has recently undertaken to play in the East, in fact in the world.

It takes but an attentive reading of the history of Japan to come to the assured conviction that for many centuries Japan has been, as a nation, developing a strong native vitality that promises much for the future of its people. Some will say that Japan owes its actual strength to Europe and America, that it has borrowed all from them, and that up to the present time it is only putting into practice the lessons it has learned. On this subject, I might recall the remark of a Professor in the University of Tokio: "The Europeans," said he in substance, "give us credit for being merely imitators, without any spirit of initiative or genius of invention. They treat us somewhat like monkeys (*sic*); let us ask them where did they obtain their own superior culture? The boasted civilization they have acquired after the lapse of centuries at great cost,

where does it come from? The Greeks were the imitators of the Egyptians, the Romans of the Greeks, and the Europeans of to-day have borrowed a little from all of these. We, in the past, have imitated the Coreans, then the Chinese, to-day we imitate Europe and America. Who knows but that we shall become initiators ourselves? European civilization counts hundreds of years of development. Japan has had barely forty years of foreign culture, but its turn is coming." This language may appear pretentious, but there is a certain amount of truth in it.

Rightly viewed it must be conceded that the present and future strength of Japan has its foundation in the native strength of its own people. That people, for a long time regarded as a nation of children and superficial, is in truth a people with a powerful tradition. Their education has been entirely traditional. This does not prevent them from appropriating to themselves what they find good elsewhere; for with them tradition does not mean a hindrance or a matter of routine, as with many old nations. Japanese literature itself is a literature which goes back very far; and a good Japanese writer or orator is understood to be one who has mastered and can use for his present purpose the old historical and literary models.

It has often been observed by our missionaries that an address by one of them who could introduce historic quotations appropriately chosen, would make a hall tremble with applause, whilst a translated passage quite as good, but adapted from European authors, left the audience wholly indifferent. In the war with Russia every Japanese soldier has had before his mind some definite model, some well-known hero of history, and (mark it well) the Japanese admire in their heroes not so much military prowess as fidelity to country, loyalty, loftiness of purpose, and even generosity to the enemy. Their school-books abound in quotations of this character from the history of the nation.

In regard to the condition of religion among a people about whom so much is at present said and so little known, I could probably best describe it by tracing some outline of the life of the missionary whose aim it is to disseminate Catholic principles and doctrine upon Japanese soil. It must not be forgotten that Japan has had its Catholic history. The Japanese Catholic has written

in letters of blood a beautiful page in the annals of the religion of Jesus. Japan has shown that it is faithful to its patriotic traditions and to its Emperor; and it can therefore also demonstrate its fidelity to its God, when it knows Him. The Japanese martyrs have nothing to envy those of the Coliseum; and when the missionary reads anew the history of persecutions in Japan, whatever may be the difficulties of the present hour, he feels hope re-born in his heart for the future religious condition of this people.

The Japanese soldiers of to-day show that they are worthy sons of the ancient Samurais. Why should the Christians among them be otherwise? More than this. There have actually been found in Japan thousands of Christians who (a unique fact in the history of the world) without priests, without the administration of the Sacraments, and despite relentless persecution, have, for generations covering a period of three hundred years, kept intact the deposit of faith which had been left to them by their ancestors. These are facts which must lead one to hope for the future, even if things look dark at present, for it must be acknowledged that the present situation of the Catholic religion in Japan is not of the brightest.

It is about fifty years ago since Catholic missionaries ventured first to return to Japan for the purpose of preaching anew the gospel of Christ. It would be interesting to relate the new beginnings, the first almost miraculous retracings of long-forgotten former missionary activity, by the actual discovery of numerous Christians; but it would take me too long. Just now my purpose is more restricted. I wish to picture the situation of a Catholic missionary in Japan, to describe the life which he leads from day to day,—a life without dramatic incident, indeed, but full of interest in details that attract and inform those who are in sympathy with the missionary's noble purpose of gaining souls to Christ.

In all the great centres (it goes without saying), in all the capitals and cities of any importance, the Catholic missionary is at present to be found in the person of some priest, either European or native Japanese. Let me lead you into the residence of one of my missionaries, for their dwellings are all much alike. It is rarely in the heart of a city, because living in the busy centre

of industry is expensive, and we are poor. Still there is no missionary who, after a time, does not come to believe that his house has the best possible situation of any; for if it is not central now, it will soon be so. "See," he will tell you, "the city is growing out this way; they are going to build a railroad, and the street that passes in front of the mission will soon become one of the most important in the neighborhood."

Let us enter; but before entering I must ask you to take off your shoes, because we are in a country of mattings, and there is no greater impoliteness in the eyes of the Japanese than to walk on the mat with your shoes, however clean they may be. Missionaries have been refused entrance into hotels, because some twenty years ago a certain stranger was unfortunate enough to go into some house of the town with his shoes on.

Here we are then in the men's parlor—one or two rooms with ten or a dozen mats laid on the floor; behind the sliding doors is the ladies' parlor; nothing is simpler, as you see, than a Japanese apartment. At the end is the *toko-no-ma*, a kind of alcove raised some inches above the mats. There, in a vase, the splendor and preciousness of which indicate as a rule the degree of wealth of the proprietor, you find the flower of the season in bloom on its branch or twig,—in January, a pretty slip of the dwarfed fir-tree; in February, a tender branch of the plum-tree opening its early blossoms; in spring, a branch of the cherry-tree; in the autumn, the chrysanthemum. On the wall is a *kakemono*; above the sliding doors an inscription in Chinese, a sentiment or symbol or maxim written by some local celebrity or on request by some great man.

In this country of trifles one sees but little of that which savors of ostentation, and in this respect the Japanese are very different from Europeans and Americans, who display in their parlors whatever of curiosities they may possess. Such trinkets and rare objects as one finds here and there have their history, which the master of the house will fondly relate to you. In fact it is considered quite the proper thing to discourse in praise of some design which the *kakemono* represents; or to comment upon the artistic arrangement of the flowers which you will see at the place of honor in the *toko-no-ma*. Your old Japanese will

never fail in this matter. In accordance with polite usage, after a number of little pipes have been taken from the carved brazier, whose skilful arrangement to receive the ashes suggests a work of art, the old man will discreetly approach the flower, contemplate it on every side, and take up, with infinite precaution, the vase which contains it; he will draw it close to him, express admiration in his face, and keep on saying: "Oh!" "Ah!" "Eh!" "Eh!" There is undoubtedly something conventional in this demonstration of wonder, but one discerns also the appreciation of what is beautiful, in a way which to us foreigners is often a lesson in taste.

With the exception of a few chairs, a book-case and a work table, the room of a missionary resembles the ordinary Japanese room. Sometimes—frequently in fact—the priest will have his humble little chapel under the same roof, for the privileged localities where there are churches or separate chapels are rare. The missionary who can have separate lodging for his catechist and his boy is lucky, for usually the poverty of his resources will not allow this.

The catechist is the right-hand of the missionary. Immediately after the morning exercises, meditation, Mass, and a scanty breakfast, the catechist comes to the missionary's room to assist in his work. The previous evening had been spent by the catechist in visits to Christians, catechumens whom he instructed at their homes, and persons with whom he had become acquainted and who show a desire to know something of the Christian religion. Of these things he now comes to give his report, to account in detail for his day's work, his hopes—his vexations also—for, alas! everything is not agreeable in the life of a catechist. Hence he may become discouraged. The missionary has to rouse him to confidence, encourage him, recall to him that we are all sowers, and that to God alone it belongs to effect the growth, the increase; it is for us with trust in Providence to cultivate the good word.

The catechist is usually a middle-aged man, the father of a family, and of proved morality. It is always desirable that he should be himself well instructed. Protestant missions are as a rule amply endowed; they can afford to pay good salaries to their missionaries. But with the Catholic missionary it is different.

He finds it hard indeed to eke out a bare living. The catechist, his indispensable aid, has to resort to many an ingenious device to save himself and his family from starvation, for not only does he sacrifice the hours of his work-day to instructing others without pay, but he has to clothe himself decently. In a word, we are in the condition of the modest poor, the worst condition for apostolic workers in Japan. Generous souls who would assure Japan of a supply of catechists truly worthy of their name, would have solved more than half the problem of the evangelization of this country. "Make yourselves known to the better class, the influential people," said a wealthy Japanese one day to our missionary. This man was not a Christian, but he appreciated Catholic missions at their full value. "Where are the means?" sadly replied the missionary, thinking of his catechist—a good fellow, but hardly fitted to establish relations with cultivated society.

As the mission is without the means to support a school for catechists, the principal task of supplying religious information and also of training the teachers or catechists falls in great part upon the missionary. Nor is this a small task. The Japanese is a reader; in his newspapers and magazines he finds constantly reiterated objections against religion; the catechist will have to meet all of these. A reasoner by nature, the Japanese loves to sound his man, for, though by no means ill-disposed toward the instructor or biased as a rule, he often indulges, sometimes through a spirit of fun, always with a quiet sense of vanity, in the pleasure of embarrassing the evangelical worker. It is skirmishes and humiliations of this kind which form the burden of a catechist's complaint when he comes to relate to the Father his discomfitures. The priest is obliged to repair the damage done to the too weak armor of his catechist. This obliges him furthermore to inform himself of the state of the religious question in Japan by reading reviews and journals; not an easy matter when one considers that this literature is given in a language difficult for the European to master.

I have mentioned the religious question in Japan. In fact, there is only one religious question: more and more the cultivated spirits are tormented by "*mal du divin*," if I may so speak. In the current journals, in the great reviews, the young and old

doctors attack science and learning with the true mantle of Harlequin. Every article which piques itself on discussing religion is made up of fragments of the Bible, quotations from Confucius, Plato, Aristotle, Schoppenhauer, Spencer, Kant, Hegel, Tolstoi, or similar celebrities old and new. Your writer may affect to be a Christian on the first page, a pantheist on the second, a materialist in his conclusion, and all this with a charming assurance of having been logical to the very end.

It is this medley of opinions which the priest is obliged to familiarize himself with for the preparation of his conference with pagans, as also for his weekly instruction to the Christians. In the midst of a thousand inconsistencies, handling all sorts of objections, the Japanese Catholic has not only to guard and sustain his faith, but to defend it; and, in these times of superficial and desultory religious reasoning, he must be an all-sided and well-informed Christian apologist. Many have to endure a host of petty persecutions which, although not bloody, are nevertheless annoying and painful. In this country where the respective rôles of different members of the family are strictly fixed, the son will have to show his filial respect to a father who is an enemy to his faith; the wife will have to safeguard her own beliefs and the religious education of her children against the bad will of an indifferent and sometimes hostile husband.

After dinner come the visits. In a country of extreme politeness such as exists in Japan, visits play a chief part of the community life. A typhoon scourges the town. Visits. A fire has visited the house of a friend. Visits. A slight earthquake. Visits. In the spring and autumn, complimentary visits; in summer and winter, visits of sympathy; and always with the inevitable little cup of tea to drink, and the mutual complaint about the excessive heat, or the rigors of the winter. If the distance is too great, there is the mail carrier. The most insignificant clerk will send out cards by the hundred at the four seasons, and on the occasion of a thousand little incidents of daily life. "In Rome, do as the Romans do," says the proverb. The Japanese also have this proverb. The missionary is not considered exempt and feels himself bound to these thousand obligations in the midst of his arduous routine of life. There are the additional visits which are required

by his ministry. A family may have grown lax in its religious duties. The mission Father goes there. He is careful not to seem brusque or displeased, nor does he approach at once the difficult point. We are in the East, where the finger-tips are touched with satin, where everything is done with smiles, so that the "Father" has no need to indicate the motive of his visit and to emphasize it; everybody understands the object of his coming, and while pouring out the tea from a little tea-pot into a tiny cup they keep up their formal salutations, and the negligent member accuses himself without being reproached. Nor do excuses fail him or her—"pressing occupations," "the husband's cold," "the baby a little hurt," and what not else. The Father weighs the reasons graciously given, and if they are not sufficient, mildly and indirectly makes his reply felt. If anybody were to translate to a stranger what had just been said, the latter would remain under the impression that everybody was using most complimentary language, for such is the delicacy of the Japanese language. And I may add here that the lesson is not lost. Soon, perhaps the next week, one sees the fruits; the pressing occupations have ceased, the cold has disappeared, the baby is better, and—everybody comes to church.

Our visits to the Christians have all a little of the same intimate character. This does not mean, however, that they are all alike. "Ten men, ten colors," says the Japanese proverb. Thus a wealthy Samurai of the old stock, even of the new generation, will insist upon receiving you in a *select* room, will serve you with *select* tea in cups bought for a price of which he will be discreetly proud. In like manner, a poor Christian laborer, whom you may have chanced upon in his working-clothes, at the sound of your voice will go in all haste behind a thin screen to put on a more presentable dress, and he will receive you in the only room which he possesses. In each case you may be sure that the heart of your host is there. Although the Japanese have not the same manner as other people of showing their joys, their emotions, their sadness (which they express, indeed, rarely enough), they are a people of strong feelings. The Japanese is by nature an impressionist. At one time, in Europe, and without doubt also in America, the impressionists, with Ibsen at their head, were quite in the fashion. To say only ordinary things, often mere trifles,

to allow one's self to feel, to understand acute sorrows, which often involve terrible dramas, to walk fearfully as in an atmosphere of mystery, all that is the secret of impressionism. In this sense the Japanese have been impressionists for centuries, but not after the manner of actors in theatrical plays. Their poems are composed of some verses which are frequently inexplicable to us, but which open to them wide horizons of fact and feeling. Their pictures, as you know, leave one to suspect that they do not indicate the thought of their author, and yet often the Japanese who is the least educated will appreciate in them delicacies of expression hidden to the grosser sense. Here is, for instance, a man who has just lost his only child, the joy, the hope of his old age. You will have to learn this from some other token than his sorrow, which he does not express. He will announce the news to you smilingly, but you will say that there is sorrow in his salutation: "Father, my son is dead;—nothing can be done about it." There is considerable fatalism in this manner of expressing the inevitable; but for the man of faith, this is often Christian resignation with all that is beautiful and meritorious in it.

If now from the house of a Christian we pass on to that of a catechumen, the situation changes,—the tone, the manner also. There is, indeed, the same politeness, but less naturally graceful, something of the artificial manner which partakes of the Japanese character. Will Christianity take away from the Japanese people its originality? Some say it will, and they seem to have a grudge against the Japanese. It is a fact that in regard to their costumes, in the headgear of the women especially, the Protestants have introduced certain reforms, some of which are justifiable from the viewpoint of health. But the true Japanese suspects innovations of this kind. He does not recognize any longer in these young, up-to-date girls, stepping "like oxen," as he says, and staring at passers-by, the ideal which up to now was that of the Japanese woman. The Catholic priest, as you may well believe, does not enter into these details. What he wants is to put a little heart and more Christian motive and vigor into the Japanese manners without destroying them.

We are now at the door of our catechumen's house. The catechist has already seen the catechumen many times. The latter has come to the mission, has assisted at the prayers, has

heard the sermons; he has seen the missionary in his functions; but now the Father comes as a visitor. Like every good Japanese, our catechumen considers it an honor to give evidence of his unerring politeness. Ten good minutes will pass before a trained servant brings, with a thousand precautions, the elegant cinder pan designed to receive the ashes from the little pipe, or from our much less elegant cigarette (which disturbs the skilful disposition of the ashes). Ten minutes later, the mistress of the house will come, bringing in the tea. She will discreetly offer her salutations, then withdraw in silence, and you are not going to see her again until you depart. In England and in America people often speak of "home." They are proud of it, jealous up to a certain point, and few are the privileged ones allowed to know it intimately. In this matter Japan has nothing to envy these two countries, so much the more since no one is jealous of his home, of his peace, of his intimates. At the house of a catechumen, or even at the house of a pagan, in the relations of simple politeness with the Father, the first subject of conversation will, almost always, after the rain or the good weather, be Europe and America. If the missionary does not take very good care, he will have to bring his visit to an end without having touched upon the religious question. Knowing this, he diverts by a gentle transition the conversation and leads up to the subject which is nearest to his heart. At once questions will be heaped upon him, coming thick and fast, but *always* presented with the strictest politeness. If perchance you have the misfortune to be in the presence of one who had been a Protestant, or of some individual who had been constantly frequenting the company of Protestants, you may have some difficulty. Objections, more or less bitter, against Catholicity, will be often launched in a tone which is somewhat out of keeping with the habitual urbanity of the Japanese. But with the pagan in good faith there is no such danger. The Japanese detest discussions which lead to no results in conviction. Hence it is not at all advisable to suggest polemics or to put into the hands of catechumens books which are merely argumentative. The Japanese might admire the well-formed repartee, might laugh at the clever abuse showered on the back of an adversary, but on the whole the book would rouse in them aversion; for they are out of harmony with Japanese customs. In Japan, more

than anywhere else, violent discussions are left to the street porter ; and anyone who may have some painful commission to fulfil, will make use of a third person to be the immediate bearer of it.

On this subject I remember a lesson given to a young confrère by an old missionary. "Do you wish," said he one evening, "to assist at what they call a Japanese *sodan* ?" The *sodan* is a kind of conference where two, three, or even more persons express their views on a given case. Nothing in Japan is done without the *sodan*. "Consult," says the Japanese proverb, "if it is only your knee." "I have," continued the old missionary, "four members on my parish committee. I should like to change two of them. This must be done in the presence of the two who are to be replaced. I shall not express my opinion in any words ; nevertheless at the end of the *sodan*, the two members will have learned that they are not needed. The next day they will send in their withdrawal and we shall all take leave of one another with smiling countenances." The consultation took place. It lasted for six long hours. All smoked hard on their little pipes. They barely touched upon the point in litigation ; they spoke of the splendors of the last feast day, of the hopes of France, of America, of Rome, of the mystery of the Holy Trinity, of the miracles at Lourdes, the fine weather, the rain, the rice harvest, etc. "Well ?" said my young confrère when everybody had gone. "The thing is fixed," said the old Father. "But there was hardly anything said about it, though I knew you did not wish to express an opinion yourself," answered the young priest. "You will see." The two members were in fact on hand the next day to present their resignations with most serious apologies.

One may understand from this how circumspect it is necessary to be in religious discussions with people who are accustomed to take the slightest hints. These discussions are sometimes a little long, and the missionary may be obliged to cut them short ; but he will find some readily accepted reason,—he has his Office to say, or there is just time enough before dinner to do a certain work, or whatever else may present itself as a valid excuse to his mind ; and so he is gracefully accorded the privilege of breaking up the meeting.

† JULES CHATRON.

Bishop of Osaka, Japan.

(To be continued.)

THE TRAINING OF A WEALTHY PARISHIONER.

III.—THREE LADIES DRINK TEA AND DISCUSS THE PROS AND CONS.

“WELL, you were right, after all, Mary,” said Mrs. Melgrove, when she had returned from the door. “Father Sinclair does not do things by halves. To my mind this library scheme has many attractions. The site is an ideal one. I know the room; it opens onto the street in a long wide entry. There would be no great difficulty to secure librarians; we can easily get them. But I confess I am not yet satisfied with his answer to my third objection,—that of securing the books.”

“Nor I,” rejoined Miss Rayford. “Father Sinclair’s suggestion is hardly practical. Soliciting cast-off books from Catholic families is not satisfactory to me. We might get a few books—a few Scotts, or Dickens, or Newmans—these we should have to keep in stock any way, and they would be useful. But a circulating library must be up to date. The latest books must be had as soon as they are issued; and we cannot surely depend on the casual gifts, as he suggests, for our literature.”

Meanwhile the hostess had been looking after the samovar, and Miss Garvey was getting the cups and saucers ready.

“Father Sinclair’s plan,” ventured Mrs. Melgrove, while pouring out the delicious tea, “is rather to have families donate a certain number. If each were to contribute say ten volumes, the shelves would be quickly filled.”

“But don’t you see, Madam,” urged Miss Rayford, “that if we had no choice in the selection, we should be getting the same authors over and over again. Our people are not a reading class. The few who indulge in that pastime have their wants supplied by the Elzevir and the Humboldt. You will find very few of the modern writers in private libraries. Old ones satisfy our people in this respect. Asking Catholic families to donate a dozen volumes each might succeed in filling the new library shelves, if things were seen as Father Sinclair sees them. But think of the task before us! Besides, for other reasons, I have misgivings as to the result of this undertaking. When you go to ask our wealthy Catholics in this city for a donation to some good work,

you are always met with the old song: 'We have so many other things to keep up——'

"Yes," broke in Miss Garvey, almost savagely, "and they spend more in one week in useless amusements than they spend in a year in charities. I know it, for I live among them."

"Is not that a little exaggerated?" asked the hostess, timidly, as she brought the tea-tray to the table.

"Exaggerated! At Tannhäuser, last week, the Fells family, and the Newells, and the Molveys, occupied boxes that must have cost them at least thirty dollars apiece. And that opera cloak worn by Mrs. Helerland is valued at something like a thousand dollars, I hear."

"Well, Mary, here is a chance for you to do something. Shall we call it 'slum-work'?" suggested the hostess.

"That is the word; and I certainly shall go into it. I know Mrs. Helerland personally, and I am assuredly going to call on her. It is about time that these people were brought to their senses. They are doing almost nothing for the Church or her works; and when they do ever so little, we are sure to learn all about it in the *Times* next day. Isn't it wearying?"

This short speech was uttered by the little lady with an accent which brought conviction to her hearers; but which did not prevent her meanwhile from emptying her teacup.

The hostess looked at her.

"Miss Garvey, please don't put on that fierce look when you visit the Helerands. You will surely spoil your chances."

"Leave them to me," replied the little lady.

And they both gathered up the cups and saucers and put them on the table in the corner.

Meanwhile Miss Rayford, who had been reflecting for some time, spoke up.

"Here is a scheme that I suggest. Could we not invite a number of our prominent ladies—fifteen or twenty—to meet this day week and get up some sort of entertainment, which would bring in a few dollars for books and other things? You know we must have shelves and glass doors made. There is none in the Young Men's Clubroom."

"Why could not Appleby, the undertaker, give these things

for his share? He belongs to the parish, doesn't he?" asked Miss Garvey, energetically.

"Will you see him about it?" enquired the hostess.

"Certainly I shall, and he shall have to give them. He has made considerably more than the value of a few book-shelves out of us in coffins and trappings in the past twenty years." Miss Garvey was evidently taking Father Sinclair's library scheme to heart, for she added:

"I think Miss Rayford's suggestion a good one. While you were in Europe, Mrs. Melgrove, the Women's Art Club held a 'Renaissance Tea,' and in three evenings they paid off the debt of their clubrooms."

"Indeed!" interrupted the hostess. "That explains a dainty invitation to their preliminary meeting I found waiting me when I returned."

"These ladies do everything daintily," continued Miss Garvey. "Their Tea was a perfect success. They organized canvassing committees thoroughly before they set to work. They then called on the different families for the loan of their art treasures. One committee solicited paintings and etchings; another, plate; another, ivory and bronze curios; another, old tapestry; another, rare books and manuscripts. Monument Hall was partitioned off into sections, each receiving a suggestive name. You had the Raffaele section; the Sèvres section; the Gobelin section, and so on. Tea was served free to all. A small admission was taken at the various sections; and it would surprise you to see how quickly the dollars rolled into the treasury. In three short evenings the ladies of the Art Club took in nearly a thousand dollars. The treasures, which had been strictly checked, were then sent back to their owners, with a note of thanks, and everybody was happy."

"A novel idea, certainly," said the hostess; "but it would be impossible to get up a benefit for our library scheme on the same lines."

"Undoubtedly; I merely suggest something similar."

"Why not consider the scheme of nations and national costumes?" asked Mrs. Melgrove. "One of the prettiest sights I saw during my summer abroad was at Buda-Pesth. The Hun-

garian peasants and nobles held some sort of celebration, and dressed in their different costumes for a thousand years back. The sight was very picturesque and drew crowds of people."

"That is a charming idea," said Miss Rayford; "but such schemes require a lot of preliminary study. And besides, look at the expense!"

"I should not think of doing things so elaborately as the Hungarians did," Mrs. Melgrove hastened to say. "But would it not be possible to dress our young ladies in costumes of a dozen different nations for the entertainment? While people sipped their tea, they could be kept busy guessing what countries were represented. This would at least have the merit of novelty in Laurenboro, and it might prove interesting to many. However, it would be better perhaps first of all to carry out your suggestion, Miss Rayford, and invite a few ladies to talk the matter over."

"Where could we meet?" asked Miss Garvey.

"Why not here?" answered the hostess. "We can easily open the folding-doors of the large parlor downstairs; and I think I can furnish chairs for fifteen or twenty."

It was agreed to meet at the Melgroves' the following Wednesday, and to notify Father Sinclair. The hostess saw her two friends to the door, and bade them good night; for it had grown dusk.

A few flakes of snow, harbingers of the coming winter, were falling, and a cold night-wind made the ladies quicken their steps down the avenue.

"I did not know that Silas Maglundy belonged to our church, Miss Garvey," said her companion, when they were standing to let a street car pass.

"Neither did I till I was told so. I never see him at church. He is, I suppose, like many others, a merely nominal Catholic."

"Well, if he belongs to the parish, he must be made to help us before he gets further away. Father Sinclair will have to get after him."

"Father Sinclair to my mind is altogether too shy," said Miss Garvey. "If he could execute as well as he can plan, he would do marvellous work in Laurenboro."

"But he has us to execute his plans, Miss Garvey. Here comes the car."

"And we'll just do it, then. That library scheme grows on me the more I think of it. I can see all the good it will effect; and I am going to do all I can for it. This is my blue car. So good night."

And the ladies sped off in different directions.

IV.—THE PASTOR TAKES THE PUBLIC INTO HIS CONFIDENCE.

The last leaf had dropped from the maples on Ashburne Avenue, leaving nothing but the tiny branches and the parting season's birds' nests. A heavy fall of snow had meanwhile thrown a mantle of whiteness over the whole city of Laurenboro. The nine o'clock Mass the following Sunday morning was crowded as usual. The large attendance was chiefly due to the fact that the function was over in forty minutes. Or, as Mrs. Magillicuddy explained it, "because people wanted to show how stingy they could be with Almighty God."

After the Gospel, Father Sinclair made the announcements for the week. One of them read :—

A meeting of ladies is called for three o'clock, on Wednesday, at Mrs. Horace Melgrove's, Ashburne Avenue, to consider the formation of a Catholic public library.

"You may not be aware, brethren," continued the pastor, commenting on the announcement, "of the need of a Catholic library in this city. We have several public libraries, it is true, but there is not one of them that does not contain works insulting to our holy religion, calumniating her clergy, falsifying her traditions and her history. Are our children and young people to be allowed to read such books because they are free? We must do nothing to minimize respect for authority or religious influences among us. With us, religion is dearer than life. With us, the soul is more precious than the body. Now, see the precautions that are taken to keep contagion out of our homes. The sick are set apart and quarantined; no one is allowed to go near them, lest any become infected. And what are all these precautions taken for? To preserve these poor bodies of ours; to keep them in life a few years longer.

"What disease is to the body, error and immoral principles

are to the soul. Are we going to allow our children, and those who are near and dear to us, to read books that instil the poison of irreligion and immorality into their souls? Public libraries that make no effort to control the works of their shelves are disseminators of immoral contagion, and are a menace to a community. We are bound in conscience to prevent their books getting an entry into our homes. We lock our doors against thieves who would rob us of our treasures, and shall we allow works to come into our homes that would rob us of our souls?

"Seeing that our people must read, I have resolved to establish a library of our own in this parish, where sound mental food will be free to all; whither parents may let their children go safely; where there will be no danger of moral contamination; where we may enjoy intellectual pleasure without running the risk of undermining our faith. As you are going to be the gainers by this work, I appeal to your generosity. I have the approbation of the Archbishop; and His Grace asks me to say in his name that he will be gratified to learn that the library is a success."

The people moved slowly out of the church, after Mass, and went off in different directions to their homes.

"What's that new scheme the Father was talking to us this mornin' about?" asked Mrs. O'Connell, during her breakfast.

"He's gettin' up a lib'ry," answered the husband; "and faith they want somethin' badly to take up their evenin's, in place of galavantin' 'round the streets. Just look, Hannah, at that dirty sheet"—the *Sunday Tribune* was lying on the table—"who fetched that into this house?"

"Kitty brought it in," said the mother.

"Well, there it goes into the fire"—suing his action to his words—"and tell Kitty, if she wants somethin' to read——"

Kitty heard her name and walked in.

"Did you bring that paper into this house, Kitty?"

"Yes, daddy; I got it at the corner after Mass, for the pictures and the stories."

"Now, Kitty, let me never see that vile paper here again."

"But, daddy, what are we going to do? You don't want to let me go to the park with the other girls; and you don't want

to let me go to the Elzevir. And you don't know how long the Sunday is, with nothing to read and nowhere to go."

"My girl, you'll have somethin' to read after this. Father Sinclair is goin' to start a libr'ry; and I want you to jine it. D'ye hear?"

"Yes, daddy, I hear. Of course I'll join it. I am dying to read nice books, and so are the other girls."

O'Connell was an industrious workingman, with a few hundred to his credit in the District Savings Bank. In his young days he had striven unsuccessfully for a teacher's diploma, and he still read a great deal in his spare moments. Although his grammar and his accent were not without blemish, he had wisdom enough to know the influence of bad books and newspapers on the impressionable years of youth.

"Kitty, dear, here's a letter," said her father, after dinner; "take it down to Father Sinclair. You'll find him in the sacristy after Vespers."

The pastor was taking off his stole and surplice that afternoon when a timid little girl walked up and handed him a letter.

"Sick-call, Kitty?"

"No, Father; only a letter from daddy."

Father Sinclair opened it and read:—

Dear Father,—I heard your sermon on bad readin' this mornin' and I am heart and soul with your reverence. Use the enclosed twenty-five dollars for the new libry; and may God prosper your undertaking. It is badly needed in our town.

TERENCE O'CONNELL.

P. S.—I have some books that have been in a trunk for twenty years past. If you want them for the new libry, you are welcome to them.

"Tell your father, Kitty, that I thank him for his gift; and also tell him that I shall be glad to get the books."

O'Connell's gift of money and his offer of books were in Father Sinclair's mind an echo of the popular sentiment; and with the enthusiasm of one who feels that he is on the verge of success in some great enterprise, he mentioned his library project to half-a-dozen parishioners that day and asked them to send to the glebe house any volumes they might no longer need.

In the half darkness that night, on his way down to supper, he stumbled over a heap in the hallway.

"What are all these bundles, Nanny?" he asked the house-keeper, a relic of the days of the ship-fever, who had faithfully served three of his predecessors in St. Paul's, and who had reached an age when shrewdness is at a premium and years are no longer counted.

"I dunno, your Reverence," said Nanny; "they do be ringin' the bell all the afthernoon, and lavin' one parcel afther another. They all say they do be books for your schame, your Reverence."

But the opening up of the bundles disillusionized Father Sinclair, and proved that, notwithstanding his other accomplishments, he had not yet learned how to stock a public library. There were dozens and dozens of volumes in every stage of decomposition; some with pages, even whole chapters, missing; others, without their covers; nine-tenths of the novels were of the lurid order.

"They will do for kindling the fire," mused the pastor. And he frankly admitted there and then that he had not solved Mrs. Melgrove's third objection: "Where are the books to come from?"

"Who left the bundles, Nanny?" he asked.

"O, I dunno, your Reverence. Mrs. Breen's two little girls fetched a parcel, and the Widow Gallagher came herself, and Katy O'Connell, and Molly Miller, and Susie Bernardi, and—I dunno—a dozen came."

There were just a dozen bundles.

"Sure I didn't keep no count of who came and who didn't, your Reverence. The Widow Gallagher says why don't you go afther the rich men for your schame. There's Mr. Maglundy, says she, sure isn't he goin' to put a drinkin' fountain for horses forninst her house in Blannen Square. And what do they be wantin' with a fountain there for, I'd like to know?"

"Take them to the kitchen, Nanny, and store them away. I'll tell you later what they are for."

This was a precautionary measure. It would never do to let it get out among the donors that the gifts of books were of no earthly use except to light fires with. One remark of Nanny's friend, the Widow Gallagher, made Father Sinclair reflect—the fountain in Blenheim Square and its donor.

"Maglundy is turning up pretty often lately," thought the pastor, as he went up to his study to consult the Directory. "Who is he and where is he from?"

The music of that euphonious name had never sounded in his ears until Miss Garvey uttered it at the Melgroves'. The Directory had no such word in its thousand pages, which proved that the owner thereof was a new arrival in Laurenboro. Father Sinclair had read in some review or other an article on "Men revealed in their Names," and he set earnestly to work to paint a mind-picture of the man who bore the name Maglundy. He was elderly; he was a millionaire; he was a Catholic—all this Miss Garvey had said. But was he tall or short? stout or thin? was he gruff or affable? generous or miserly? vain or retiring? Here was food for a half-hour's speculation in the philosophic mind of Father Sinclair.

But the picture was not even sketched. The name Maglundy told him nothing. The fact that the owner was about to give a drinking-fountain to the denizens of Blenheim Square offered no clue to his character. So many selfish motives—vanity not excluded—may becloud public benefactions that the pastor refused to commit himself to a verdict on the character of one reputed to be a Catholic millionaire.

"However," he mused, as he put the Directory aside and took up his Breviary for Matins and Lauds, "if Silas Maglundy is a Catholic, we shall soon know more about him."

V.—LAY FORCES ARE CALLED INTO ACTION.

Mrs. Melgrove's large drawing-room was ablaze with light the following Wednesday afternoon. The folding-doors had been thrown open, revealing a perfect treasure-house of art. Such taste and such delicacy of selection! In her travels through Europe the hostess had picked up many an artistic gem in the shape of a miniature, or a cameo, or a bronze object of one pattern or another. An exquisite reproduction of the Salpion rested on the floor. A Sistine Madonna, holding her sorrowfully sweet Child, hung from one of the walls where the light-effects were favorable. On another, various pictures of child-life, mostly the work of German artists, and etchings signed by the authors them-

selves. A Leo XIII by Chartran stood on an easel near the folding-doors. The same taste displayed itself in the selection of her books—all Catholic and standard. The Catholic tone was felt the moment the Melgrove threshold was crossed.

The ladies began to straggle in by twos and threes. Miss Garvey had reached the house a few minutes ahead; she was helping the hostess to unwrap their furs and to make them feel at home. Already over twenty-five had come when three o'clock rang, and Father Sinclair entered, recognizing well-known faces seated here and there in the large room.

The pastor of St. Paul's was one of those priests who had cultivated the possibilities of lay coöperation in his parish. Himself naturally diffident and retiring, he had by means of the zealous helpers whom he saw before him at the Melgroves, done much in his small district that would otherwise have been left undone. Among these ladies were his League Promoters' Visiting Committee, who went to see the poor twice a week during the cold season; his Hospital Committee, whereby Wednesdays and Saturdays were given over to the sick in the city hospitals; his Vigilance Committee, to keep an eye on University students, many of whom were strangers in Laurenboro and disposed to run wild after lecture hours; his First Communion Committee among the poorer children in Gottingen Ward. The new library scheme, he felt confident, would eventually succeed.

A chair had been provided for him, and a small table; and when he sat down, it was in presence of a band of workers who, if they so desired, could make his new library scheme, or any other scheme, a perfect success—and he knew it.

"Ladies," he began, "I had occasion at the Masses last Sunday to make you acquainted with a plan suggested to meet a very pressing need. You are aware of the efforts that are now being made by our friends on Fessenden Avenue to foist a lot of denominational literature on us. Besides, I had the privilege of looking over the Elzevir catalogue a few days ago, and was astounded at the number of books there that are on the Index—books that Catholics are forbidden to read—Balzac, George Sand, the two Dumas ——"

A rustling of silk was heard in a corner of the room.

"Pardon me, Father. Is Dumas on the Index?" asked a Catholic lady graduate of a fashionable seminary.

"Yes, madam, all the works of both father and son."

"Well, really—," the young lady was going to tell that she had read them all, but she simply said, "I did not know they were."

"It is a serious matter," continued the pastor, "for a Catholic to read works that are thus proscribed. One's conscience becomes involved. I shall have occasion later, I trust, to explain the seemingly severe rules that govern the decisions of the Roman Congregation of the Index; meanwhile you will understand, ladies, why I am so anxious that something should be done this winter."

This speech, short as it was, had a surprising effect on some of the ladies present, and told them a few things they evidently did not know.

"Now, if we desire to succeed in doing anything," he went on, "we must organize. We shall need officers and committees. If some one will propose a name for president——"

Quick as a flash, Miss Garvey stood up and proposed the name of Mrs. Horace Melgrove.

"I second the motion, and take great pleasure in doing so," said Miss Rayford. "Mrs. Melgrove has taken deep interest in our works of charity for years, and has had experience in library matters. This library is also a work that I know appeals to her; and for this reason I second Miss Garvey's motion."

"It has been moved and seconded," added Father Sinclair, "that Mrs. Horace Melgrove be made president of our library organization. Is there any other candidate?"

There was no other candidate; only absolute silence.

"Seeing that there is no opposition, I declare Mrs. Melgrove elected by acclamation——"

But the pastor got no further. A general clapping of hands bespoke the popularity of the new president.

"Mrs. Melgrove will take the chair presently," continued Father Sinclair. "She will explain the object of our meeting more fully than I have done. She will help you to select your other officers and name the heads of the committees. I feel that

the library interests are advancing rapidly, and I know that whatever you decide to do this afternoon will be for the best."

A murmur of satisfaction swept through the room.

"Now, ladies, if you will excuse me, I shall leave you to your deliberations"—the priest stood up—"if there is anything that I can do to help you out, you have only to drop a note, or call at the glebe-house."

And while the affable pastor was being conducted to the door by the hostess, a buzz of conversation began to grow in the room. It was a score of ladies talking all at once, and about everything but the library.

A moment later Mrs. Melgrove took her place in the president's chair.

"Before we proceed to the election of the other officers," she began, in a business-like way, "I desire to thank you, ladies, for the mark of confidence you have placed in me. I shall do all in my power to retain it. I feel that the work we are about to engage in, and which Father Sinclair has evidently much at heart, is one worthy of our very best efforts. As our pastor has already told you, there is sad need of a wholesome public library in our city. Children in our parish are all readers nowadays, and I feel it is our duty to provide them with sound reading-matter. Father Sinclair furnishes the hall. The librarians are easy to get. The books are the next thing to think about.

"Three of us, Miss Garvey, Miss Rayford, and myself, have had several informal talks over the affair, and we have thought that some money-making scheme, in the course of a week or so, should bring in a few hundred dollars, which could be invested in books. However, before we proceed further, we shall need a secretary, and two or three counsellors."

The work of election was performed in true parliamentary fashion, the secretaryship naturally falling to Miss Garvey, she being known as a most energetic and intelligent worker in such matters.

It was now in order to discuss ways and means. Several ladies timidly suggested a house-to-house collection of books—Father Sinclair's idea—but they were left without a prop by the inexorable logic of Miss Rayford. The majority seemed to think

that an entertainment and fancy sale would be the proper thing to have.

"Then, ladies, let us have the entertainment," said the president. "What name shall we give it?"

"I would suggest Autumn Festival," said one lady.

"Or Afternoon Tea," asserted another.

"Or Five O'Clock Social," ventured a third.

"Three excellent suggestions," rejoined the president. "Let us begin with the first. All in favor of Autumn Festival as a name for our entertainment and fancy sale, will please raise their hands."

A fierce gust of wind had sprung up at that moment, and the branches tapping against the window panes of the large rooms evidently weighed in favor of that name. A cloud of hands, begloved but dainty, went into the air, and decided that an Autumn Festival was the function that should be given in the interests of the new library.

As those present were quite familiar with the details of fancy sales, and as the evening was advancing, the rest of the business was quickly disposed of. One lady offered to look after the candies; another would take charge of the flower-tables; another of the ice-cream; another of the tea and coffee. Each would choose her own assistants. Monument Hall would be secured for that day fortnight. The Committee on Printing would get the tickets into circulation as soon as possible.

"I cannot impress on you, ladies," said the president, while the furs were being donned, "how important it is to dispose of as many tickets as possible. Our success will depend on that. Get your friends interested; talk about the Festival, and we shall be able to give Father Sinclair a good round sum for the library."

It was nearly six o'clock when the meeting broke up. The Autumn Festival was started. The enthusiasm that reigned among the ladies predicted success.

The following evening, an anonymous article appeared in the local *Times* on "Reading." The day after, one on the "Importance of Books on the Formation of Character." The day after that again, one on "Controlling the Reading of the Young." Every evening, the library question was being discussed, even on

the streets, till it threatened for the moment to exclude even the coming civic elections.

"How is the Autumn Festival getting on, Eleanor?" asked Melgrove of his wife a few evenings later, when he reached his home. "They are doing nothing down-town these days but talking library. Here is a fourth article on the 'Need of Wholesome Public Libraries.' I'll wager it is Father Sinclair preparing public opinion for his scheme. He is certainly doing his share, and doing it well. There is no one on the *Times*, except Burton, who can write like that. Listen, Nell. It reads like Newman."

And Melgrove began to read out Father Sinclair's clear-cut pure English sentences, logical and forceful.

"Why, Nell, that prose would bring conviction to the most granite-skulled native of Laurenboro. Are the tickets printed yet?" asked Melgrove.

"Printed and out," quietly answered his wife.

"How many do you want me to take?"

"At least a dozen, dear."

"Ahem, sorry I asked. But that Father Sinclair is a pusher. Here is all Laurenboro reading his prose to-night, persuaded that something will happen if St. Paul's doesn't get a new library. The Elzevir people must feel pleased just now."

The dinner-bell—the tocsin of the hungry soul—rang at that moment, and Melgrove's reflections suddenly took another direction. What logic will resist the sound of a dinner bell?

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THE SACRIFICE OF THE NEW LAW.

II.

IN the previous paper, which appeared in the July number of the REVIEW, there were set forth some new views of sacrifice differing from those that have been generally current hitherto; and an endeavor was made to ascertain the fundamental essence of sacrifice in its external material and action, the idea it expresses, and its purpose. The great bulk of theologians have considered

sacrifice to be essentially a destruction of life in honor of God, for the purpose of expressing latreutic worship, or repentance for sin and atonement. This may be termed for present convenience the Destruction-theory. It is now alleged on serious grounds that sacrifice is of the nature of a meal, and that its object is to assert a bond of union between the partakers and the Deity. We may call this the Banquet-theory. The new view is of great interest from the historical and archæological point of view; to the theologian it is of still higher importance for its bearing on some of the chief articles of Christian doctrine and ritual.

Nothing stands out more prominently or is better defined in outline than the double mystery of the Sacrifice on Calvary and on the Altar. They are great historical facts, the basis of all Christian faith and external worship; and through them God's name is glorified in every nation and in every age, from the rising to the setting of the sun. The facts are these: that the Son of God made man died on the Cross to expiate the sins of the world, that He gave us His true Body and Blood in the Last Supper, and that He continues to do so daily in the Mass. All the certainties of faith on these points and all its obscurities centre round three propositions: The Sacrifice of the Mass is one and the same thing with that of the Cross; the Mass is a true and proper sacrifice: it is according to the order of Melchisedec and not of Aaron. So speaks the infallible voice of God in Scripture and the Church. The Council of Trent in its Catechism says: "*Unum itaque et idem sacrificium esse fatemur, et haberi debet, quod in Missa peragitur et quod Cruce oblatum est.*" And "*eos damnavit qui asserunt verum et proprium Sacrificium Deo non offerri.*"¹ The Creed of Pius V says: "*Profiteor pariter in Missa offerri Deo verum, proprium, et propitiatorium Sacrificium.*" The Old and the New Testament tell us that the Messias is a "priest for ever according to the order of Melchisedec."

But faith and theory are very different things. We know that such a thing is so, but we cannot see how and why it is. In the former case we have positive and uniform belief; in the latter, mere opinions divergent and numerous. There are countless distinctions and refinements of explanation about the nature and meaning of

¹ Sc. in the Mass.

the sacrificial act, about the precise significance of the Crucifixion and the Last Supper, and about the relation of these to one another and the Mass. Not one of these views has received the seal of the Church's authentication, not one but has been set aside as inconclusive or false by a large number of theologians, not one has any claim on our acceptance; we are at liberty to reject any one or all together.

Until lately the data did not exist for an accurate appreciation of the rite of sacrifice. It was looked at in a partial and superficial way, and that which first struck the eye was assumed to be its most important element. Theologians, to quote a late writer in an ecclesiastical review, "took it for granted, as generally admitted, that all sacrificial action consists essentially in some kind of destruction of the thing sacrificed." Indeed the idea of death or destruction had become well nigh inseparable from the name of sacrifice. Custom and language had made it so; the authority of religious writers was all on the same side. The associations of sacrifice with the numerous oblations of Gentile and Jewish temples, and more especially with that event by which the Lord Jesus consummated our Redemption, have so consecrated that notion of sacrifice as to make it extremely difficult to change it for another. To question the correctness of the definition is almost like laying an irreverent hand on the doctrines themselves. It may be well to recall the words of Cardinal Franzelin in his treatise *De Sacrificio*. In Thesis XIV he says: "Credendum pariter est, elementa omnia, quae essentiam constituunt sacrificii generatim spectati, in hoc speciali sacrificio reperiri; non tamen ideo aequè ad fidem explicatam pertinet, vel quae sint omnes et solae essentiales notae sacrificii in genere, vel in quo hujus eucharisticae sacificationis essentia unice reponenda sit." And in Thesis XVI: "Non tamen ex ea (sc. mystica sanguinis effusione) per se spectata satis intelligitur *quomodo* Eucharistiae celebratio in se ipsa sit verum et proprium sacrificium." It is now suggested that the definition of sacrifice hitherto accepted is an erroneous one, and that it is due to this misconception that theories about the Mass have been generally so unconvincing.

The destruction-theory does not very exactly accord with the terms of doctrine as laid down by Council and Creed; it rather

leads logically to conclusions that conflict with them ; conclusions which can be avoided only by careful distinctions and qualifications, and by the power born of infused faith to recognize truth in spite of difficulties. The banquet-theory on the other hand makes the Cross and the Mass not simply reconcilable with one another, but shows them to be organically conjoined as different parts of one and the same sacrificial operation ; it makes the Mass to be in itself a true and proper sacrifice without any minimizing of the plain declarations of the Church ; and according to it the Mass is a true Melchisedec-sacrifice without being assimilated to the sacrifices of Aaron's order. Let us test the two theories by applying them successively to the Christian Sacrifice as it was on Mount Calvary, and in the Upper Chamber and on our altars.

According to the destruction-theory the sacred drama that took place on Calvary was constituted a full and perfect sacrifice by the death of Jesus Christ in atonement for our sins ; for all the elements of sacrifice according to the hypothesis are found in it. If that be really so, nothing additional to it in the way of sacrifice is possible. Our Lord's endurance of death is of infinite efficacy, so it does not need to be duplicated ; it cannot be prolonged, because it came to an end with the Resurrection ; it is no longer in any way actual except in the permanence of its effect ; consequently it cannot be made eternal in itself, but only as a memory or in some dramatic representation. If a ceremony had to be instituted as a solemn external act of worship and a memorial of the Sacrifice of Calvary, it might indeed be made into the likeness of our Lord's death, and yet not be on that account the same identical sacrifice. Even the same Divine Presence on each occasion would not make them one and the same event. Further, the same sacrificial substance might be presented to God in the ceremony as on the Cross, but the new action would still be a different one from that which was once completed and closed. Neither would the ceremony be constituted one with the Crucifixion by its having the same efficiency and bestowing the same graces ; it would not on that account be necessarily more than an application and a channel for the effects of our Lord's death, like the Sacraments. The Mass might have all these characteristics (as indeed it has) without being made by them to be one thing with

the Sacrifice of the Cross; the fact would still remain that there were two different actions carried out in different ways. If the slaying of Christ was essentially the sacrifice, then the sacrificial action was ended and incommunicable, and no other action, however similar, can be continuous with it or identical. The principle of the identity of the Mass with the Crucifixion must be sought elsewhere.

The logical results of the destruction-theory could not be better exhibited than by a certain well-informed and most orthodox writer, the Rev. Fr. Hughes, in the *Irish Ecclesiastical Record*, already alluded to. Although he has before him the Catechism of the Council of Trent and is expounding its doctrine of the Mass, he cannot get nearer to it, while starting from the destruction-theory as a postulate, than as follows: "The identity of the Sacrifice of the Mass with that of the Cross which is asserted by the Catechism (sc. of the Council of Trent) is an identity *secundum quid*, and not an identity *simpliciter*. It is an identity in certain aspects—in respect truly of the most important characteristics of both; an identity namely of priest and victim. This identity *secundum quid* is quite enough to justify Catholics in saying that the celebration of the Holy Mass is in a very real sense the same as the Sacrifice offered on Calvary, but the words of the Catechism would hardly appear to imply absolute and unqualified identity between the two. . . . The Sacrifice of the Cross, too, must be looked upon, not as forming one *simpliciter* with the continual Sacrifice of the New Law, but rather as its origin and fountain-head. . . . The Sacrifice of the Mass, while *secundum quid* identical with the oblation made on Calvary, is *simpliciter diversum*." This passage might conceivably have been written as a *reductio ad absurdum* of the destruction-theory. It simultaneously asserts and denies the doctrine of the Council. Lehmkuhl, however, says exactly the same: "Suarez alique theologi communius asserunt, idque recte, potius dici *simpliciter diversa sacrificia* (cruentum videlicet et incruentum) quam unum idemque, at unum idemque dici debere *secundum quid*."² So likewise do many other theologians; but instead of putting it plainly and directly, as do the foregoing passages, they veil it in a cloud of seemingly ambiguities.

² *Theol. Mor.*, Vol. II, p. 122, ed. 1888.

The second point in which the destruction-theory falls short of doctrinal requirements is in that of the Mass being a true and proper sacrifice. The theory requires that there should be a destruction sufficiently real to constitute a real sacrifice; the fact is, speaking plainly, that there is no such thing in the Mass. If a slaying is to be taken as the essential note of a sacrifice, then the Mass is no sacrifice. To justify the application of the word sacrifice in that sense to the Mass, it would become necessary to prove that there is a real sacrifice in a rite from which the essential constituent of sacrifice is absent. To this futile attempt most theologians address themselves. All the expedients of logic which they resort to in order to reconcile the two irreconcilables amount to one of two things: either that the Mass is not absolutely a true sacrifice, or that the constituent act of destruction need not be a real one.

One way of escaping from the direct consequences of the destruction-theory is to say that a quasi-destruction will serve the purpose as well as a real destruction. Apart, however, from the fact that a quasi-destruction is no more to be found in the Mass than a real one, there is the fatal difficulty, insisted on by Cardinal Bellarmine, that a quasi-destruction will give us only a quasi-sacrifice, instead of the real one that the Church asserts. The same objection lies against all the other more or less indefinite terms that are used in the same connection. One of the chief is the word "mystical"; it has two senses, one appropriate and one not so; and it is this latter that it generally bears when said of the Mass. The Mass is indeed a "mystical" sacrifice in the sense that it contains mysteries, something sacred and hidden, something not fully comprehensible, over and above what is visible to sense; but there is a different meaning, which is thus given in the *Manual of Catholic Theology*: "We use the term 'mystical' in reference to the mystery in which the effusion takes place; it is opposed to 'real', and equivalent to 'representative, commemorative, or relative.'"³ If "it is opposed to 'real'" it is equally opposed to "true and proper" of the Creed and the Council. The word "representative" does not improve matters; a representation of a sacrifice can hardly be called a sacrifice sub-

³ Vol. II, page 456.

stantively. The same with "relative." The Mass of course has some relation to the Crucifixion; but the phrase is too indefinite to be a proof or even an assertion that the Mass is a real sacrifice; still less does it show *how* the Mass is such. Words like these explain nothing; they only serve to veil the self-contradictions contained in the explanations.

Another method of escape from unconformable conclusions amounts to practically giving up "destruction." Vasquez proposed "*immutatio per destructionem*;" some now would retain only the "*immutatio*." The elusive sacrificial act of the Mass was by many localized in the Consecration; but this obviously is the very reverse of destruction, it is a production.⁴ Hence the word "*immutatio*" was chosen; but it is no definition, for it is of so broad a meaning that it does not differentiate sacrifice from any other action or motion in the universe.

The destruction-theory further does not harmonize with the doctrine that the Messiah is a priest according to the order of Melchisedec; it makes His Melchisedec-sacrifice to be a second one, different and superfluous. Making the sacrificial act to consist in death, it makes the Crucifixion to be in itself and by itself a complete sacrifice, and Jesus Christ, therefore, to be a priest of the Levitical order, offering a victim by blood-shedding; and if this be so, then our Lord exercises a second priesthood, and offers a different sacrifice in the Melchisedec-rite of the Mass, albeit that He, the same Divine Principal, officiates in both. If the substantive sacrifice be the Aaronic one, why should it not be commemorated or represented as an Aaronic sacrifice instead of being translated into a different ritual? We may make an adaptation of the passage in the Epistle: "If then perfection were by the Levitical priesthood . . . what further need was there that another priest should rise according to the order of Melchisedec, and not be called according to the order of Aaron?"⁵ The complete Aaronic priesthood of our Lord would have excluded the Melchisedec-priesthood; and in like manner the complete Melchisedec-priesthood, which alone is attributed to our Lord, must exclude the Aaronic priesthood, and so forbid the idea that the blood-shedding on Calvary was properly a sacrificial act.

⁴ *Manual of Catholic Theology*, Vol. II, page 200.

⁵ Heb. 7: 2.

Under the influence of the destruction-theory theologians have persistently endeavored to trace a correspondence between the two rites in that precise particular which constitutes their difference. They cannot conceive the Melchisedec ceremony to be a real sacrifice unless it contains some equivalent of the slaying, which is a mere accident of the Levitical rite. Their idea is that "that real death on Calvary must be so repeated in every Mass as to constitute it then and there a real sacrifice." Urged by this imaginary necessity they seek for suggestions of death in every action of the Mass. The only loss of existence is in the bread and wine which are changed into the Sacred Body and Blood; but this of course is insufficient. The receiving of the Sacred Species, which obviously means union with our Lord under the semblance of nutrition, is interpreted by some as a destruction, on the ground that in it our Lord loses His sacramental existence. Then there is the *immutatio* that our Lord undergoes, which is supposed to be in some way equipollent with destruction, which in its turn passes into sacrifice. Equivalent death is also seen by some in the mode of existence which our Lord submits to under the form of inanimate substance; and also in the separation of the two species which, *vi verborum*, figures a separation of the Sacred Body and Blood; a separation which, as we shall see, has a totally different meaning. On this point Drs. Wilhelm and Scannell remark: "The painful efforts of theologians to inflict at least a semblance of death on the Author of life are entirely due to their narrow notions of sacrifice."⁶

The specialty of the Melchisedec-rite is that all death, destruction, blood-shedding are rigidly excluded from it. No such thing is recorded of the sacrifice of the priest of the Most High God, the King of Salem; it was no more than a solemn banquet of bread and wine eaten before the Lord. If the fact of a destruction or quasi-destruction could be established in the Mass, this would make it no longer a Melchisedec-sacrifice, but a repetition or at least an imitation of an Aaronic sacrifice, and in either case a different sacrificial action from that of Mount Calvary. The failure of theologians to agree upon any definite act of destruction in the Mass proves sufficiently that it is futile to seek such a thing there. It is not there because it does not need to be there.

⁶ *Manual of Catholic Theology*, Vol. II, page 458.

Let us now take the banquet-theory and apply it in detail to the Crucifixion, the Last Supper, and the Mass, so as to see whether the deductions that flow from it harmonize less artificially and more exactly with the formulas of faith than do those which are derived from the destruction-theory.

As a preliminary we must remember the distinction between a fact and the complexion placed upon it ; between the death of Jesus for our redemption and the character of sacrifice that is attributed to it. The two things are quite separable in substance and in thought ; although they have always been held in such close alliance as to make us feel that atonement for sin by means of blood-shedding is of its own nature a sacrifice in the strict sense of the word. But this is not so. The sacrificial character is an *ens rationis*, a manner of representing and apprehending a certain reality. The Sacred Passion might have been devoid of the character of sacrifice without being in any way less real or less efficient for our salvation ; and on the other hand a ceremony might be strictly a sacrifice, although not including either loss of life or satisfaction for sin.

There are three different senses in which our Lord's death may be called a sacrifice. Morally and spiritually considered it is a supreme sacrifice by reason of the inward dispositions of our Lord's soul,—His generous dedication of His life to the service of those who had no claim on Him, His free consent to undergo so much, His sublime obedience to the Heavenly Father even unto death, and all those virtues through the example of which so many souls have been inspired and empowered to practise heroic deeds of self-renunciation, labor, love, and suffering. From this point of view, the spiritual and not literal, our Lord may be called a sacrificing priest who immolated the Victim of the Cross, Himself. But it is necessary to keep the moral and the physical aspect of the work of Redemption carefully separate, so as to avoid the fate of those who mix their metaphors. It occasionally happens that one who is by the way of writing not devotionally but scientifically, confuses the two aspects, and makes use of the moral attributes of our Lord's Passion as evidence of its fulfilling the material conditions of sacrifice.

In a second sense the Passion and Death are the supreme,

although not literal, sacrifice : viz., *par excellence*, or κατ'ἐξοχήν, or supereminently. This use corresponds to that of other words which we know only as they are exemplified in creatures, but which we apply to God to indicate infinitely surpassing realities ; such are Spirit, Personality, Intelligence, Love. The Drama of Calvary has a special character of its own as the work of Redemption (apart altogether from its relation to the Last Supper and the Mass), and in this character it is correct to call it *supereminently* a sacrifice. It is not simply one example, the highest example, of the class, because it is so very much more than a sacrifice. It is the paramount event to which all divinely inspired sacrifices look in different ways, either prophesying it while future, or recalling it when it is in the past. It is the great reality which underlies all sacrifices, giving them their meaning and their efficacy. Everything that was figured by the oblations of the Jewish Temple was fulfilled in the Cross ; all that is communicated to us or done by us in the Mass proceeds from the Cross as its fount and origin. The death of Christ for sin may be then regarded as the living principle in all the sacrifices of supernatural religions, and may in consequence be styled a sacrifice supereminently ; this, however, has no relation to the sacrificial character of our Lord's Death in the third, the proper and strict sense of the word.

Sacrifice belongs to the category of ritual institutions. As such it is figurative of the great reality that is in supernatural religions ; and is secondary to it, a memorial or representation of it. But the Crucifixion is no memorial or representation of anything else, and so does not possess this quality of sacrifice. Sacrifice is embodied in certain solemn ceremonial forms that are used in the worship of God. Now on Mount Calvary there was no liturgical expression of homage to God ; on the contrary it was the crowning exhibition of man's hostility to the Lord and His Anointed One. Further there was no literal sacrificial action on Mount Calvary. The act of slaying, as we have seen, is not necessarily a priestly action nor even strictly a sacrificial act ; and of this slaying in particular a high authority has said : "The Crucifixion performed by the soldiers was but a preparation, a condition of the sacrifice."⁷ Sacred blood was indeed poured

⁷ *Manual of Catholic Theology*, Vol. II, p. 460.

out, but it was not objectively applied in a sacrificial way to an assemblage of the faithful. The essential constituent of sacrifice, the common meal, was not present and was not possible, for the Victim was not in edible condition. No priestly function was performed by our Lord at that time, except in a moral and spiritual sense; and that is insufficient alone to constitute a literal sacrifice. The death of Jesus Christ is indeed of supreme importance for our salvation; it was the expiation of our sins; its influence is dominant in every sacrifice; but it is not, as considered simply in itself and independently of the Last Supper and the Mass, literally a sacrifice. Some positive operation on the part of the Son of God was necessary for the redemption of man; there was special fitness in His endurance of suffering and death; but there was no necessity for the redemptive operation to take the liturgical form of sacrificial worship; and as a matter of fact it did not take it, considered simply in itself.

Of all the series of events in the Passion the only one that presents the essential characteristics of sacrifice is the Last Supper, and there alone did Jesus act literally as priest. The Supper had all the adjuncts of sacrifice, such as the ceremony of ablution preceding it, and it was brought into significant conjunction with the important sacrifice of the Paschal Lamb. We find in it the consecrated Priest, the sacred meat and drink placed on the table in edible form, the blood-ceremony indicating a more intimate fellowship than the eating from the same dish, and the due effect of sacrifice, viz., the uniting together of God and the guests in the bond of physical and spiritual communion. There is no death indeed in it, nor symbol of death. The use of the two distinct species was not a rehearsing of the blood-shedding of the next day; it meant only the provision of the two materials of a complete banquet, food and drink. There was no more need to reproduce the act of killing the Paschal Lamb in the New Sacrifice than to reproduce the roasting of it. Further, there was not any necessity that the death of our Lord should have taken place previously; and even if the chalice had passed away after the Prayer in the Garden, and Jesus had not suffered death, the Last Supper would still be a full and perfect sacrifice.

With this complete sacrifice the events which occurred on

Calvary are brought to form a perfect unity and identity of operation. The Last Supper is not the supplement and completion of a sacrifice offered on Calvary; it could not be the completion of what had not yet begun. But the death on the Cross, not as yet being of itself a literal ritual sacrifice, is interwoven into the fabric of a sacrificial feast of the Body and Blood of Christ, and becomes an element in that sacrifice, and so receives a liturgical character. In consequence of the sacrificial feast having already taken place, the Crucifixion at once entered as a member into the liturgical composition, and acquired a literal sacrificial character. If the prime factor of sacrifice, the banquet, had been held in suspense until Jesus should have risen again, assembled the Apostles, and celebrated the meal, then His immolation on the Cross would have remained ritually incomplete, and indeed would have come to an end without being so completed.

The food of the Last Supper is not simply identical with the Divine Person who died, but, according to the words of institution, it was placed on the table and was eaten precisely as being the Body as it was broken and the Blood as it was shed on the Cross. The slaying and death, therefore, though not of the essence of sacrifice, but yet an invariable element of the Levitical rite, were made an integral portion of the sacrifice of the Cenaculum; so that there is full conformity to the sacrificial archetype which had been consecrated by so many centuries of use; and consequently we have in the Last Supper not only all the essentials of simple sacrifices, when it is considered in itself; but we also have, when it is taken in conjunction with the Crucifixion, all that is integral to Hebrew sacrifices.

On the banquet-theory, then, the case stands thus: the Cross and the Last Supper are not two forms of sacrifice of different orders which have the same Principal in both and unite in producing the same effect, and are made one simply in our apprehension of them; but they are two distinct parts of one and the same complex operation. Each requires the other in order to the completion of the whole. The death of Jesus is not a ritual sacrifice without the Last Supper; the Supper would only be an empty memorial of the last evening before the Passion, if it did not consist of the flesh and blood immolated on Calvary. The

Cross and the Supper are two parts of the one sacrifice separated by an interval of time and coalescing into one. Neither of them is a repetition of the other action, or a continuation of it, or a dramatic representation of it. There was no meal or quasi-meal on Calvary; there was no destruction or quasi-destruction in the Supper-room. There is no more need to imagine that the Victim was slain at the Supper and in the Mass, than that it was eaten on Calvary; and it is not more difficult to prove the one than the other. The Victim whose immolation took place on Calvary and was over within a few hours, was distributed as food in the Sacred Meal of the Cenaculum, and that same distribution is continued permanently in the Mass.

The Last Supper was the first Mass. Apparently the Supper was for the sake of the Mass, in order to make of it the perpetual Sacrifice of the New Covenant, and to bring the death of our Lord into union with it as one ritual act. Here is an obvious reason for God's action in imparting the sacrificial character to the redemptive operation of Calvary. The death of Christ was infinitely meritorious and efficient without the Last Supper. The liturgical form was not necessary to His death, except in view of a new and perpetual sacrifice in the Church; for it was not in itself, nor was it adapted to be, an act of solemn worship in which all men should join for the fulfilment of their social religious duty toward God. The Supper gave it a ritual form whereby it could be perpetuated as an act of worship.

In every organized religion there is needed some external ritual observance as a bond of union, a symbol of fundamental principles, an embodiment of doctrines, an expression of religious sentiments. The natural, immemorial, universal instrument of these purposes is the rite of sacrifice. Sacrifice is not less appropriate to modern than to ancient times, for the needs of human societies are always much the same; and we need to be constantly reminded of the Redemption that has been accomplished, just as much as Israel needed to have it constantly foretold, by an external rite. These functions of sacrifice have not been superseded by our Lord's atoning death, and they do not encroach upon it. Sacrifice is a commemoration of something ulterior to itself; the Crucifixion is the thing commemorated by them all.

Sacrifice is a public ceremonial, it does not claim to be redemption; it signifies redemption, but does not accomplish it. Some form of sacrifice may then exist without disparagement to the sacred Tragedy of Calvary, and some such form is required as part of the external equipment of religion.

The Great Sacrifice of the New Law was consummated in the Last Supper, with which the death of the Messiah was incorporated. That Sacrifice is made permanent, universal, eternal, by the fact that the victim in the state of food being placed on the Altar of the Church, for ever remains there, never ceasing from this world for a single moment, and is always in process of distribution, binding the community into one with the Divinity. This prolongation of the essential part of the sacrifice is the Mass. Each Mass is a different liturgical ceremony, which has its beginning and its end; but through them all there runs the same continuous action of the High Priest abiding in the Church forever, and always engaged in dispensing the sacrificial food. Although there is no historical proof, there are liturgical and other reasons for thinking it probable, that the physical continuity of the sacred banquet by means of reservation of the species began from the moment of the Last Supper. If this be correct, the Body and Blood of Christ were actually in the sacrificial condition of edible food at the moment of their immolation on Mount Calvary, and His death actually then formed part of a ritual sacrifice.

In the Mass alone is fulfilled Malachi's prophecy about the glorifying of God's name by means of a clean oblation throughout the Gentile world. In the Mass alone is verified the three-fold character of Christ as Priest, eternal priest, and priest of Melchisedec's order. In the Mass the efficiency of the Lord's death is exercised and applied; blood-brotherhood is established with each one individually in Holy Communion; and the graces of the Passion are bestowed, not immediately, but through that same ceremony: "He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same also shall live by Me."⁸ Through the Mass it is that the sacerdotal action of Jesus is not completed and closed like His death,

⁸ St. John 6 : 57, 58.

but is in continuous being as propitiation, intercession, worship, and the offering of one sacrifice for sins while He forever sitteth on the right hand of God.⁹

The Mass exhibits all the essentials of sacrifice, although there is no slaying of the Victim in it, either as repeated, or continued, or simulated. There is the placing of food before the guests, the blood-rite, the joint partaking of the meal with God: "*Ipse conviva et convivium: ipse comedens et qui comeditur;*"¹⁰ and in fine there is union with the Divinity, not in aspiration, or in promise, or in figure, but in the fullest and most real accomplishment bodily and spiritual.

The Mass then is the "true, proper and propitiatory Sacrifice" of the New Law; with which the death of Jesus Christ on the Cross is really incorporated by being made one identical liturgical operation, through the real presence in it of the Body that was broken and the Blood that was shed.

I may conclude with two or three extracts from the exhaustive essay of the Very Rev. W. J. Kelly, already quoted. He corroborates several of the views herein set forth, although he does not pursue them to the same conclusion. "This testament was *confirmed* on Calvary, but not made on that occasion, for all the necessary conditions were fulfilled at the Last Supper and not on Calvary. . . . The sacrifice which He offered on Calvary was a fulfilment of the bloody sacrifice of Aaron; but it was not according to the order of Aaron, since Christ was not a priest according to the order of Aaron. Neither was that a sacrifice according to the order of Melchisedec, because the peculiarity of his priesthood was that he sacrificed bread and wine. Hence the resemblance of Christ to Melchisedec must be in the fact that He offered up bread and wine at the Last Supper; and as He is a priest *for ever* according to that order, He must for ever offer up a sacrifice corresponding to that of Melchisedec."¹¹

"The Mass and the Sacrifice of Calvary are not distinct sacrifices, but they are successive acts of one and the same all-atoning sacrifice. Not only is there an identity of priest and victim, but there is a moral identity of oblation; for the act of oblation, begun at the Last Supper, was consummated on Calvary, and is prolonged

⁹ Heb. 10:12.

¹⁰ St. Jerome.

¹¹ Page 240.

for ever in the Mass. As the Eucharistic Sacrifice was the prologue to the great drama of Cavalry, so also is it the epilogue The Mass may be regarded as the necessary complement to the Sacrifice of Calvary, since it is necessary to the integrity of sacrifice that the victim should be received in communion The one immolation made on Calvary still continues as an element of sacrifice in the Mass; and between that one immolation and the constant offering in the Mass there exists a moral union."¹²

The foregoing views are deferentially offered for the examination of theologians, and are most humbly submitted to the supreme authority of the Church, in the hope that nothing will be found in them of profane novelty, contravening the revealed or defined truths of Religion.

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THE SYMPTOMS OF DEATH AS A CONDITION FOR ADMINISTERING THE LAST SACRAMENTS.

A Physiologico-Theological Study.¹

III.—THE ADMINISTRATION OF BAPTISM TO FŒTUSES AND NEWLY-BORN INFANTS WHEN IN CONDITION OF APPARENT DEATH.

THE VERDICT OF MORAL THEOLOGY.

WITH a view to greater clearness in this important question, we shall first deal briefly with the administration of the Sacrament of Baptism to the fœtus or to the newly-born child.

It is the commonly accepted doctrine among modern physiologists that the human fœtus is informed by the rational soul from the first moment of conception. Hence from that same moment on the undeveloped child is capable of attaining to regeneration through Baptism. If then the fœtus shows certain signs of life on being expelled by any cause whatever from the womb, it

¹² *The Veiled Majesty*, pp. 233, 249, 289, 291.

¹ See *ECCL. REVIEW* August, pp. 168-172:

should be baptized. All present-day theologians agree on this point.

Theologians are likewise at one in holding that a fœtus or newly-delivered child probably alive ought to be baptized conditionally: "*Si vivis, ego te baptizo*," etc. Busenbaum asserts: "When there exists a doubt about the life of an infant, it should be baptized conditionally."² Gury maintains the same doctrine: "The general opinion of theologians," he says, "rightly favors the obligation of administering conditional baptism to a fœtus prematurely born."³

St. Alphonsus has the following: "When there is a doubt regarding the life of an unbaptized child, Baptism should be given conditionally. It is however the teaching of Natalis Alexander, that Baptism should not be given, unless the immature fœtus manifest some unmistakable sign of life. To warrant Baptism, he affirms, conjectural evidence of this fact is not enough. Natalis is right if he is speaking about the unconditional administration of the Sacrament. But if he refers to the conditional conferring of Baptism, the contrary opinion of Busenbaum, Cardenas, Croix, and many other eminent authors should rather be followed. They one and all declare that every fœtus of premature birth should be given conditional baptism, unless the absence of life in them be altogether incontrovertible."⁴

Ballerini-Palmieri sums up the above view in one sentence: "A fœtus which gives an evident sign of life should be baptized unconditionally; but conditionally, if no such sign appear."⁵ The

² Busenbaum, *De Baptismo*, Dubium IV, Resp. IV.

³ Gury, *Compendium Theologiæ Moralis*, Vol. II, n. 247.

⁴ "Si dubium sit an infans vivat baptizandus est sub conditione. Dicit Natalis Alexander, De Bapt. Prop. 3, R. 3, quod nisi appareat evidens signum vitæ in fœtu abortivo, non est dandus Baptismus, etiamsi adsit aliquod æquivocum signum. Si loquimur de Baptismo absolute ministrando, recte sentit Natalis: sed loquendo de Baptismo sub conditione conferendo, omnino dicendum cum Busenbaum, ut supra, et 'Salm. de Bapt.', c. 6, p. 1, n. 3, illum sine dubio ministrandum, quandocumque aliquod apparet dubium de vita prolis. Hinc optime censet Cardenas in 'Crisi' I, d. 15, c. 3: Ronc. c. 4, q. 4, r. 3, Mazzotta, t. 3, pag. 85, et Croix, l. 6, p. 1, n. 294, cum aliis AA. gravissimis, omnes fœtus abortivos, si per aliquem motum dent signum vitæ, et non constet esse anima destitutos, semper esse baptizandos sub conditione si vivant." Lib. 6, n. 124.

⁵ Ballerini-Palmieri, Vol. IV, n. 751, ed. 3.

reason for this is that in the case of infants no personal disposition is required for the fruitful reception of the Sacrament of Baptism. Consequently, if they are living and have not received it, they will receive it both validly and fruitfully. It follows that when there is a probability of life, there is also a probability of salvation by the reception of the Sacrament. Given therefore a doubt or probability of life, and supposing the infant to be unbaptized, the baptism ought to be administered conformably to the principle "*sacramenta sunt propter homines*." But since in the last-named contingency it is doubtful whether the Sacrament will produce its effect, as there is doubt about the child's being alive, and as Sacraments are for the living and not for the dead, out of respect for the Sacrament baptism is to be administered conditionally.

THE VERDICT OF MEDICO-PHYSIOLOGICAL EXPERTS TOUCHING THE
CONTINUANCE OF FŒTAL AND INFANT LIFE IN CASES OF SUP-
POSED DEATH.

We have seen that moral theology lays down clearly the obligation to baptize any fœtus or infant of recent birth, so long as there appears any manifestation of life, however dubious. It remains now to determine the extent of the probable continuance of life in such subjects, no matter how much appearances point to actual death.

In this connection the wise suggestion contained in the Pastoral Instruction of the diocese of Eichstädt may serve as a rule: "Non levibus quoque stabilita fundamentis opinio est, fœtus abortivos seu infantes recens-natos, licet prorsus nullum vitæ signum edant, dummodo nullum etiam corruptionis initium aliudve indubitatæ mortis signum appareat, sub conditione baptizari posse; cum experientia teste hujusmodi infantes, inter vere mortuos jam computati, impensa longanimitate et aliquarum horarum cura ac fomentis adhibitis refocillati sint vitamque prodiderint; nam frequenter in partu asphyxiæ subjiuntur, ac vita carere, ast non nisi falso, existimantur, immo nullum manifestum mortis signum in talibus infantibus nisi ipsam putrefactionem graves medici admittunt."⁶

According to Dr. Surbled,⁷ the only certain signs of the death

⁶ *Instructio Pastoralis Eystettensis*, n. 85, ed. 5. Friburgi-Brisgovie, 1902.

⁷ *La Vie Sexuelle*, I, 5, C. 2.

of a foetus are decomposition and putrefaction. Consequently, before these signs appear, it should be baptized *sub conditione*. "Not even the absence of all movement is a sure sign of death; decomposition or putrefaction is the only sign which admits of no mistake." A similar view was taken by the learned physician of Gerona, Dr. Vinader y Payrachs, in his *Discurso Medico-Moral*.⁸ The same teaching is also found in Eschbach: "Infantes recenter natos et in vitæ discrimine positos, aut foetus abortivos plane formatos, cum vel levissimus in eis motus apprehenditur, absolute baptizari oportet: cum autem sine motu et sensu iidem videantur, neque tamen adhuc corrupti aut putrefacti sint, sine mora baptizentur sub conditione: '*Si vivis, ego te baptizo*,' " etc."⁹

The basis of this doctrine is the fact that the foetus and lately born infant frequently take on an appearance of death, lasting for hours or even days, during which interval it is impossible to perceive in them the ordinary phenomena of life, such as respiration, heart-beat, etc. Many such subjects have been resuscitated after hours and days of supposed death, and some even after actual interment.¹⁰

It should be noted, too, that in the case of foetuses and newly-born infants other symptoms may easily be mistaken for the first indications of putrefaction.¹¹

SOME REMARKABLE CASES IN PROOF OF THE FOREGOING DOCTRINE.

Dr. Grau y Martí, in the above-mentioned session of the Medico-Pharmaceutical Society of SS. Cosmas and Damian, held in Barcelona on January 15, 1903, gave an account of several remarkable cases, among them one of a foetus that had been buried as dead, and *five* hours after burial was resuscitated; another of a foetus that manifested slight beatings of the heart *twenty-three* hours after its supposed death. In the session of January 22, Dr.

⁸ *Discurso Medico-Moral*, tit. 19, pag. 190 ff., Gerona, 1785.

⁹ Eschbach, *Quaest. Physiol. Theol.*, disp. 3, p. 2, c. 3, a. 3, ed. 2. Cf. also Alberti, *Theol. Past.*, pars prima, n. 7, Romæ, 1901; and Berardi, *Praxis Conf.*, vol. 3, nn. 845, 846.

¹⁰ Eschbach, *l. c.*; Icard, *La Mort Réelle et La Mort Apparente*, Paris, 1897, pars 2, c. 6, a. 19, pag. 247 ff.; Debreyne, *Ensayo sobre la Teología Moral*, p. 3, chap. 2.

¹¹ P. Goggia, *Cosmos*, vol. 44, year 1901, p. 145.

Ruiz Contreras related a case that occurred in the Charité of Paris: "A woman gave birth to a child after a six-months' term of pregnancy. The foetus had been pronounced dead, but I succeeded in revivifying it, and after being placed in an incubator it lived one or two days more."

To these cases of Dr. Grau y Martí and Dr. Ruiz Contreras must be added others cited by the French physicians Icard and Laborde: "How many children given up for dead," says Icard in the place quoted above, "have been found to be alive at the very moment they were going to be buried! One day, Portal, first physician of the king, received the body of a child that had been born in a state of suffocation. The tiny corpse lay for some time in the dissecting room before Portal began to prepare for an autopsy. When about to undertake the operation, it occurred to him to blow for a brief space into the child's mouth, with the result that after two or three minutes resuscitation took place. A similar occurrence was observed by an anatomist of Lyons, who reported it to Portal, by whom in turn it was communicated to Professor Depaul. Three cases which go to show the persistent vitality of children born in a condition of suffocation, were brought to the attention of the Gynœcological Society of Chicago by Dr. Goodell. After fruitless attempts at resuscitation the three children were pronounced dead by the physician and given up accordingly. The next day, as preparations were being made to bury them, all three were found to be alive. Another infant, after being worked on for an hour without result, was pronounced dead. After being placed in the coffin and left for twenty-four hours in a cold room, Dr. Marschka was able to perceive distinctly the beatings of the heart. What is more, it has been found possible to save the livés of children that had remained buried underground for several hours." Dr. Laborde¹² relates a number of instances of children apparently still-born who came to after a term of one or more hours, thanks to the process of rhythmical tractions of the tongue devised by Dr. Laborde himself. We give here a few of these cases. On January 10, 1892, Dr. Kristoyanaki reported to the Academy of Medicine of Paris a case that

¹² Laborde, *Les Tractions Rythmées de la Langue*, VIII, pp. 76 ff, ed. 2, Paris, 1897, and VIII, 2d part, pp. 406-510.

came within his own experience. On November 25, 1891, after spending over an hour and a half in vain efforts to revivify a child, he had recourse finally to rhythmical tractions of the tongue, and succeeded in restoring life. A similar case is related by Dr. Massart, who on December 9, 1892, by the same method and after other means had been tried to no purpose, was able to resuscitate a child that was born without the least sign of life. Another case is that of a newly-born child which lay unattended to for a whole hour, in a state of seeming death through suffocation, and was finally revived through the efforts of Dr. Sorre of San-Malo. The first signs of returning life were noticed only as the doctor, who had employed rhythmical tractions for about *twenty minutes*, seemingly without results, was about to give the case up as hopeless. Dr. Delineau reports a similar case which came within his own personal experience, May 9, 1893.¹³ It may be remarked that in this and other cases also, the child had been given up for some time as certainly dead; so that both the family and the nurse on seeing the doctor resort to the rhythmical tractions protested in chorus: "Leave the body of the little angel in peace." The doctor himself, after some time spent in applying this treatment of rhythmical tractions, was on the point of discontinuing it as not likely to succeed. Other instances may be read in Dr. Laborde's work, pp. 425-507, especially those on pp. 425-426, 429-431, 431-434, 444-446, 462-464, 477-478, 483-485, 490-492, 504-507. In the instance referred to on p. 429, etc., it was only after the child had been subjected for three-quarters of an hour to rhythmic tractions that it began to manifest signs of life; but half an hour more of the treatment was needed to procure complete resuscitation. So in the instance on p. 490, etc., an hour and a quarter had elapsed after the birth and three-quarters of an hour was spent in the rhythmic tractions before the child began to manifest any indication of life at all.

In conclusion we may mention a case which, though somewhat remote in date, cannot fail to be instructive. It is told by Icard. In 1748 a Dr. Rigadeaux was called to assist at the delivery of a woman who resided in a suburb of Douay in France. The call reached him at five o'clock in the morning, but it was

¹³ Laborde, *l. c.*, pp. 134-136.

eight when he arrived. The woman had died two hours before without delivery. The doctor asked to see the body, which he found already in its shroud. With his own hands and without the need of any cutting he extracted from the womb the body of an infant to all appearances dead. After *three hours* of vigorous efforts to revive the infant he was on the point of giving up, when the infant gave signs of life and gradually came to. The doctor was preparing to leave the house *seven hours* after the mother had drawn her last breath, when he noticed that cadaveric rigidity had not yet set in. He had the shroud taken off, gave orders not to proceed to burial until the corpse became rigid, and in the meanwhile to stroke the hollow of the woman's hands from time to time, to rub her nostrils, eyes, and face with vinegar, and to keep her in her own bed. After two hours of this treatment the mother likewise revived, and on August 10, 1748, both mother and child were well and strong.¹⁴

Dr. Barnades, attending physician to the king of Spain, also refers to this case in a work written at Madrid in 1765, and published in 1775. Its title is¹⁵ "A treatise on the danger existing in certain cases of burying persons alive without other signs of death than those generally accepted; and on the best means of restoring to life persons who have been drowned, hanged, frozen." On p. 122, etc., may be found other remarkable instances which confirm our statements.

PRACTICAL CONCLUSIONS.

The cases referred to above suggest some practical conclusions of great importance and frequent application.

The *first* concerns the obligation the physician is under to procure by all means in his power the resuscitation of a child that is born apparently dead, but without exhibiting certain signs of putrefaction.

Dr. Sorre, after instancing the case cited above as having come

¹⁴ Icard, *l. c.*, pp. 221-222.

¹⁵ "Instrucción sobre lo arriesgado que es en ciertos casos enterrar á las personas sin constar su muerte por otra señales más que las vulgares; y de los medios más conducentes para que vuelvan en sí los anegados, ahogados con lazo," etc. See p. 278.

under his own experience, adds: "Let this case serve as a warning to those doctors who, when a child comes into the world without manifesting signs of life, do nothing more than make a few perfunctory efforts to induce respiration. How many children born in a state of apparent death would be restored to life if only more serious efforts were made in their behalf,—a course which is now rendered easier than ever by the simple and efficacious process of rhythmic tractions of the tongue."¹⁶

Secondly, there is an obligation incumbent on all those who assist at a delivery or abortion, to baptize at once a foetus or newly-born infant seemingly dead, but without any sure indication of putrefaction. How many souls might by this means be raised to Heaven, who otherwise must remain forever deprived of the sight of God.¹⁷

In the *third* place, it is the duty of the priest, and especially of pastors and those who are charged with the care of souls, to impress upon the faithful, and married persons in particular, the duty, in all cases of abortion, of baptizing the foetus, though only of a few days' growth; as also the duty of baptizing every child that is born in a condition of seeming death, no matter how much it has the appearance of a corpse, excepting only in the case when complete decomposition has taken place. We believe that negligence in this matter is frequent, since it is very easy, to the great detriment of God's glory and the loss of souls, to take newly-born infants for dead, and leave them without baptism.

In these cases baptism is administered, as has been said, under condition,—"*If thou art alive*, I baptize thee in the Name of the Father and of the Son and of the Holy Ghost," the one who pronounces the words at the same time pouring water on the head of the child.

If there is question of baptizing a foetus which was expelled prematurely from the womb, still enveloped in the so-called secundine membranes (amnion and chorion), it is first baptized on the surface of these membranes. But as a doubt may be raised about the validity of baptism administered directly on the secun-

¹⁶ Laborde, *l. c.*, pp. 105-107.

¹⁷ Cf. Florentini, *De hominibus dubiis, seu de abortivis baptizandis*, Venetiis 1760.

dine membranes, as it is not clear whether they are properly parts of the infant, it is afterwards immersed in water and the membranes peeled off with the fingers, the form of baptism being repeated in this way: "*If thou art alive and not baptized*, I baptize thee," etc. Then without delay the foetus is to be taken out of the water.¹⁸

IMPORTANT OBSERVATIONS ON THIS TEACHING.

As abortive foetuses and infants of recent birth are frequently in a state of apparent death, especially in case of sickness or difficult birth, they are thought to be dead within the womb, when in reality they are alive. "Never," says Dr. Barnades,¹⁹ "is the judgment about the presence or the extinction of life so subject to error as in cases of the foetus within the womb or in the act of deliverance." Barnades (p. 319) mentions cases in which doctors after a careful diagnosis have believed the infant dead, and crushed the skull to extract it from the mother's womb. On closer examination they were surprised to find the foetus still alive, and that they themselves had been involuntary perpetrators of infanticide. It is plain then with what caution physicians are bound to act in this matter, never venturing to do anything which might directly occasion its death, lest by some chance it should be still living. They should also take pains to have the foetus baptized as soon as possible. This was also Dr. Deventer's opinion, based upon personal experience and the experience of others, as Barnades remarks.²⁰ Let physicians ever bear in mind that, in accordance with the doctrine of theologians and decrees of the Sacred Office,²¹ it is never lawful *directly* to procure abortion of a living foetus, or to do anything from which its death may directly ensue, no matter how grave the danger in which pregnancy places the mother, or the foetus, or both. *A premature artificial parturition*

¹⁸ Cf. Eschbach, *l. c.*, p. 321; Debreyne, *l. c.*, p. 3, cap. I, No. 5; Villada, *Casus*, Vol. III, p. 261, 262, (ed. I); Capellmann, *Med. Pastor.*, p. 112, note; Dr. Blanc, "El Bautismo de Necesidad," articles published in *El Criterio Católico*, year 1899; Gury-Ferreres, *Comip. Theol. Mor.*, Vol. II, n. 249, q. 6; Alberti, *l. c.*; Berardi, *l. c.*

¹⁹ *L. c.*, p. 316.

²⁰ *L. c.*, p. 324.

²¹ Such decrees, are among others, those dated May 2, 1884, August 12, 1888, and July 21, 1895, etc.

is allowed when the offspring can live *extra uterum*, and the gravity of the case demands it.²²

In the second place, as it frequently happens that after the mother's death the foetus survives, so an obligation rests upon the physician to perform the cæsarean operation that the foetus may be baptized and its life saved, should it be possible. This obligation to baptize does not cease to exist even in the case where pregnancy be but of a few weeks; since, as was stated above, the human foetus is believed to be animated by a rational soul from the very first moment of conception.

"The Catholic physician," says Dr. Blanc, "is obliged to perform the cæsarean operation in all stages of pregnancy, beginning at least with the period when the embryo is distinguishable and has the form of a foetus." According to Chausier and Marc this takes place on the forty-fifth day. As early as the thirtieth day the embryo may be distinguished, and is as large as a grain of barley.²³

The law laid down in the Roman Ritual is quite decisive: "Si mater pregnans mortua fuerit, foetus quamprimum caute extrahatur; ac si vivens baptizetur."²⁴

The relatives of the deceased are obliged to permit, nay, even to request that such an operation take place.

The faithful, says the Sacred Congregation of the Holy Office, will not take it amiss that the body of the deceased mother be operated upon to administer Baptism, thus to save the eternal and perchance the temporal life of the child, when they call to mind that our Saviour permitted His Sacred Side to be opened with a lance for our salvation. It is unreasonable and impious to condemn to eternal death the living child for a stupid wish to preserve intact the dead body of the mother.

An obligation rests upon the priest, especially upon the pastor, to inform the faithful and physicians of their duty in this matter;

²² See Sacred Office, May 4, 1898. Cf. Gury-Ferrerres, *Comp. Theol. Mor.*, Vol. I, n. 401, etc.; Eschbach, *l. c.*, and *De Ectopicis Conceptibus* (Romae, 1894, p. 10 sqq.); *Disp. Phys. Theol.* (Romae, 1901, p. 452, etc.); Antonelli, *Medicina Pastoralis*, (Romae, 1905, Vol. I, n. 300, etc.).

²³ *Criterio Católico*, Vol. I, p. 354. See Aertnys, *Theol. Mor.*, lib. vi, n. 42.

²⁴ Consult the Plenary Council of Latin America, n. 492; St. Thomas, *Summa Theol.*, p. 3, Qu. LXVIII, Art. 11.

still he may not *command* that the operation take place, much less may he perform it.²⁵

Some are of the opinion that the foetus dies simultaneously with, or at most a few moments after, the mother. Nevertheless, there are cases on record where the foetus has been found alive on opening the maternal womb many hours after death.²⁶

Dr. Barnades²⁷ mentions several instances of children born without medical aid several hours and even two days after the mother's death, others after her very interment. The following instance happened at Segovia: Francis Arevalo de Suazo set out on a journey, during which his wife died with child. When he was informed of the sad news he returned home immediately, only to find that she had been buried that very day. He longed to see her for the last time and ordered the grave to be opened. But on opening it the cries of a child just born were heard. It was taken out and lived many years, and became mayor of Jerez.²⁸

Since cases of apparent death are not uncommon in pregnant women, and since it is important—in order to secure the foetus alive—that the cæsarean operation should take place as soon as possible, two points are to be borne in mind: (1) that there be certainty of the mother's death; (2) that the cæsarean operation, or any other operation deemed necessary, be performed with the same caution and care as in the case of a living mother, so that, if alive, she may not be killed, as unfortunately has taken place more than once.²⁹ Particulars which may be followed in these cases are described by Dr. Blanc.³⁰ He remarks that at times not only has the child been delivered alive, but even the mother, though apparently dead, has been restored to health.

We may conclude this chapter of our inquiry by mentioning a

²⁵ Both these regulations are found in the decrees of the Sacred Office, February 15, 1780, and December 13, 1889.

²⁶ Antonelli: *Medicina Pastoralis*, V. I, n. 309, etc. See also Dr. Blanc's article, "Doctrina Teológico-Moral sobre algunos puntos tocológicos," in the *Criterio Católico*, Vol. I, pp. 193, 225, 327, 353, etc.

²⁷ *L. c.*, p. 284, etc.

²⁸ Barnades, *l. c.*, p. 293; Dr. Blanc, *l. c.*, p. 325.

²⁹ See Barnades, *l. c.*, p. 308.

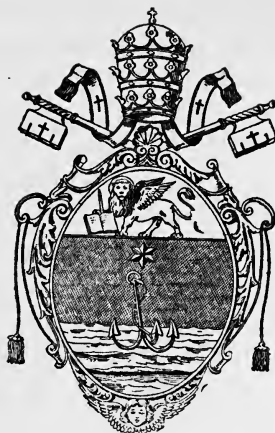
³⁰ *L. c.*, p. 356.

most instructive case which is found in Barnades,³¹ and originally taken from Gaspar de los Reyes. There was a lady in Madrid, of the illustrious house of Lasso, who after a three days' agony died with child, according to the general belief, and was buried in the family vault. The fœtus had not been removed, because it likewise was thought to be dead. Some months later the tomb was opened, and the dead mother was found clasping a child in her right arm. Undoubtedly the unfortunate mother, on awakening from her trance, had brought forth her child, not to the light of day, but to the woeful darkness of the grave.

P. JUAN FERRERES.

Tortosa, Spain.

³¹ *L. c.*, p. 330.



Analecta.

E SACRA CONGREGATIONE RITUUM.

I.

DUBIA LITURGICA.

Hodiernus Calendarii Agennensis Redactor, de consensu Rev.mi sui Ordinarii, Sacrae Rituum Congregationi sequentia dubia, pro opportuna solutione, proposuit:

I. An in Ecclesia, ubi S. Felix (14 Ian.) est Patronus vel Titularis, festum S. Hilarii reponi debeat, tamquam in sedem propriam, in diem 19 Ianuarii, quae est dies infra Octavam, cum de S. Canuto nihil sit agendum? Et quatenus *affirmative*, an Calendarium particulare huic responsioni contrarium sit corrigendum?

II. An dies 28 Ianuarii adeo sit propria festo SS.mi Nominis Iesu transferendo, iuxta decretum 6 Sept. 1895, ut hoc festum poni nequeat in diem 19 Ianuarii, quae est dies infra Octavam v. gr. S. Hilarii Patroni et Titularis quando nempe Dominica II post Epiphaniam incidit in diem 14 Ianuarii, ut anno proximo eveniet? Et quatenus *affirmative*, an Calendarium particulare sit corrigendum ut supra?

III. Utrum festum Purificationis cum Dominica Septuagesimae occurrens, transferri debeat in diem 4 Februarii, quando scilicet feria II seu die 3 Februarii occurrit festum Patroni vel Titularis seu duplex primae classis, vel ulterius transferendum sit in primam diem non impeditam iuxta Rubricas?

IV. Quando festum SS.mi Cordis Iesu die 29 Iunii occurrit, in diem 30 transfertur tamquam in sedem propriam. Quid vero in Ecclesia propria S. Pauli, cuius festum est primae classis et primarium? Utrum festum SS.mi Cordis transferri debeat iuxta Rubricas in proximam diem non impeditam, an potius in Dominicam, ne longius protrahatur, translato inde festo Pretiosissimi Sanguinis in feriam III sequentem?

V. An, ubi adest obligatio chori, si non cantetur Missa officio conformis, in Missa solemnitate in Dominicam translatae fieri debeant commemorationes, et quatenus sunt illae commemorationes?

VI. An festo Patroni vel Tituli Ecclesiae occurrente cum Dominica in Albis vel Trinitatis, possit cantari Missa Patroni vel Tituli praesertim ubi non adest obligatio chori, quum hae duae Dominicae non annumerentur in Rubrica Missalis de Translatione festorum?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque sedulo perpensis respondendum censuit:

Ad I. *Affirmative.*

Ad II. *Negative.*

Ad III. *Affirmative* ad primam partem, *negative* ad secundam.

Ad IV. Transferatur in Dominicam sequentem, translato festo Pretiosissimi Sanguinis D. N. I. C. in feriam III sequentem.

Ad V. Servetur Decretum n. 3754 *Declarationis Indulti pro solemnitate festorum transferenda* 2 Dec. 1891 ad II.

Ad VI. *Negative*, et serventur Rubricae reformatae Missalis Romani tit. VI *De translatione festorum*. et decreta n. 3754 uti supra ad III, et n. 3924 *Strigoniensis*, 3 Iulii 1896 ad V.

Atque ita rescripsit. Die 19 Maii 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. + S.

† D. PANICI, *Archiep. Laodicens., Secret.*

II.

REPROBANTUR CONSUETUDINES INDUCTAE RELATE AD USUM
STOLAE IN CHORO ET PLUVIALIUM IN VESPERIS.

Rev.mus D.nus Ioannes Maura y Gelabert, Episcopus Oriolensis, vehementer exoptans ut Rubricae et Decreta, quae ad divinum cultum spectant, rite servantur, Sacrae Rituum Congregationi ea, quae sequuntur, humiliter exposuit :

In Cathedrali ecclesia Oriolensi inde ab anno 1626 adest consuetudo, vi cuius Canonicus Hebdomadarius utitur stola in omnibus Horis canonicis persolvendis. Item diebus in quibus iuxta Caeremoniale Episcoporum assumenda sunt pluvialia, accipiuntur hoc modo : Hebdomadarius habens stolam supra mozzetam, manet in habitu choralis usque ad hymnum infra cuius cantum accipit pluviale ; duo beneficiati in festis minus solemnibus, simul cum duobus Canonicis in solemnioribus, illud accipiunt in principio Vesperarum, sed tam omnes isti quam Hebdomadarius pluviale assumunt in ipso choro quin in sacristiam conveniant ; tempore vero incensationis idem Hebdomadarius associatur ad altare a duobus aliis Beneficiatis simplici habitu choralis indutis. Tandem in fine Vesperarum omnes, qui pluvialia asumpserunt, illa deponunt quin e choro egrediantur. Nunc vero cum circa legitimatem harum consuetudinum graves dubitationes exortae sint nuperrime et inter ipsos Capitulares non conveniat quid agendum sit, idem Ordinarius ad omnem ambiguitatem et inquietudinem e medio tollendam insequentium dubiorum solutionem a S. C. expetivit ; nempe :

I. An huiusmodi usus stolae, saltem attenta perantiqua consuetudine, uti legitimus sit habendus ideoque servandus ?

II. An vi eiusdem consuetudinis, Hebdomadarius possit manere in habitu choralis usque ad hymnum et tunc assumere pluviale ?

III. An pluvialia in Vesperis solemnibus possint assumi et deponi in ipso choro quin necesse sit in sacristiam convenire ?

IV. An, qui assistunt Hebdomadario tempore thurificationis, debeant esse iidem qui ab initio parati fuerunt, vel possint esse duo alii Beneficiati simplici habitu choralis induti ?

V. An sustineri possit consuetudo, ut duo Canonici, absente

Episcopo, induantur pluvialibus ad fungendum munere assistentium in diebus solemnioribus prout in hac Cathedrali consuetum fuit pro Vesperis ?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisita etiam sententia Commissionis Liturgicae, reque diligenter expensa, rescribendum censuit :

Ad I. *Negative* iuxta decretum n. 1275 *Dalmatiarum* 4 Augusti 1663 ad 3.

Ad II et III *Negative*, et servetur Caeremoniale Episcoporum, lib. II, cap. III, n. 1, 2, 3 et 4.

Ad IV. *Affirmative* ad primam partem ; *negative* ad secundam, et servandum Caeremoniale Episcoporum, loco citato n. 10.

Ad V. *Negative* iuxta decretum n. 1391 *Papien.* 20 Iulii 1669 ad 3.

Atque ita rescripsit. Die 30 Maii 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

III.

CIRCA CELEBRATIONEM FESTI B. J. B. VIANNEY, PRO GALLIA.

Rev.mus D.nus Episcopus Vivariensis a Sacrorum Rituum Congregatione humiliter postulavit :

I. An festum Beati Ioannis Baptistae Vianney possit celebrari etiam hoc anno iuxta Indultum seu decretum *Dioecesium Galliae* 12 Aprilis 1905 ?

II. An festum Beati I. B. Vianney, sub ritu duplici minori, celebrandum sit die quarta Augusti, quae est dies obitus Beati, et proinde festum S. Dominici, sub ritu duplici maiori, transferendum sit iuxta Rubricas, quia haec dies non est dies obitus S. Dominici ?

Et Sacra eadem Congregatio ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, respondendum censuit :

Ad I. *Affirmative*, si commode fieri potest.

Ad II. *Negative*, iuxta Decretum Generale n. 3811 *Super duobus festis seu Officiis eadem die occurrentibus* d. d. 21 Novembris 1893 ad II, et festum B. Ioannis Baptistae Vianney in casu esse transferendum in diem primam sequentem liberam iuxta Rubricas.

Atque ita rescripsit. Die 12 Maii 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

IV.

DE ANTICIPANDA SIVE PRIVATA SIVE CHORALI RECITATIONE MATUTINI.

Hodiernus Rev.mus Episcopus Placentinus in Hispania Sacrorum Rituum Congregationi reverenter exposuit :

Ex controversia, abhinc paucis annis exorta circa horam, qua Matutinum pro insequenti die incipi possit, asserentes quidam talem horam esse secundam pomeridianam, negantes alii, eamque protrahentes ad dimidietatem vesperae, prout in Directoriis dioecesanis praescribitur, quamdam anxietatem non parvipendendam oriri inter obstrictos ad Divinum Officium. Quapropter idem Rev.mus Episcopus sequentia dubia solvenda subiecit :

I. Utrum, in privata recitatione Matutinum pro insequenti die, incipi possit hora secunda pomeridiana, aut standum sit tabellae Directorii dioecesani omni tempore ?

II. Utrum etiam in publica seu choralis recitatione officium incipi possit hora secunda pomeridiana ?

III. Utrum hora recitandi Matutinum annumerari queat indiscriminatim ex meridiano circulo locali, aut ex meridiano circulo officiali dicto *Greenwich*, qui quidem anticipat horam circuli localis per tertiam horae partem plus minusve ?

Et Sacra eadam Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, reque mature pensata respondendum censuit :

Ad I. Consulantur probati auctores.

Ad II. *Negative*, nisi habeatur Indultum.

Ad III. Ad libitum.

Atque ita rescripsit. Die 12 Maii 1905.

A. Card. TRIPEPI, *Pro-Praef.*

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:—

S. CONGREGATION OF RITES :

1. Decides a number of doubts regarding the liturgical transfer of feasts in the local calendar.
 2. Prohibits the custom of using the stole and cope in the celebration of Vespers and other canonical functions.
 3. Regulates the celebration of the feast of Blessed John Baptist Vianney in the dioceses of France.
 4. Answers three questions touching the anticipation of Matins and Lauds at a certain hour.
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THE NOTION OF SACRIFICE.

I.

Editor, THE ECCLESIASTICAL REVIEW:—

Bishop Bellord's articles on the "Notion of Sacrifice" were in print when their lamented and gifted author passed to his reward. With his characteristic love of truth he expressed a desire that perfect freedom of discussion, whether in approval or in criticism of his theory, might be allowed in THE ECCLESIASTICAL REVIEW. In acceding therefore to the Editor's request to state my views, I need not guard myself against what might otherwise seem an unchivalrous and somewhat indelicate proceeding, in criticizing the views of a Bishop so highly respected, so lately dead, who can no longer defend himself.

I propose to discuss the theory advanced by the Bishop in his articles quite objectively and on its merits; and I trust that nothing in my expressions may suggest a want of respect for the deceased prelate.

At the very outset of his thesis the Bishop states that "sacrifice belongs to the class of natural signs, and in its origin is not

the creation of convention or legislation" (July, p. 3). This is hardly to be admitted. If it were true, the notion of sacrifice would not be so difficult to define. It is confessedly one of the most obscure and puzzling problems in theology to obtain a precise definition of the meaning of sacrifice, and to say how that meaning is expressed. If it were a natural sign, as smoke is a natural sign of fire, or as a footprint is the natural sign indicating that a living being has passed over the ground, or as the hectic flush and wasting of bodily strength are natural signs of consumption, its meaning would not be easily misunderstood, but obvious and always the same. As a matter of fact, it is by no means so obvious, for in the long course of history the term has certainly varied in signification. Bishop Bellord rejects the more commonly received explanation of sacrifice, which he calls the *Destruction-theory*, and adopts that which, as an explanation of primitive sacrifice, has gained wide acceptance among modern students of origins, and which he distinguishes as the *Banquet-theory*. In brief, this theory explains the primitive meaning of sacrifice as a common sacramental meal shared in by the tribal god and his worshippers. The wide acceptance of this theory among students of early religious institutions is in great measure due to the writings of Wellhausen and W. R. Smith. The latter, in his book, *The Religion of the Semites*, thus explains the primitive meaning of sacrifice:—

"In the oldest sacrifices (the) meaning is perfectly transparent and unambiguous, for the ritual exactly corresponds with the primitive ideas, that holiness means kinship to the worshippers and their god, that all sacred relations and all moral obligations depend on physical unity of life, and that unity of physical life can be created or reinforced by common participation in living flesh and blood. At this earliest stage the atoning force of sacrifice is purely physical, and consists in the redintegration of the congenital physical bond of kinship, on which the good understanding between the god and his worshippers ultimately rests. But in the later stage of religion, in which sacrifices of sacrosanct victims and purificatory offerings are exceptional rites, these antique ideas were no longer intelligible; and in ordinary sacrifices those features of the old ritual were dropped or modified which gave expression to obsolete notions, and implied a physical transfer of holy life from the victim to the worshippers" (p. 400).

Professor George F. Moore, in Cheyne's *Encyclopædia Biblica*, writes:¹

"The scholars who contend that the sacrificial meal was primitively not a mere hospitable fellowship but sacramental communion in the divine life of a totem animal, do not maintain that the Israelites in Old Testament times regarded their sacrifices in any such way; the most that would be claimed is that certain survivals in the cultus and superstitions without it point to this as the original character and significance of the sacrificial feast."

It is evident from these utterances that the writers who are the chief supporters of the *Banquet-theory* do not maintain that the crude, primitive meaning always remained unchanged. The meaning, they hold, underwent gradual alterations in the course of the development of religion, nor could a developed system of true religion have possibly approved of sacrifice in so primitive and restricted a sense. Such conceptions bear the essential mark of a degraded and savage condition of life. Sacrifice then must be considered to be not a natural but a conventional sign of worship offered to God; and this is the almost unanimous teaching of the theologians.²

It may indeed be admitted that sacrifice is a suitable mode of expressing the ideas and feelings which belong to the worship of God, and that man is naturally inclined to make use of it in public divine worship. Such an assumption would explain the universal prevalence of sacrifice in all ages and places among mankind. Withal it appears to be a conventional sign, such as words in human language; and in this case its meaning depends on usage, convention, or authority. Nor may we lose sight of this important feature of sacrifice when we seek to discover its essential notes. It is the absence of authoritative institution which prevents us from calling the deaths of the martyrs so many distinct sacrifices, while the decree of the Eternal Father constituting the death of our Lord on the Cross an atonement for sin, and an act of reconciliation, makes that death essentially a sacrifice.

If sacrifice is a conventional sign, depending for its meaning,

¹ Article *Sacrifice*, n. 42.

² St. Augustine, *De civit. Dei*, X, c. 18; De Lugo, *De Euch.*, XIX, n. 12.

like words, on public or authoritative institution, then Bishop Belord's application of the historical method to elucidate the meaning of sacrifice would seem somewhat exaggerated.

"In order to arrive," he says, "at a correct estimate of any institution of great antiquity that has been gradually developing from the first, it is necessary to trace it back through all its phases to its primitive and even barbarous beginnings, to inquire what it consisted of and how it worked, what additions have been made to it, and how much has dropped away from it. No detail is so rude or so distorted as to be without its uses in interpreting the beliefs, laws, rights, or customs of the nations of the present world. The historical method applied to theological speculation has given us certain facilities that the most acute and cultivated minds of mediæval times did not possess. In default of a knowledge of antiquity they were sometimes unable to draw out the simple original meaning of certain forms or customs, and so they forced into them all sorts of subtleties of their own devising" (July, p. 2).

Details collected from the religious usages of savage tribes and the idolatrous nations of antiquity may indeed serve to illustrate the meaning of sacrifice as it was instituted by God in the Mosaic and Christian dispensations; those details, especially when they imply false and revolting notions of God, can scarcely avail to determine its meaning. The crude, savage, anthropomorphic meaning which, according to W. R. Smith, belonged to primitive sacrifice, is expressly rejected in the Old Testament. "If I should be hungry, I would not tell thee: for the world is mine, and the fulness thereof. Shall I eat the flesh of bullocks? or shall I drink the blood of goats? Offer to God the sacrifice of praise: and pay thy vows to the Most High."³

If then by "historical method" we understand the laborious collection of endless and perpetually changing details concerning the religious usages and beliefs of primitive and degraded savages, such an application of the historical method to settling the question of the meaning of sacrifice in the revealed religion of the Old and New Testament is not likely to be productive of much fruit. Dr. Belord's illustration from natural history seems out of place

³ Ps. 49: 12-14. Cf. Is. 1: 11; Mich. 6: 6.

and likely to lead anyone astray who should be influenced by it. Again he writes :—

“In making a classification of any set of objects, it will occasionally happen that the most prominent characteristics are very far from being the ones which determine the true arrangement into genera and species. The outer form and life-habits of an animal, the element it moves in, its method of progression, whether by swimming, flying, crawling, or walking, these do not exhibit its line of descent, and its affinities. The important factor is perhaps something subordinate or latent, such as the temperature of its blood, its oviparous or viviparous character, some aborted or atrophied portion of its frame ” (*ibid.*).

This would hold, if sacrifice were a natural sign and dependent for its signification on the result of natural development; we have seen that it is a conventional sign which in great measure owes its meaning to the authority which instituted it. In adopting sacrifice and applying it to the worship of the true God, the revealed religion of the Old Testament rejected the false notions belonging to pagan sacrifice, and at the same time in large measure explained its meaning as used in the worship of the Jews.

But even if in the sense of Bishop Bellord we apply the historical method to discover the essential meaning of sacrifice, we find that there are several different interpretations of the facts. Perhaps a majority of scholars do favor the *Banquet-theory*, as Bishop Bellord calls it, but many distinguished students of origins hold other theories. Thus E. B. Tylor maintains that the primitive meaning of sacrifice was a gift or a present made by his worshippers to their god with the same object as they made presents to powerful chiefs or headmen.⁴ Herbert Spencer held the same opinion.⁵ It is approved of, as giving a general and provisional explanation, by Fr. Lagrange in his recent book *Études sur les religions Sémitiques*.⁶ The author of the article on “Sacrifice” in Hastings’ *Dictionary of the Bible* criticizes the *Banquet-theory* as applied to Semitic religions as follows : —

⁴ *Primitive Culture*, II, p. 356.

⁵ *Principles of Sociology*, sect. 139.

⁶ P. 249.

"The Wellhausen-Smith contribution to the evolutionary account of Semitic sacrifice is a brilliant piece of work which has profoundly influenced research in cognate fields. But the attractiveness of the ingenious combinations, supported as they are by vast and *recherché* erudition, necessitates a reminder of the extremely speculative and precarious character of many of the positions. The theory credited to Semitic heathenism in its primitive stage, as already pointed out, is highly problematical. The construction in question postulates the idea of a communion between the god and the worshippers due to their assimilating the same food, but it cannot be held to be proved that this natural enough idea sprang ultimately from a theory that the sacrifice was efficacious because the victim was akin to both. Further, if the god and his votaries were already kin, it is not clear that their union could be more closely cemented by eating an animal which imported into the union no more than was already found in it. As regards the genealogical scheme, while Smith makes the holocaust a late derivative, and by a complicated process, from the sacramental meal, the truth is that the two types are always found existing side by side,—among the Phœnicians as well as among the Hebrews; and, so far as historical evidence goes, there is no strong reason for according priority to either. A weakness of Smith's position is that his exposition of primitive Semitic ideas is largely based on late Arab practice; and the next stage must be to test his speculations by the results of the researches now being actively prosecuted in the older field of Babylonian and Assyrian worship" (p. 332).

Obviously, then, we have no reliable results so far. But even if the historical method proved that sacramental communion was the essential element in the sacrifices of primitive man, this certainly did not continue to constitute the essential element of all sacrifice in historical times. There were many kinds of sacrifice both among the Jews and among heathen nations in which sacramental communion had no place at all. In the sacrifices offered to the sea, to rivers, or to springs by casting objects into the water, in the Jewish sacrifice of the red heifer,⁷ of the priest's sin offering for personal sin,⁸ and in holocausts generally, sacramental communion was no part of the rite. Bishop Bellord indeed quotes Fr. Kelly in proof of his assertion that the indispensable condi-

⁷ Num. 19.

⁸ Lev. 6: 23.

tion of communion was fulfilled in the case of holocausts among the Jews by partaking of an offering of cake made at the same time (July, p. 5). Even if we admit that this action would suffice to make them partakers of the sacred victim, the statement seems lacking in authoritative confirmation.

The most serious objection, however, to the *Banquet-theory* remains to be noticed. If the essence of sacrifice lies in a sacramental meal, then, since there was no such meal on Calvary, our Lord's death upon the Cross was not a sacrifice in the true and literal sense. Bishop Bellord admits and insists on this conclusion from his theory. He allows, of course, that by His death on the Cross our Lord atoned for sin and redeemed us. He admits that our Lord's death may be called a sacrifice in a moral sense, inasmuch as it was an heroic act of self-renunciation and love for God and man. It is true also, he says, that it was a sacrifice supereminently, because it was so very much more than a sacrifice; it may be regarded as the living principle in all the sacrifices of supernatural religions. But still "there was no literal sacrificial action on Mount Calvary." "Sacred Blood was indeed poured out, but it was not objectively applied in a sacrificial way to an assemblage of the faithful. The essential constituent of sacrifice, the common meal, was not present, and was not possible, for the Victim was not in edible condition. No priestly function was performed by our Lord at that time, except in a moral and spiritual sense; and that is insufficient alone to constitute a literal sacrifice. The death of Jesus Christ is indeed of supreme importance for our salvation; it was the expiation of our sins; its influence is dominant in every sacrifice; but it is not, as considered simply in itself and independently of the Last Supper and the Mass, literally a sacrifice" (*supra*, p. 268).

This seems to me very difficult to reconcile with the teaching of Holy Scripture, of the Councils of the Church, and of theologians. It is, I think, the universally accepted doctrine in the Church that not only did our Lord atone for sin and redeem us by His death on the Cross, but that that death constituted a sacrifice in the strict sense of the term. This would appear to be taught in the Epistle to the Hebrews, Chapters 5-10. There it is expressly laid down that our Lord is a true priest, that He

offered sacrifice in offering Himself, for every high-priest is appointed to offer gifts and sacrifices. Jesus as the high-priest of the New Testament offered up not the blood of goats or of calves, but His own Blood. The sacrifice of His Blood thus offered by Him is more efficacious than the blood of goats or of calves or the sprinkled ashes of the red heifer; it cleanses our consciences from sin. Christ's Blood is the sacrificial blood by which the new covenant was sealed, as the blood of sacrificed goats and calves was of the old covenant. By the sacrifice of Himself once in His Passion He has destroyed sin, for He was offered once to cancel the sins of many. The sacrifices of the Old Law were but shadows of that to come. Jesus Christ abrogated them by offering Himself, the real Victim of which they were but the types. We are sanctified by the bloody oblation of the Body of Jesus Christ made once on the Cross. By this one sacrifice He hath perfected for ever them that are sanctified.

Thus we see that in these chapters of the Epistle to the Hebrews the doctrine that by the death of Christ on the Cross our sins are atoned for, and that that death was a sacrifice, the real, true Sacrifice of which those of the Old Law were but the figures, is insisted on over and over again. Theologians and Catholic commentators have always explained them in this sense.

The same doctrine is taught by the Council of Trent, Sess. XXII. "God, our Lord, then, although He was about to offer Himself once to God the Father on the altar of the Cross by dying for us, that He might redeem us . . . wishing to leave the Church a sacrifice by which that bloody sacrifice which was once offered on the Cross might be represented, and its memory preserved to the end of the world, and its salutary efficacy for the remission of our daily sins applied," etc. (Chap. I). "And since in this divine sacrifice which is offered in the Mass, that same Christ is contained and immolated in an unbloody manner, who by shedding His Blood offered Himself once on the altar of the Cross . . . One and the same Victim offers Himself now through the ministry of priests who then offered Himself on the Cross, the two sacrifices differ only in the manner in which they were offered. The fruits of the bloody sacrifice on the Cross are most plentifully received by means of this unbloody sacrifice, which is far from derogating from it in any way," etc. (Chap. II).

Thus, according to the Council, the Sacrifice on the Cross and the Sacrifice of the Mass, first offered at the Last Supper, are two distinct sacrifices; that of the Mass represents and applies the fruits of the Bloody Sacrifice on Calvary.

It is unnecessary to quote the Fathers and theologians who all teach the same doctrine, as Suárez asserts.⁹ Bishop Bellord does indeed strive to preserve to an extent the doctrine that our Lord's death on the Cross was a sacrifice by connecting it with the Mass, where we have the true sacrificial meal.¹⁰ This device however does not seem to satisfy the teaching of the Epistle to the Hebrews, or of the Council of Trent, or of the Fathers and theologians, according to which, as we have seen, our Lord's death upon the Cross was in itself a true sacrifice by the shedding of His Blood.

Dr. Bellord says that the common definition of sacrifice according to the *Destruction-theory* has been framed by theologians with a view to safeguarding their teaching concerning the Mass, rather than drawn from a wide induction embracing all possible instances of sacrifice (July, p. 4).

This charge is sufficiently answered by quoting a few examples of definitions framed by recent writers who certainly have no such doctrinal prepossessions to safeguard. This is the definition of sacrifice given in Hastings' *Dictionary of the Bible*: "We define sacrifice as an act, belonging to the sphere of worship, in which a material oblation is presented to the Deity *and consumed in His service*, and which has as its object to secure through communion with a Divine Being the boon of his favor."¹¹ The *Encyclopædia Biblica* says: "The term sacrifice may with etymological propriety be employed of all offerings to God; in common use it denotes specifically that class of offerings in which a victim is slain, corresponding to the Hebrew *zebah* (lit. slaughter)." W. R. Smith in the *Encyclopædia Britannica* writes as follows: "All gifts of this kind (drawn from the stores on which human life is supported) which are not merely presented to the god *but consumed in his service*, fall under the notion of sacrifice."¹²

The destruction or quasi-destruction of the victim was con-

⁹ *De Incarnat.*, disp. 46, sect. 1; St. Thomas, *Summa*, III, q. 48, a. 3.

¹⁰ P. 272.

¹¹ Sacrifice, *l. c.*

¹² S. V. Sacrifice.

sidered by these recent writers, who have no dogmatic prepossessions and who are fully acquainted with the results of modern research, an essential element of sacrifice. It is evident then that the data which have recently been brought to light by students of the history of primitive man and of archæology did not prevent them from adhering to the old and received definition, nor need we assume that the manifestations of ancient religious notions will modify the views of the Catholic theologian to any greater effect, so as to make him set aside the traditional view of sacrifice against which Bishop Bellord argues.

T. SLATER, S.J.

St. Beuno's College, N. Wales.

II.

Editor, THE ECCLESIASTICAL REVIEW:—

Cardinal Newman says that much controversy may be avoided by clearness of definition. If we do not agree in the definition of Sacrifice, we of course cannot agree in the application of that definition to individual cases.

Having read carefully the two articles you forwarded on "The Notion of Sacrifice," I am far from being convinced that the new idea is nearer the truth than the old. The author's syllogism is about as follows: In the history of sacrifice the idea and practice of completing the offering by a feast were primitive and universal; therefore, the Banquet-theory sets forth the fundamental and essential feature of sacrifice. Now, although we grant that the partaking of the sacrifice was universal and primitive, it need not on that account be looked upon as essential, but rather as incident to the offering and physical or moral immolation of what was offered. While we hold that in the Mass the Communion is primitive, yet we may logically as well as theologically maintain that the fundamental and essential part is the Consecration.

Sacrificial language seems opposed to the Banquet-theory. The curious extremes of meaning in *sacer* and *ἄγιος*—i. e., sacred and also accursed—are not very far apart when we call to mind that what was sacred to the gods was looked upon as devoted to destruction in being offered to them. In like manner *facere*,

רָעָעוּ, עֲשָׂה, used absolutely in the sense of to offer sacrifice, עֲלָה, a holocaust—not to mention others—have nothing in their meaning suggestive of a banquet. I may mention, by the way, that popular usage is in perfect harmony with the old idea that the essence of sacrifice consists in some sort of immolation. The “sacrifice hit” is an instance.

The monuments and the literature of antiquity show the priest, not at the head of the table playing the part of the generous host, but rather at the altar offering the victim of atonement to appease the anger of the gods. The “Bil nikani”—*i. e.*, the Lord of victims—is the strong language of the Assyrian deluge tablets to designate the priest in his true sacrificial character.

The assumption that the essence of sacrifice consists in some sort of feast leads necessarily to the conclusion that where there is no feast there is no true sacrifice. This touchstone is applied to the great central fact to which the Old Testament looked forward in hope, and the New looks back in gratitude—the Crucifixion. According to the new theory of sacrifice, even the death of Christ on the Cross was not, properly speaking, a sacrifice, except inasmuch as it was related to the Mass. Hitherto the Mass was measured, so to speak, by its relation to the death of our Lord on Calvary; now, however, we must reverse the order and refer the latter to the former. The author plainly says: “The death of Jesus Christ . . . is not, as considered simply in itself and independently of the Last Supper and the Mass, literally a sacrifice” (*supra*, p. 268). Yet St. Paul writes: “For Christ, our Pasch, is sacrificed” (ἐτύθη) (I Cor. 5 : 7)—“And gave Himself an offering and a sacrifice” (προσφοράν καὶ θυσίαν) (Eph. 5 : 2). In these passages—not to speak of the reference to the Paschal Lamb—he uses the ordinary word for offering up a victim, so that he can hardly mean that Christ’s death was a sacrifice in only a limited or relative sense.

That our Lord did not strike the fatal blow that deprived Him of life is no objection to the sacrificial character of His death; for the Roman soldiers—just as the *cultrarius* did in pagan sacrifices—placed the physical act, while He as Priest and Victim gave to it all its dignity and merit. The one thing that we can hardly lose sight of is that the death of Christ on the

Cross was a real sacrifice, as is clear from Scripture and tradition ; and that the Mass is in its essence the same Sacrifice continued in an unbloody manner throughout all ages. The difficulty of explaining how all the requisites of sacrifice are found in the Mass cannot justify us in setting aside the solid and practically unanimous teaching of the past, that our Divine Lord is immolated on our altars and becomes our food, but in such a manner that the *ratio sacrificii* is found precisely in the act of immolation.

If the Banquet-theory be true, it is certainly strange that philology and liturgy and history and theology have come to look upon the repast as incidental and immolation as essential, and that St. Paul makes the latter so prominent in the priestly office, whilst almost, if not quite, overlooking the former.

Mindful of *in omnibus caritas* and *novitates devitans*, with best wishes, I remain

Yours sincerely,

JOHN J. TIERNEY.

Mount St. Mary's, Emmitsburg, Md.

III.

Editor, THE ECCLESIASTICAL REVIEW :—

I avail myself of the permission and invitation which you have kindly extended to me to make a few remarks on the articles on "The Notion of Sacrifice" in THE ECCLESIASTICAL REVIEW, with the qualification that I have not had time to study them in all their details as they deserve.

From a cursory reading, and leaving it to those who have made theology a special and continuous subject of study to affix the proper note, I have no hesitation in saying that the new doctrine contained in the articles is to me "male sonans."

1. I do not see how "modern researches in the sand-buried ruins of Chaldea and in the coral islands of the mid-Pacific" can help us to a better understanding of Christian worship. If we are to appeal to archæology, it must be to the archæology of the "People of God," not of paganism ; and to understand "the worship which has been celebrated by the Church for twenty centuries" it seems to me essential to take account of the notion of sacrifice

current under the Mosaic Dispensation, and of the ideas on the subject prevalent at the time of our Lord's coming to fulfil the Law.

2. From the articles in question I gather that the writer maintains the offering of Himself by our Lord on Mount Calvary was not of itself a sacrifice, and He *had* to institute the Eucharist as a common-social meal in order to establish a perpetual sacrifice under both heads.

3. To use the terminology of the writer, in the Destruction-theory there is not a sacrifice, but in the Banquet-theory there is such, to the exclusion of the other. This appears to me to approach, if not to be actually identified with, the doctrine of the Reformers of the sixteenth century. When Lutherans and Calvinists have grasped the results of modern researches in the coral islands of the Pacific and elsewhere, as the writer of the articles has done, I have no doubt they will be prepared to admit the reality of a true sacrifice in the "Lord's Supper." This will pave the way for the reunion of Christendom on this point, and will show that the Reformers were in the right, and that the Catholic Church in the Council of Trent was in the wrong.

4. I am unwilling to think that the notion of worship prevalent in the Church, and the teaching of Fathers and theologians of all ages can be corrected by articles in an ecclesiastical review at this time of day. The writer has taken advantage of the discrepancies among theologians as to what constitutes the "ratio sacrificandi" in the Mass (which all maintain to be a true and real sacrifice) to substitute the Banquet-theory as a sufficient and better explanation. The discrepancies of Catholic theologians do not require this substitution; and in my opinion the new theory bristles with difficulties greater than those which have divided the Schola Theologorum. For my own part I adhere in this matter to the teaching of the late venerable and learned Cardinal Franzelin, from whom I received my instruction.

I am, dear Mr. Editor,

Yours sincerely,

JOHN CANON SMITH.

St. Mary's, Stirling, Scotland.

IV.

The following brief critique of Bishop Bellord's theory is from the pen of Father Augustine Lehmkuhl, S.J. It fell to the lot of the accomplished moral theologian of Valkenburg (Holland) to complete and edit the second volume of P. Sasse's great work on the *Sacraments*, after the latter's death in 1897. That portion of the whole work which treats in the main of the Blessed Eucharist had previously been published.

Commenting upon the "Notion of Sacrifice" as expounded by the late Bishop of Milevis in THE ECCLESIASTICAL REVIEW, Father Lehmkuhl writes:—

I have read the articles of the Right Reverend Bishop, and I apprehend that the theory which he undertakes to expound will not escape criticism. I confess that I have not made sufficient and special examination of the historical bearings of the theory to permit me to give a detailed critique of the same. The principal grounds on which I should object to the view is the last argument advanced by the eminent author, in which he draws the conclusion—a conclusion which indeed follows necessarily from his premises—that the sacrifice of the Cross is not a true and real sacrifice in its essential elements (*in und aus sich*), but becomes such only through the Last Supper. This theory directly reverses the generally accepted teaching of Catholic theologians, according to which the Sacrifice of the Cross is the essentially true and real act of sacrifice (*in und aus sich*), whereas the Eucharistic act derives its sacrificial character from its *essential* relation to the Sacrifice of the Cross, or in other words becomes a real sacrifice by reason of the relation which it bears to the Sacrifice of the Cross.

AUG. LEHMKUHL, S.J.

Valkenburg, Holland.

The discussion on Bishop Bellord's view of Sacrifice will be continued in the October number of the REVIEW.—EDITOR.

THE ARCHBISHOP OUTSIDE HIS OWN DIOCESE.

Qu. If an archbishop assists at solemn functions in a cathedral or parish church outside his own diocese, must the cross be borne before him and does he wear the *cappa magna* on entering the church?

Resp. Within his own *province*, that is to say in any church under the jurisdiction of his suffragans as well as in his own diocese, an archbishop is entitled to have the cross carried before him, unless a higher dignitary (cardinal) is present. He also en-

joys the privilege of wearing the *cappa magna* anywhere within his archiepiscopal province. He may not of course exercise pontifical functions in another diocese, even of his own province, without the consent of the Ordinary. The same consent is required for the use of the crozier by the archbishop if he happen to assist in mitre and cope during solemn functions in a church of his suffragans.

RED SLEEVES FOR ALBS.

Qu. There is a custom in some churches and in many convents of using albs that have a colored lining under the lace-work of the sleeves, suggestive of a cardinal or episcopal dignity. Are such albs permitted, and may a simple priest make use of them?

Resp. There is no rubric forbidding the use of such albs, since the distinction between simple priests, and bishops, and cardinals is otherwise marked during the celebration of Mass.

The Sacred Congregation when asked this question replied: "*Consuetudinem utendi fundo colorato sub velo translucenti in fimbriis et manicis Albarum tolerari; quoad manicas autem in rochettis fundum esse posse coloris vestis talaris relativae dignitatis.*" (S. R. C., July 12, 1892, ad 5, n. 3780; Nov. 24, 1899, ad 7, n. 4048.)

THE PRIVILEGE OF WEARING THE MOZETTA.

Qu. May a domestic prelate who has the privilege of wearing the *mozetta* use the same in administering the Sacraments in church or when preaching? Are there any restrictions in the use of the *mozetta* outside his own parochial church or diocese?

Resp. The use of the *mozetta* is strictly prohibited in the administration of the Sacraments; even when the *rochet* is used the surplice and stole must be worn over the same. When preaching, the *mozetta* may be worn by those who enjoy the use of it, but only in their own parish church and not at all outside their own diocese. (S. R. C., July 12, 1892, n. 3784.)

IS A PARENT'S WILL ANNULLED BY THE SUBSEQUENT BIRTH OF A CHILD ?

Qu. Recently there died here suddenly a man who left a considerable amount of property. An autograph will was found by his eldest daughter, in which he had, some years ago, bequeathed his estate in equal portions to his children. Subsequent to the date of the will he had remarried, and a young child was born, for which no provision had, of course, been made in the will. The old will had not been registered, or even attested by the required witnesses, although it would be easy to prove its authenticity, because it had been written on a leaf of one of the personal account-books of the man in his undoubted handwriting. The widow has sufficient property in her own right, and is not disposed to litigation if the will has any validity binding her conscience to its observance. The daughter who discovered the will, although a direct beneficiary of it, is of the same disposition ; and asks whether she should make any attempt to have the will recognized by the Orphans' Court. What do you think ?

I think you would oblige many of your readers by giving a brief survey of the ordinary provisions of the law (moral and civil) in testamentary matters in general. Many of us find it difficult, if not impossible, to look up the verdict of theologians or the decisions of the civil courts.

Resp. The limitations of the will, even if it had been registered and properly attested, would not urge its observance in conscience upon those to whom the testator placed himself under obligations after having made it. Hence the widow is free to ignore its existence, whether the provisions be to her advantage or not, at least so far as her conscience enters into the matter. Furthermore, the civil law ordinarily considers revoked a will made under such circumstances. Therefore both parties would be justified in considering the man to have died intestate, and they might act accordingly and leave the disposal of the estate to the civil law.

The subject of last wills has been treated on several occasions in the REVIEW. We find, however, some admirable hints, collected by Fr. Tanquerey in his *Synopsis Theol. Moralis et Pastoralis*, published last year, and we are glad to reprint them here for the benefit of priests on the mission who cannot readily inform themselves about such matters.

THE MAKING OF LAST WILLS.

THE MAKER OF THE WILL.

Who is authorized to make a will?—All persons of *sound mind*, except *infants* and *married women*, whose competency is somewhat restricted. (a) The soundness of mind such as will enable a person to make a will depends upon the business to be transacted; hence the testator's mind must have been sound with reference to whatever is involved in this transaction; he is supposed to have been able to understand the character of his property, and his relations to those persons who are about him and to those who would naturally have claim on his remembrance; he must have been capable of understanding the nature of the act he was doing, and free from any delusion brought about by weakness or disease, or which would or might lead him to dispose of his property otherwise than he would have done if he had properly known and understood what he was doing. Therefore the will of an idiot, a lunatic, or an insane person is invalid when he is wholly without mental powers or self-control, or when the character of its provisions is such as he could not have comprehended it, or when it is made under the influence of some delusion, or in obedience to an impulse at once unreasonable and irresistible, or under the pressure of external conditions which perverted his judgment or exercised such undue influence over his testamentary act as to render it not entirely voluntary.¹ The power of making a will must exist during the making of the testament; subsequent incapacity does not invalidate the will.

(b) With regard to *infants*, at common law they cannot devise real property, but may make a will of personal property at 14, if males, and at 12, if females. This has been modified in the *United States* by certain statutes which allow a greater capacity to infants.

(c) *Married women* at common law could not make a valid will, and marriage revoked their wills already made. But now it

¹ Robinson, *American Jurisprudence*, Sect. 36. To break a will for *drunkenness*, it must be proved by contestants not only that the testator was intoxicated, but also that he did not comprehend what he was doing.

is otherwise. In *England*, by virtue of the *New Wills Act*, married women have the fullest power of devise in regard to property held in their own right. In most of the *States of the Union* the wife's will made before marriage is no longer revoked by marriage, and she may as a rule bequeath her individual property if unmarried. Besides, she can make a will in favor of her husband, and such a will is no longer revoked by her second marriage.²

THE HEIR BY LAW.

Who may benefit by a will?—Generally speaking, any person, even infants, wives, insane persons, except those expressly prevented by law. Now as a rule *witnesses* subscribing to the will cannot be legatees, unless they are creditors whose debts are by the will made a lien on the real estate. *Corporations* can receive by will only to the extent allowed by their charter. In a few American States *aliens* are still debarred from the privilege of being legatees. In most of the States a testator may cut off his children, if he pleases; but in some the law provides that if a child is not mentioned in the will, he shall take the same share of the estate as he would have been entitled to if his parent had died intestate. This accounts for the familiar provision of a legacy to a child of one dollar, so as to satisfy the letter of the law by mentioning the child's name.

PROPERTY SUBJECT TO BEQUEST.

What property may be bequeathed?—As a rule all the property, real or personal, that one owns after all the debts have been paid. Formerly, at common law, the testator could dispose only of the property already acquired at the time of making the will; but now, in *England* as well as in most States of the Union, one may dispose by will of all real and personal estate, legal or equitable, to which he or she shall be entitled at the time of death. There are, however, certain kinds of property, such as the homestead or a life-insurance policy, that are devisable only under certain conditions, for which it may be necessary to consult a lawyer.

² Browne, *Domestic Relations*, pp. 54, 55.

LEGAL FORMS OF WILLS.

Two kinds of wills are recognized by law: *nuncupative* and *formal*. A *nuncupative* will is an oral will declared by a testator before witnesses, and afterwards reduced to writing; it is valid when made by a soldier in actual military service—engaged in an expedition—or by a sailor at sea; or, in some States, by other people *in extremis* who are prevented from executing a formal will. Apart from these exceptional cases all wills must be in writing.

A. IN ENGLAND.³

(a) No will is valid unless it be in writing, and signed at the foot or end thereof by the testator or some other person in his presence and by his direction, such signature being also made or acknowledged by him in the presence of two or more witnesses present at the same time, such witnesses attesting and subscribing the will in his presence. According to the new statute the incompetency of any attesting witness will not invalidate the will; yet any beneficial gift to an attesting witness, or to the husband or wife of an attesting witness, remains void.

(b) As to *revocation*, no will shall, under the new statute, be revoked by the *marriage alone* of a testator or testatrix. A revocation may, however, take place by the execution of another will or of a codicil, or of some written revocation executed like a will, or by the burning, tearing, or other destruction of the original will by the testator or by some person in his presence and by his direction;—obliteration and other alteration made after execution are of no effect, where the original meaning can still be deciphered, unless executed with the same formalities as the will itself, or unless the signature of the testator and the attest of the witnesses be made opposite or near the part altered, or at the foot or end of some memorandum in the will, and referring to the alteration.

(c) When a will is once revoked, it is not to be revived otherwise than by the reëxecution of the original, or by a codicil duly executed and declaring the intention of revival.

B. IN THE UNITED STATES.

The same rules are substantially in force in the United States.

(a) In a very few States, however, *holograph* wills are allowed:

³ Stephen, *l. c.*, pp. 551–554.

they must be entirely written, dated and signed by the testator's own hand, in which case no subscribing witnesses are required.

(b) But in most of the States two or three witnesses are required; any one may be a witness who is competent to give testimony, and who is not on the other hand beneficially interested in the will. If the will is not written by the testator, but by another, the latter shall write his own name as a witness in the presence of two other witnesses; besides this, the testator shall write his full name at the end of the will, or, if he does not know how to write, he will make a cross or any other mark. It is not necessary that the witnesses should know the contents of the will; but the testator must acknowledge his signature in their presence, and declare that the document is his last will and testament. Then the will is to be signed by them in presence of the testator and in the same room; in some States the simultaneous presence of all the witnesses is required. If the witnesses cannot sign, a cross or other mark will suffice. They should also write out their addresses, though this is not necessary for the validity of the testament. A *codicil*, *i. e.*, any modification of the will, is subject to the same legal forms as the will itself.

(c) As a rule a will is revoked by *marriage and the birth of a child* subsequent to the making of the will if the wife and child are wholly unprovided for; but marriage alone will not, in most of the States, nullify a will. It may be also revoked by the destruction of the original will, or the execution of another will as explained above.

EXECUTORS OR ADMINISTRATORS.

It is well for the testator to appoint an executor of the will, otherwise the Courts will provide for it by appointing an administrator. The appointment of an executor may be qualified by limitations as to time, place, and subject-matter, and the appointment may be conditional. As a rule, any one capable of making a will may be an executor. In some States, minors may be named as executors, but they cannot act if they are under twenty-one years of age when the testator dies. In most States, a single woman may now be an executor; and, under recent statutes, married women may likewise, in many States, act as executors, even without the assent of their husbands.

The duty of an executor, after attending to the decent burial of the deceased, is to have the will proved in the proper Court, and after probate to make an inventory of the property,⁴ which must be filed within a stated period in the Register's office. Then he administers the property according to the directions of the will and the laws of the State. Where there is a deficiency of assets, if there are no directions in the will on the subject, personal property is generally to be used first to pay debts with, and real property afterwards.

He must pay the debts of the deceased, and observe the rules of priority, according to the several degrees which the law has established in this matter; next the *legatees* are to be paid.⁵

Executors or administrators are not allowed to retain a part of the revenue as a payment for their services, except by order of the Court.

PRACTICAL SUGGESTIONS ON THE MAKING OF A WILL.

(a) If you are of age, and have any property of your own, make a will as soon as possible; else a part of your estate might be wasted in legal expenses. Do not put it off until you are dying; wills written when the testators are in extremity are often unsatisfactory, as important matters are likely to be forgotten, and suspicion of undue influence may be aroused.

(b) A will entirely of your own handwriting affords the best proof that it is genuine; but take heed that its legal expressions be sufficiently clear; hence, be not satisfied with reading the statute law of your own State on the matter of wills, but consult a lawyer and show him your draft. After your will has been prepared, think its provisions over for two or three days before executing it, provided of course you are not in danger of death.

(c) Write your will in a plain and clear style; if it is obscure, the Court may have difficulty in interpreting your intention. See

⁴ By way of exception an inventory may not be necessary where the testator makes the executor the residuary legatee. But in this case, if there is not property enough to pay debts and legacies, the executor may have to pay them out of his own pocket.

⁵ As for the order to be followed in the payment of debts and legacies, see *Stephen*, Vol. II, pp. 209-215; and, with regard to the United States, the various statutes.

that the words used by you not only convey your meaning, but that they convey no other meaning. If you make a detailed will, be careful in the description of the property devised to your legatees. When the will is written on several sheets of paper, it is safe to sign each sheet, the better to identify it.

(*d*) See whether, in case your legatee dies before you, you wish his children or other representatives to take his share, and express your intention clearly.

(*e*) Choose witnesses of character and good standing, clear-headed, honest, and disinterested, one or two more than the number strictly required, who are not your own legatees. Talk with them clearly and intelligently upon matters of local and personal interest, so as to impress upon them that you are perfectly sound of mind and free from all undue influence.

(*f*) When once your will has been executed, permit no alteration of any sort; but, if you have changed your mind, draw up a fresh document.

(*g*) Safeguard the instrument against destruction or alteration, and leave a sealed copy of it to a trustworthy friend.

THE RIGHTS OF A PASTOR

(PAROCHUS)

TO CONTROL HIS ASSISTANT.

Qu. I have in my parish a number of missions of English, German, and Bohemian nationality. The young people all speak English, of course. The bishop has given me an assistant who speaks both Bohemian and German, to whom I pay twenty-five dollars a month, besides furnishing board, etc. (The bishop had fixed the salary at twenty dollars a month.) Occasionally the societies celebrate the feasts of the Church according to their respective national customs, with special solemnity, and on these occasions I prefer to conduct the service. I do not ordinarily administer to these missions, not being sufficiently familiar with the foreign languages which the majority of the old people use. For this reason was the assistant given me.

What I wish to know is whether a pastor, under such circumstances, trespasses upon the rights of the assistant (who ordinarily ministers to these missions) if he assumes control of special celebrations of the sodalities and societies, etc., in his capacity as actual *parochus*; and

whether, if he for good reasons sees fit to refuse to recognize the independent arrangements of his assistant as to the manner and time of celebrating, he is within his right to do so. Could he for example celebrate the solemn Mass on such occasions and oblige the assistant to preach the sermon in the language of the people?

Resp. If the formal appointment to the missions made by the bishop distinctly stated that the assistant priest was to exercise exclusive *pastoral rights* over the mission stations, then he is pastor of the missions with residence at the principal parish house, whatever additional obligations may be put on him as assistant to the English-speaking pastor. But, from the fact that the salary is paid by the pastor of the principal church, which implies that the ordinary revenues from the missions are under the control of the latter, we would judge that no such rights of independent rectorship over the missions have been accorded the assistant priest. Canon law distinguishes between *vicarii administratores* and *vicarii coadjutores*; the former exercise quasi-ordinary jurisdiction and are in a manner independent pastors, but they require a definite appointment to this effect. Where such appointment is wanting, the pastor, who is the *vicarius curatus* and represents the bishop within the whole parish limits, has the right to reserve to himself the disposition and exercise of all solemn functions and he apporions likewise the duties of his assistants, whatever these may be, in regard to manner, place, and time, provided these dispositions are not contrary to the canons of the Church.

Criticisms and Notes.

HENRY THE THIRD AND THE CHURCH. A Study of his Ecclesiastical Policy and of the Relations between England and Rome. By Abbot Gasquet, D.D. London: George Bell & Sons; New York: The Macmillan Company. 1905. Pp. xvi-445.

Abbot Gasquet has managed by dint of laborious research into original and authentic documents, and by a frank and unbiased statement of the results, to gain a respectful hearing from those critics who are ordinarily disposed to judge matters of Catholic history from *a priori* conceived and one-sided points of view. This has so far effected a concession on the part of certain English writers in our day as to illumine by general consent a considerable portion of the hitherto obscured and so-called "Dark Ages," particularly respecting England. No epoch of history has been treated by historians with such unqualified bigotry and exaggerated misconception as the thirteenth and fourteenth centuries. And the influence of these misconceptions has extended into all subsequent periods and given an apparent justification for the revolts of the sixteenth century against the authority of the Roman See, with all that such alienation from the head of the Catholic Church implies.

The position taken by the average popular historian of England's relations with the Holy See during the thirteenth century, starts with the assumption that the rupture between the Roman authorities and England was complete and justified by the actions of the Holy See, whose representatives assumed an authority over English sovereigns and the civil domain which no title could have sanctioned. Thus the Reformation, so far as it was a protest against papal abuses, is represented as having existed long before Luther and Henry VIII.

Abbot Gasquet examines the facts so far as they relate to the reign of Henry III, and by presenting us with unquestioned documentary evidence dissipates the prejudice that has obscured the attitude of King and Pope toward each other. He does not, indeed, free the representatives of Rome from blame where negligence and abuse show it to have existed, but he points out that the opposition to such abuses was not an opposition of the English government to the Papal authority, but a protest from clergy and people alike against unlawful methods of

Roman officialdom, with at the same time the plainest discrimination between the respect and obedience due by English Catholics to the Roman See in all spiritual matters. And here we have a vital distinction. Henry VIII as well as the German "reformers" uttered their discontent principally against the spiritual order of Rome, although no doubt temporal interests had prompted such an attitude; but the Catholic clergy and laity of England in the thirteenth century protested against temporal abuses, whilst they clearly distinguished between the loyalty due to the successor of St. Peter and the requirements of a feudal lord whose ministers might exercise unwarranted rule, without minimizing the actual rights of the Pope, whose sovereignty was conceded even in matters not exclusively spiritual.

Abbot Gasquet sums up the story of the reign of Henry III, so far as the Church is concerned, in the following sentences: "(1) The Pope, by the act of King John, had obtained a position of paramount importance in this country. What a suzerain was to a feudatory State, that the Pope of Rome was to England. The country was a fief of the Holy See; and the name of feudal overlord, possessed by the Pope, was no mere empty title, but represented a power which was acted upon and insisted upon again and again in spite of opposition. (2) This opposition was fully as strong, if not indeed stronger, on the part of the bishops and clergy, than it was on the side of the laity. (3) That there was grave discontent against the Roman officials cannot be doubted for one moment. In fact it could hardly have been deeper, and was manifested by ecclesiastics, if possible, even more than by laymen. (4) But it was a discerning discontent, and it was absolutely confined to opposition to the pecuniary policy of the papal officials in their constant demands made upon the revenues of the English churches and to the appointment of foreigners to English benefices. (5) Throughout the agitation—and it was both considerable and extending over a long period of time—not only was there no attack made upon the spiritual supremacy of the popes, but that supremacy over the Church Universal was assumed in every document emanating from England, and this spiritual supremacy was constantly asserted to have been established by Christ Himself." Our author, reminding his readers, by constant reference to the original documents, shows how much the spiritual side of the papacy is invariably insisted on in unmistakable terms. Men who, like Grosseteste, were the most determined in their opposition to what might be called the claims of the papacy in temporal matters, were, like him, the most clear-sighted in

their perception of the Pope's indefeasible and divine right and duty to rule the Universal Church in matters spiritual. "In fact, Grosse-teste even went beyond this, and fully conceded to the Apostolic See in theory the power of dealing out to whom it would the ecclesiastical benefices of this or any other country. 'I know and truly acknowledge,' he says, 'that to the lord pope and the holy Roman Church belongs the power of dealing freely with all ecclesiastical benefices' ¹ throughout the world. This is an important declaration on the Catholic theory of papal authority; whilst the whole of the bishops' acts are a practical protest against local abuses of that power."

Incidentally Dom Gasquet shows how much England actually owes of its present independence to the forethought and protection of the popes. "England might, and in all probability would, have become a feudatory State under the French crown, or it may be an outlying part of the German Empire," etc., is not a mere vague supposition, but a deduction from facts abundantly attested by the evidence which the learned Benedictine here brings to bear on his main argument.

THE NEW YORK REVIEW. A Journal of the Ancient Faith and Modern Thought. June—July, 1905. St. Joseph's Seminary, Yonkers, New York. Vol. I, No. 1. Pp. 132.

We have already expressed our appreciation of the first issue of the *New York Review*, in the August number of *THE DOLPHIN*. What we said there we repeat in speaking to priests who are even more familiar with our needs in the field of high-class Catholic literature than are the laity, and who are likely to appreciate every new effort to raise the standard and extend the literary scope of religious, intellectual, and apologetic activity in our ranks.

The special aim of the New York magazine is, as we said in *THE DOLPHIN*, to bring into prominence the true achievements of modern scientific thought, and to show how far they are in accord with the unchanging principles of the Christian faith. The purpose is well expressed in the subtitle,—“a journal of the ancient faith and modern thought,” and readers who happen to study *THE DOLPHIN* will there find an article—the beginning of a *series* of studies on the same subject—which shows how carefully we must steer in this matter, and how zealous it behooves us to be in its pursuit at the same time. It may be argued that a new magazine of this kind simply reasserts a programme already established by such high-class periodicals as the

¹ Grosseteste : *Epistolae*, 145.

American Catholic Quarterly Review, or *The Catholic University Bulletin*, which does in particular and necessarily cultivate this same field of the theological and philosophical disciplines. We should say the same of that well-conducted elder European Quarterly, *The Dublin Review*, not to mention THE ECCLESIASTICAL REVIEW and THE DOLPHIN, or the London *Month*, which in the twelve numbers of their annual issues bring, among other varied matter, practically as many articles of an apologetic and scientific character as any of the above ; yet even if this were true, the establishment of a periodical such as the *New York Review* promises to be, would be amply justified in its appeal to the scholarly or educated reader in English-speaking countries.

In the first place it concentrates the talent which is formed in, and gathered around, an important educational establishment such as the Dunwoodie Seminary of New York. It is not enough to educate such talent ; you must give it room for useful intellectual activity, a tangible purpose, a bond of common interests, the prospects of results which tell upon the progress of the home forces, and create an *esprit de corps*. All this can not be accomplished in the same measure if the scholarship of the New York Seminary had not the stimulus of a separate organ of expression, which stood forth as distinct as does the Seminary itself, and does not merge its forces into those of other literary organs, for the same reason that our bishops do not send their students all to one large Theological Seminary which might be established with less cost to the individual but with at the same time superior equipment of teaching staff and appointments.

In the next place it may be assumed that a well-conducted magazine entering a field in which others are already engaged in the same or similar purpose, is bound not only to stimulate general excellence, but to multiply the means of information. Competition is the life of progress, and the multiplying of vehicles is a suggestion to many to ride who would otherwise walk. To say that too many laborers in the same field hamper each other and must find it impossible to cultivate a living out of the limited ground which the subscription list of the educated reading public affords, is to mistake the point of view from which the Catholic editor and publisher should approach their work ; and it is also to mistake the effect which competition produces on the subscribing public. If the field is not broad enough for so many to extend their labor, let them dig deeper ; there is room in the mines below as yet untouched, as there is room for excellence on top ; and in

the present rating of values it is better to dig gold than to plow for corn. Furthermore, the educated man or woman who reads one high-class magazine is apt to read two or three, if they are equally good, since they are apt to offer variety of topics apart from a certain individuality of treatment possessed by any well-managed publication.

We have then good reason to welcome the *New York Review* even as a competitor. Its mission is not, and cannot be, merely one of a mercantile enterprise. There is no money in such undertakings, except what the publisher spends at this stage of our Catholic educational progress; and the glory of being nobly unselfish in battling with manifold difficulties as editors or publishers of high-class literature must be supported by other and stronger motives if it is to last. In five or ten years such an undertaking as the *New York Review* will make its expenses, and then, if it has been uniformly well-managed, at that time it will begin to inspire confidence and do more. This prophecy rests on observation and some personal experience.

The present number of the *New York Review* contains two articles by non-American writers and six by American priests, among whom Fathers McSorley and Gigot are probably best known to the general reading world as well-informed critics,—one particularly in the field of psychology, the other in Sacred Scripture. Father Gigot's "Studies on the Synoptics" reveal, indeed, thorough scholarship. He examines the account of the synoptics dealing with the preparatory ministry of St. John the Baptist, and establishes the conclusion that St. Matthew's Gospel record depends upon the Gospel of St. Mark, and that St. Luke had before him both accounts; he points out, too, that this mutual dependence may be traced throughout the entire narrative of our Lord's public life. Father Driscoll's first paper is a brief introduction to a comparative view of the various recent theories on the subject of "Biblical Inspiration." The writer's sympathies thus far indicate a leaning toward Père Lagrange's views, although one notes with pleasure that mention is made of our Jesuit Father, Anthony Maas, who differs from the great Dominican, and whose modesty only prevents his being heralded as one of our leading and best-informed Biblical scholars. In this connection we might mention also an appreciative review of Hastings' *Dictionary of the Bible*, by Father Oussani, which offers much information and places the work as midway between "the overstrict conservatism" of Vigouroux's *Dictionnaire de la Bible* and the ultra-radicalism of Cheyne's *Encyclopædia Biblica*. Dr. Duffy, not quite so scientific a writer, makes a plea for the moral conscience

of man as superior to the kosmos. His language is choice and his style clear and entertaining. The same may be said of Father Clifford's review of Holtzmann's *Life of Jesus*, which adds the critical note and makes Dr. Holtzmann's friends smart with the exposition of his easy-going logic. Father McSorley plays deftly upon his favorite harp, which was once the harp of his master, Father Hecker. "The Church and the Soul" reads like a chapter from, or rather an introduction to, "The Aspirations of the Soul." Altogether one may form a good estimate of what the projectors of the *New York Review* have in mind to do.

We note that there is no *censor* mentioned in connection with the magazine, such as the Index rules demand, and as is customarily noted upon the cover of European magazines issued under ecclesiastical auspices. This means probably that the Archbishop of New York confides in the orthodoxy and propriety of the utterances of the publication under the editorship of the rector of St. Joseph's Seminary. St. Sulpice stands for a high and untarnished expression of the ecclesiastical spirit and scholarship.

H.

LE BON PASTEUR. Conférences sur les obligations de la Charge Pastorale. Par Mgr. Lelong, Evêque de Nevers. Second Edition. Paris: Ancienne Maison Ch. Douniol (P. Téqui, Libraire-éditeur). 1905. Pp. 511.

The Bishop of the ancient diocese of Nevers, whose records of saintly rulers and martyrs go back to the fifth century, has illustrated the pastoral zeal of which he speaks in this volume by several works of similar trend,—*Le Saint Prêtre* and *La Sainte Religieuse*; they are two works which bear the stamp of a mind at home in the regions of practical as well as spiritual or contemplative religious life.

Bishop Lelong has himself given for years the spiritual retreats to his clergy. He knows the needs of his diocese, and he feels them. His words come therefore with the earnestness of a pastor anxious for the welfare of his flock. If he instructs and admonishes, it is not in the stereotyped fashion of an ascetic writer or preacher who sets forth the virtues of the ecclesiastical state and the necessity of pious reflection and devotion. He rather reviews the actual duties involved in the pastoral charge. The love which a pastor owes to his people must be active, persevering, self-sacrificing. This implies that he live in his parish, labor in it and for it without assuming any other burdens that might weaken his capacity, or alienate his interest from the

demands of his parish. To work effectually in his home for the good of his people the priest requires certain helps ; these are found in the appointments of his pastoral residence, in the members of his household, his assistant priests, and those whom he may select as co-laborers among the laity. Prayer, study, dress, manners, the working methods at home, in the church, and outside it in the homes of his people,—all these things are discussed in an attractive and practical way. The chapters on Catechism, the Training of Children, First Communion, the Confessional, Sick-calls are particularly good. Some of the things referred to are of course applicable directly only to France and French conditions of life, but it is easy for any reader to separate the principle from the accidentals, and to find very useful hints in the Bishop's suggestions regarding intercourse with the civil authorities, the management of confraternities, and such other circumstances of the pastoral life, in which conditions alter the application of the general principle of utility and prudence. Books of this sort cannot be regarded as repetitions of old themes ; they are always useful and need to be ever read with renewed attention.

THE RELIGIOUS STATE OF CATHOLIC COUNTRIES NO PREJUDICE TO THE SANCTITY OF THE CHURCH. By John Henry Cardinal Newman. Educational Briefs No. 11, July, 1905. Pp. 36. (Catholic School Board, Philadelphia).

Few of us in practical converse with men of the world, often earnest Protestants, have not felt some difficulty when confronted with the request to explain the existence of certain salient defects in the social and moral conditions of people in Catholic countries as compared with those of Protestant lands. The traveller, the student of statistics, the moral philosopher, have each an account of levities and sins, of crimes and of ignorances tolerated if not endorsed by authority in Latin countries where the Catholic religion has held almost exclusive sway for centuries, indicating a low degree and little esteem of certain industrial virtues, of self-respect, temperance, and popular intellectual culture. We may perhaps be inclined to deny the fact, when it is urged that Catholic countries are so far behind the rest of the world in the arts and comforts of life, in power of political combination, in civil economy, and the social virtues, in a word in all that tends to make the world pleasant and the loss of it painful, that their religion cannot come from above. Now before the argument could be made to tell against us, proof must be furnished, not only that the fact is

as stated, but also that there is that essential connection in the nature of things between true religion and secular perfection. As to the facts, we are rarely in position to convince a critic who judges merely from outward impressions of the things he sees and hears, that he is not right when he holds that invention, common school education, practical arts, civil and national prosperity, flourish better in England, Germany, the Scandinavian countries, than in Italy, France, Spain, and South America, which are taken to be distinctly Catholic countries. In these cases the actual facts do not always lie on the surface, and they require to be closely examined and verified, to test the value of statistics which demonstrate so often the very opposite of what the names and figures suggest.

But even if we granted the claims of observation and analysis, we shall find the deduction to be wholly misleading when it is made to show that the deficiencies of Catholic nations are due to or in any sense a fruit of the Church's teaching. This is what Cardinal Newman points out and clearly demonstrates in his Lectures entitled *Difficulties felt by Anglicans in Catholic Teaching*. The essays first appeared fifty years ago, but their reasoning is as valid in our day as it is needed to confute the ever-reviving prejudices and misconceptions, even among our educated classes, about the influences of the Catholic Church. In the present essay, which confines itself to the question of the Church's sanctity and its influence upon the *religious* as distinct from the *social* condition of Catholic countries, we have the explanation of what so often offends the Protestant visitor, namely, that familiar handling of sacred things, that mixture of seriousness and levity in word and deed, by good and bad, where Catholics live under the impressions created by a common faith. The author shows how faith, and the love which should go to enliven it, are separable ; how, although faith *should* inspire our affections and control the direction of our will power, it does not of necessity do so. But he also shows how much nearer the Catholic finds himself by his very faith and knowledge of good to the doing of it when a crisis demands from him a decisive and heroic act for which the religious doctrine of private judgment could never fit a soul, although Protestantism might smooth the ways of this world to temporal success. Father Philip McDevitt has with admirable judgment selected the various themes for the publication of his "Educational Briefs," which promise to become a valuable reference library of Catholic pedagogical thought. These neat pamphlets are in the first place intended to instruct and guide the Catholic teachers of the Archdiocese

of Philadelphia ; but they should have a much wider circulation as representing the best helps for creating a healthy atmosphere for the formation of just judgments on historical and philosophical topics which concern our teachers everywhere.

Amoenitates Pastorales.

A Protestant clergyman once, in introducing his wife to a Catholic prelate, facetiously quoted the phrase in which Touchstone introduces Audrey in Shakespeare's *As You Like It*: "Allow me to present my wife—a poor thing, sir, but mine own."

The good lady resented her husband's somewhat infelicitous jest, and being a woman of spirit, immediately turned and said: "Allow me to present my husband—a poorer thing, sir, but mine owner!"

A learned clergyman was talking with an illiterate preacher who professed to despise education.

"You have been to college, I suppose?" asked the latter.

"I have, sir," was the curt answer.

"I am thankful," said the ignorant one, "that the Lord has opened my mouth to preach without learning."

"A similar event occurred in Balaam's time," was the retort.

Mrs. O'Rourke is in straitened circumstances and the priest bids his housekeeper to give her a goose sent him for his Thanksgiving dinner. The old lady acknowledges the gift by saying: "Long life to yer rivirince; sure I'll niver see a goose agin but I'll think of yez."

The Religious Telescope defines a poor sermon as one of which it is said: "It is just splendid, and could not possibly offend anybody, no matter what his religious views might be."

To the rude question of a dissipated passenger on board ship, "Why do you wear that thing?" (a cross), an Australian bishop replied, "For the same reason that you wear a red nose—as a mark of my occupation."

A lady of Somerset bewailed the loss of a somewhat ill-bred but extremely wealthy neighbor, who had been very liberal in his help to her country charities. "Mr. X. is dead," said she. "He was so good, and kind, and helpful to me in all sorts of ways. He was so vulgar, poor, dear fellow, we could not know him in London; but we shall meet him in heaven."

Deacon Yourpocket comes to a certain English actor, whose debts had made him an object of interest to various bailiffs, and asks him if he could spare \$5 toward a fund with which to bury a bailiff who had just died.

"By all means," replied the actor; "here's \$10—bury two."

The Rev. Dr. Fourthly (who has been invited to occupy the pulpit on the morning in question): "At what point in the service, brother, do you take up the collection?"

The Rev. K. Mowatt Laightly; "O, we don't do that any more at all! Some of the contributions might be morally tainted."

The son of a tailor named Berry, who had lived in Fr. X's parish for many years, succeeded to his father's business on the death of the latter. Being in want of money he sent a bill for a coat the priest had ordered, before the garment had been delivered. Whereupon the pastor wrote the following note to the young Berry: "You must be a goose—Berry, to send me your bill—Berry, before it is due—Berry. Your father, the elder—Berry, would have had more sense. You may look very black—Berry, and feel very blue—Berry, but I don't care a straw—Berry, for you and your bill—Berry."

The following is given as authentic by a staff reporter of the *London Spectator*. In a hotel in a certain town in Ireland the porter, dutifully in furtherance of the interests of his employers, remarked, "If you want a drive, sir, you needn't go out of the hotel," meaning, of course, that carriages formed part of the establishment. In the same place the stranger incidentally overheard a conversation between two workmen. One put the question. "Were you acquainted with So-and-So?" to which the reply was, "No; he was dead before I knew him."

Acting as judge in a dispute between two of his parishioners, the

priest asked, "But you know that Tim Conroy who you say assaulted you is blind, or is as good as blind?" "Yes, Sir." "Then how came he to get into the scrimmage?" "Well, yer Reverence, it wos this way. Wherever he heard the blows goin' he slipped in, feelin' for a vacancy, and when he found it, he let fly like a good wan." "But you said just now that there was a storm of thunder and lightning going on at the time." "There was so, yer Reverence." "Then I suppose it got darker and darker?" "Thru for you!" "And you say this man was nearly blind; surely the darkness would have made him quite so?" "Not at all, Sir. Contrariwise, every time a flash of lightnin' come he shthru'ck out and hit me in the eye." "It was raining too, I suppose?" "It was so, yer Reverence!" "Perhaps, then, as you are so exact, you'll tell the size of the drops of rain." "I will thin; to the best of me rec'llection they varied in size from a shilling to eighteenpence!"

This hazy view of the size of drops of rain is somewhat suggestive of a drop too much of another sort, and recalls another story whose absurdity is due to the provision of a drop too little, or rather a drop of the wrong sort. A priest who is a total abstainer was expecting his cousin, a Dublin solicitor, on a visit, and knowing that he did not hold the same views as himself on the Drink question, went to the village grocer and ordered a bottle of port. This was duly delivered and decanted by his Reverence. At dinner time he hospitably poured out a glass and said: "There, Cousin Tom, that's the best vintage Ballyporeen affords." The solicitor sipped it critically, and then said: "Well, Cousin Cornelius, to my mind it tastes a wee bit too much of the musheruins (mushrooms)." It proved to be ketchup.

Literary Chat.

Father Wasmann, the eminent Jesuit scientist whose writings on animal physiology and on biology command the respect of learned men throughout the world, has been recently made the object of a singular and somewhat ambiguous eulogy on the part of Professor Haeckel, of Jena, whose well-known extreme interpretations of the so-called Darwinian theory have made his name a by-word for scientific atheism. Professor Haeckel, in a series of University lectures, announced to his hearers that there was preparing a grand movement in the Catholic Church, under the leadership of the Jesuits, toward accepting the modern (that is, the Darwinian) theory of evolution; and that the signal for this compromise on the part of the Church and the

Jesuits had been given by Fr. Wasmann in a recently published volume (of which a critique appeared in our pages) entitled *Die Moderne Biologie und die Entwicklungstheorie* (B. Herder, Freiburg, Brigg.). Father Wasmann not only declines the compliment, but exposes and ably refutes the loose reasoning and biased assumptions of the Jena professor; this he does in an "Open Letter," which appeared in the *Germania* (Berlin) newspaper, the efficient organ of the German Catholics, which as a "daily" (with several editions) does valiant work of religious apologetic and polemic defence in the fatherland similar to that which the *Tablet* does as a "weekly" for England.

Father George Tyrrell, S.J., author of *Lex Orandi*, begins a new series of articles in THE DOLPHIN for October under the title of "The Spirit of Christ."

An able Catholic critic recently said of him: "There is no single writer in England at this day who wields so powerful, so deeply spiritual, and so keenly philosophical a pen as Father Tyrrell. At the same time his language is so choice and accurate, his style so musical and elevated, that it is difficult not to be carried away by his searching and harmonious reasoning, albeit he uproots with merciless logic some of our cherished and sweetly benumbing traditions in matters of the spiritual life."

The devotion of the Holy Ghost is receiving a new impulse in the United States. The Hon. Judge Frank McGloin, of New Orleans, whose recently published volume, *The Light of Faith*, we briefly commented on in THE DOLPHIN, is making active propaganda for the Society of the Holy Ghost, established in his city about twenty-four years ago. The particular work to which Judge McGloin devotes his energies is the promulgation of Catholic literature in the form of tracts distributed free and in large quantities at the public thoroughfares and railway stations. The work differs from that of the Truth Society in this, that it does not confine itself to reprinting pamphlets and books which can be read only by comparatively few, but it prints leaflets which attract the attention of the curious and scatter the seeds of truth before the feet of the busy worker in the mart.

It is probably not generally known that the originator of the devotion to the Holy Ghost, which was established in England through the efforts of Father Rawes, O.S.C., of Bayswater, and Cardinal Manning, and obtained the Pontifical approval as a canonical Confraternity by Rescript of Leo XIII, in 1878, owes its origin to Mrs. E. M. Shapcote, the author of numerous writings dealing with the subject of mystic theology, especially in its relation to the Holy Eucharist and Our Blessed Lady. Mrs. Shapcote, known also by her writings on religious topics as Sr. M. Theresa, Tertiary O.S.D., is a convert whose remarkable history we hope to be allowed to publish later on for the edification of our readers.

The *Cenacle* is the title of a series of fifty short meditations on the "Holy Spirit and His Gifts," published by the Carmelites (Angel Guardian Press) of Boston. The work, composed in 1671, by the Procurator General of the Discalced Carmelites, was originally written in Italian, although the first known copy of it during the present century was a German translation. It is well suited for reflections covering a ten days' retreat in honor of the Holy Spirit.

"Many people come to history to find evidence of something they wish to prove," writes Abbot Gasquet in the preface to his latest volume on *Henry the Third and the Church*. "Their eyes consequently magnify what they expect to see, whilst probably quite unconsciously they obscure, or diminish, or discount what does not accord with their preconceived notions." This is true in regard to facts, but it is also and even more true with respect to inferences and deductions which have to be drawn from them in order to explain their existence or to point their moral. Dom Gasquet's book is especially remarkable in this that it sets forth the historical motives which allow us to distinguish between the claims of the Papacy as a temporal and as a spiritual power.

The appearance of the second edition of the first volume of P. Denifle's *Luther und Lutherthum*, of which he completed the revision only in part, demonstrates, despite the criticisms which the work created among the defenders of the German reformer, how eagerly the volume has been read. The second part which now issues from the press (Kirchheim) deals with the cardinal doctrine of "justification," and is a serious contribution not only to the history of Biblical exegesis but also to that of dogmatic theology, inasmuch as the eminent Dominican sets forth the patristic and concordant traditional views of the mediæval teachers up to the time of Luther. This departure is intended to place in their proper light the theological opinions of the "reformers," and it shows how little they respected the authority of the great minds who formulated the conciliar decisions of the previous ages for the doctrinal guidance of the faithful. The third part (of volume I in second edition) is in press, and will appear by the end of the year. It has been considerably amplified.

Books Received.

BIBLICAL.

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THE ECCLESIASTICAL REVIEW

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CHURCH EXTENSION PLANS.

II.

THE reception accorded my first paper on Church Extension is largely responsible for the appearance of the second. It would be impossible to ignore the fact that the plans have been looked for, and since no merit of author or style could have caused the interest, I am forced to the conclusion that the *idea* of the Church Extension movement has been favorably received and that it now may be considered as to detail. Could I come to any other conclusion after reading such letters as these? An Archbishop in the largest as well as one of the poorest dioceses in the country writes: "I do not think there is a more needed and fruitful movement for the future of the Church in this country and in special in the West and the South. More than once, when addressing the congregations of the Catholic churches of Chicago in behalf of my poor people, I pointed out the fact that, while Protestant money was being lavishly spent in New Mexico in attempts to pervert the faith of our Mexicans, we had to bow our heads in confusion at the query: 'Why don't the wealthy Catholics of the United States do the same as Protestants. Are they less generous, or more indifferent to our pitiful condition?' . . . I expect to continue my collections from September to November. It is pretty hard work for a man of my age and infirmities, but we must get some material support from the outside or shut down." A Southern Bishop writes: "I would be pleased to see your ideas

take practical shape by the formation of a Society. The condition of the Church in many counties of this diocese seems almost hopeless, but if aid could be had from without to build modest churches where there are a few Catholics, we would not only retain our own people but attract many others to the fold. God speed your efforts. If I can help the movement in any way I would be glad to do so." A Bishop from one of the Central States who has been a consistent friend of every good work inaugurated in the Church, writes of results already gained by himself toward a Church Extension movement in his own diocese. He adds: "Facts speak, my friend; *ergo*, go ahead and God bless you." The Archbishop of a Northern diocese who has been most prominent since his consecration in national Church work sends his cordial approval of the movement and an offer to personally and materially aid it. A Western Bishop writes: "I am glad you began the agitation of a subject that has been for years in my mind, and I will follow it up. Your article has started inquiry already and that is something gained. Our plethoric East will have to be stirred up, and I know several priests who are heart and soul in sympathy with our efforts for the extension of the Church on lines similar to the Protestant Churches." Were I to give quotations from the letters received from the priests themselves, I should be obliged to fill my second paper entirely with extracts. Then the Catholic Press gave us a hopeful reception. Especially do I desire to mention the *Fortnightly Review*, which, in an editorial, pledged its future support to the movement. The *Western Watchman* reproduced the first paper as a leader. The *Catholic Citizen* and *Southern Messenger* as well as many of the German papers had long and commendatory extracts, while *Men and Women* gave an editorial endorsement. But perhaps one of the most gratifying letters which reached me came from the Catholic Truth Society of Chicago through its director, the Rev. T. E. Sherman, S.J., asking permission to help by republishing the paper for circulation amongst the laity.

However, I cannot ignore other and less favorable criticisms. I would not willingly ignore them even if I could. I expected, and would have felt somewhat lonesome had I not received them. In the glow of composition it appeared as if I censured other

good works for the sake of Church Extension. My remarks on precious chalices, grand memorials, and collections for foreign cathedrals were, in a very few cases, misunderstood. I can readily see why the misunderstanding took place, though I tried as much as possible to avoid it. I have only this to say in reply. I have been and am now writing mostly for the clergy,—in other words, for men of intelligence and of not a little broad culture. I take very much for granted as to my readers, particularly their unselfish interest in the welfare of the Church in America. I condemned no good work, but rather pointed out the opportunities of a better. Were the directors in a great corporation to learn where the earnings could be enlarged and the usefulness increased, they would be glad to receive and act on the information. It might be different with the clerks in the offices of the corporation. They might measure the suggestion only by the amount of extra labor placed on them or on the loss of their leisure and comfort. There is a world of difference at the viewpoint. Now I am writing for the directors rather than the clerks; surely that is what we members of the clergy are. We dare not ignore one detail of the vast spiritual interests confided to the Church in America. More than one thoughtful man holds firmly to the opinion that the sceptre of spiritual distinction is passing with the course of empire from the Eastern to the Western world,—that here we are building the great fortress for the Church of the future. The fact that our field is great but makes our opportunities the larger. The temptation always has been, and still is, to believe that our obligations end at the lines of our own parishes. They end there only if our love for the Church ends at the same place. They end there only if our patriotism is as local as our religion. City and country, East and West, North and South, are so mutually dependent on one another here in our great republic that no particular part of our work can, in the end, be successful unless we consider the great whole.

A news-letter from Dr. Scharf, of Washington, D.C., was syndicated through the Catholic press from the Catholic News Agency. While I was obliged to look upon it in the light of an adverse criticism, it is somewhat unjust in me to do so, for the article was couched in most friendly terms, and simply pointed

out another phase of Church Extension which the Doctor believed to be far more necessary, in the South at least, than the financial work I advocated. "There are many other features," he said, "that have retarded the progress of the Church in that section of the country. In my humble opinion the greatest needs of the Church in the South are the dissemination of Catholic literature and missionaries." I pointed out in my reply published in the *Fortnightly* that we have already a movement established to do this work of teaching in the Catholic Missionary Union. To establish another Society on the same lines would be most unwise. On the other hand, it would be folly, because the work of the dissemination of Catholic literature is good, to cease all efforts for a work so necessary as this. The idea of the present agitation for a Church Extension movement is to aid financially the building up of the Church in the needy places, "to come to the relief of the hard-working pastor who has scarcely a place whereon to lay his head, much less a spot whereon to rear a decent altar. *It seeks to make parishes.* Who would dare to assert that any book or any missionary could accomplish as much for Christ's Kingdom as could the simplest little church wherein the Holy Sacrifice is offered, the Bread of Life broken, and the Word of Truth spoken?" I am obliged to consider Dr. Scharf's article a discouragement, because it draws attention away from a main idea which we cannot afford to forget for an instant.

The plans which I now offer have but little in them that is original, since they are mostly adaptations from the methods of Church Extension and Building Societies already in existence. What is original may not be wise, and what is not original may not be suited. I offer them only that they may be studied and discussed. From such study and discussion alone can come the needed results. No amount of criticism therefore can hurt or pain me. It is only criticism in plenty that assures us a safe foundation. Besides, if the idea cannot stand criticism now, it will be poorly equipped indeed to stand antagonism later on. While I am convinced that, once started, the Church Extension movement will be the most popular of our charities, yet popularity does not insure against opposition.

ORGANIZATION.

Every Church Extension movement founded by the non-Catholic religious bodies seems to have, in the beginning, relied upon the society idea. In the case of the Protestant Episcopal Church, a board or commission instead of a society was established, but no money was voted to it by the General Conference. The new work was at once thrown on its own resources and powers with a simple recommendation to mercy and a collection. The board was then really constituted an independent organization. The Methodists have, of late, amalgamated their mission societies and have taken all under conference control, as also have some others; but only after the pioneer work had been done. The idea of a society, officered and controlled so that the interest of clergy and laity might be aroused together, seems to have been the idea that brought forth the pioneer results. So my first suggestion then is that we organize and place the movement in the hands of a Catholic Church Extension Society, to be identified with the Church no more than is the Society for the Propagation of the Faith; self-governing, self-controlled, under officers of its own appointment, but loyal to its work as an auxiliary of the Church and ever ready to conform in all things to the lawful authority of the Hierarchy. The work of such a society established for a definite purpose is less in danger of being side-tracked later on by the seemingly greater interests of the hour.

OBJECT.

Such a society should have for its remote object the cultivation of the missionary spirit, without which the Church can promise itself but little growth. Since the missionary duty divides itself into two distinct but none the less imperative obligations, viz., the care of the weak ones of the household and the spreading of the truth in distant lands, this remote object touches both the home and foreign missions. One should help the other. At no time should there be any clash between them. At present the foreign field is cared for by the Society for the Propagation of the Faith. No organized effort is being made to assist the home missions in a financial way. Of course the proximate object of the society should be the material upbuilding of the Church in necessitous

places of our own country. Now when I say that the foreign field is cared for by the Society for the Propagation of the Faith, I do not mean that we are doing our entire duty toward it, but only that an organized effort is being made to do it. It would in no way interfere with the usefulness of a Church Extension Society as proposed, if its work and that of the S. P. F. should be amalgamated. A united front might then be presented. A number of publications might be established and a general magazine put into circulation. No division need be made in the matter of collectors and officers. At the close of the year the amount of money received could be divided, in such proportions as the Archbishops might decide, between the home and the foreign field. But the work should be done by the Church Extension Society in America. As matters now stand in the neglected home field it seems to me that no less than seventy-five per cent. of the total amount ought to be expended at home. As this home field, however, year after year becomes better able to care for itself, the amount allowed the foreign field might be increased. The S. P. F., were such an arrangement arrived at, should receive in one lump sum annually its allotment and have the distributing of it in the foreign field without reference to the society in the United States; but in consideration of this it should unite its workers in the greater society. This is the only plan I can see whereby we could concentrate our financial efforts.

MEMBERSHIP.

The membership of the society should be divided into three classes. First, Life Members, or those who contribute at one time not less than \$1,000 to the Permanent Fund, with the understanding that when the sum thus contributed is not less than \$5,000, the contributor shall be further known as a Founder, and shall be a life advisory member of the Board of Trustees. Second, Honorary Life Members, or those who at one time contribute to the Permanent Fund a sum not less than \$50. Such members should have a vote at the annual meetings as long as they remain annual contributors to the society. Third, Annual Members, or such as are appointed to represent contributing churches or societies by the society itself or by the pastor, on the basis of one member for each \$50 so contributed.

GOVERNMENT.

The only honorary office in the society should be that of Patron, who may have such advisory and veto powers as wisdom may require. He should be appointed by the Archbishops from the Hierarchy to represent them, and to guard the Catholicity of the movement.

The active head of the society should be a President, which office should never be considered merely honorary. On the shoulders of this officer should be placed the burdens of the work. He should be a General Director to carry out the plan of action and should therefore have the selection of his own personal staff, including all the secretaries. He should be elected by the society for a term of not less than five years, since thorough organization could not be done in less time. Under his direction should work a corps of Diocesan Directors and Field Secretaries. Diocesan Directors should be selected only after conference with the Ordinary of each diocese, and every effort should be made to have this a position of trust and honor. The Director should have full charge of the work in his district. In most dioceses in the United States the work would take up all his time, and it should therefore have a suitable salary. Later on more will be said of this official.

There should be two or more Field Secretaries or travelling representatives, speaking and lecturing in the interests of the work. They may be sent to the aid of Diocesan Directors when occasion requires. They should be ready to deliver charity sermons and lectures. They should visit wealthy Catholics when the Diocesan Director thinks there is an opportunity to enlist sympathy. It would be their duty to organize dioceses and, in conjunction with the Directors, also Branches and Sunday-School Leagues. As much as possible these men should be good speakers and entertaining lecturers. The reason for this last accomplishment will also appear later on.

The Treasurer and Auditors of the society should be elected at the annual meetings and should be subject, not to the President, but to the Board of Trustees.

The Vice-Presidents, of whom there should be twelve, consisting of four bishops, four priests, and four laymen, selected by

the society to represent the different sections of the country, with the President, should form the Board of Trustees. They may, however, for the greater convenience of government and supervision, delegate their powers to a smaller body, called the Executive Board, selected from amongst themselves. The Board of Trustees, or their Executive Board, should alone have the power to pass on loans and gifts, to make investments and supervise the work of the general office even to the extent of removing any officer from his position for cause and filling his place until the next annual meeting of the society.

PLAN OF CAMPAIGN AND FUNDS.

The Protestant Episcopal Commission was set the task of collecting one million dollars as a Permanent Fund, the interest alone of which might be used in church building operations. Their fund now reaches almost \$400,000 after ten years of effort. We must expect better than this; yet it is well to notice that they have aided hundreds of poor churches with gifts and hundreds with loans while the Fund was growing, and that they are assured of perpetuity. Some other sects do not rely upon a Permanent Fund. They too give much money annually, but they must keep constantly at work to secure it. In years to come, other efforts may demand attention. Time brings changes, and the changes bring new demands, the importance of which often relegates the old to the rear. For this reason I believe the Permanent Fund idea to be better, for, although slow in growing, it insures for the future. It is better too because such a fund does a double work. When invested only in church property at a reasonable rate of interest it aids while it grows. Allowing one half of one per cent. for expenses, the money invested at three and a half per cent. would net three per cent. to the society, while always a great aid to hundreds of parishes now paying higher rates. I therefore suggest a Permanent Fund with the marker set at \$1,000,000. It may take twenty years to get it, but, since in numbers we are many times stronger than the Episcopalians, we surely ought to take no more than one quarter the time it will take them. From this Permanent Fund the society makes its loans, which should be to such churches only as are able to care for their debts. Not a cent should be lent where pay-

ment of interest or principal is for an instant in doubt. The personal note of the Ordinary should back up every mortgage. The society should imitate others by insisting that the fund is a trust and that the obligations placed upon its guardians oblige them to be most strict in management. Not one cent of this Fund need be lost. Hundreds of good parishes would be glad to avail themselves of the aid given by money at such a low rate of interest. The surer you make the loans the more certain are the gifts.

The earnings of this Permanent Fund should be the basis of a second, called the Gift Fund. As its name implies, it is to be given away. It should not depend alone upon the interest of the Permanent Fund, but should have other sources of income, —such as the Sunday-school collections which, properly worked up, ought to be its very strongest support. From this Fund should be allotted gifts to aid in the building of a new church in a pioneer or a necessitous place. The amount of the gift should be from \$50 to \$500; no more, except by vote of the society at an annual meeting. Money should not be given to pay off debts on old parishes, since the very idea of this society is to *extend*, to enter new fields. Money should not be given a church costing over \$10,000; nor to embellish a building already having what is necessary; nor at all except as a last payment on a new building less the amount allowed by the Ordinary as the parish debt. Money should not be given to build a school, since that presupposes a populous parish able to care for itself, although circumstances should be considered by the society very carefully in this regard; nor to a pastoral residence costing over \$2,500. Others, with years of experience behind them, have adopted rules such as these. We cannot afford to ignore the wisdom they have purchased. Of course where gifts to the society have been *designated*, no such rules can be enforced, since the society has only to carry out the wishes of the givers. Exceptional cases could be considered by the Board of Trustees and recommendations made to the society in annual meeting, but neither the Trustees nor the President should have the right to do anything but carry out the provisions of the Constitution as adopted.

A third fund should be called the Expense Fund. This is to carry on the work of the society and from it should be paid

salaries, travelling and office expenses, printing, and such like. This Fund should be in the hands of the President himself, who should account for it to the Board of Trustees annually. It should be voted on the estimates of the President and Auditors. A percentage of the annual revenues should be fixed for this Fund. Should the amount appropriated not be used, a smaller amount could be asked for the year following. The Expense Fund should never exceed its portion of the annual revenues. It was this Fund in particular that I had in mind when I suggested that Field Secretaries should be able to deliver lectures. Having for years been in close touch with the vast lecture interests of the country, my observation has led me to believe that a great deal of Church money is wasted which might be turned to some useful work. I have in mind plans by which Field Secretaries could earn considerable money for the society from lecturing, while at the same time they would be brought into very close touch with the interests of the society all over the country. Into this plan I would not care to enter very deeply for the present, as it is a matter that should be explained in detail to those authorized to carry on the Church Extension movement. For the last three years I have had a greater opportunity than ever to study such possibilities as head of a Catholic Lecture Bureau, and as a result I am fully convinced that a corps of such Field Secretaries could be kept busy and could bring in no small return in the way of money to the Expense Fund. To do this it would be necessary only to stop some good wine from running into waste pipes, as now it is doing.

The question as to the collection of funds necessary to carry on the work of the society is after all the most important consideration. Perhaps because of its very importance I have left it the last to be treated, though it was the first to be considered. That I might have proper advice on the subject I have consulted a number of Field Secretaries from the different Church Extension societies of the country. A Baptist clergyman who had been a member of the Board of Directors of the society of his denomination gave me much valuable information, as did also a Methodist clergyman, the Rev. W. M. Van Slyke, who has been for twenty years Field Secretary of a Seaman's Aid Society. I have also

gone carefully again over the plans of five Church Extension organizations. Both of the gentlemen whom I consulted advised following in part the plan of depending principally on annual collections in each parish to fill a Permanent Fund, but differing in the *method* of collecting. The Episcopalians depend for the collection on the simple recommendation of the bishops. To each diocese has been assigned a quota to be made up. Very few have even tried to do it. For obvious reasons we cannot adopt that plan. Recommendations must be followed up closely to bring results. The Baptists set aside two months of each year for their home missions. They distribute collection envelopes in every church during that period. About the last Sunday of the home mission time the minister preaches a stirring sermon on the subject, and the envelopes are gathered up, either by the clergyman himself or by a member of the congregation, taken care of by the local missions committee, and the amount secured sent to the general office. The Universalists rely greatly on their Two-Cents-a-Week method, which was explained in my last paper. It might be interesting to know the ideas of an old collector whom I consulted on the subject. He says: "My experience of nearly twenty years in the field tells me that the plan of having two funds—Permanent and Donation—is correct. With such strength as the Catholic Church possesses there should be no difficulty in securing your Permanent or Loan Fund of a million dollars within five or six years. I would advise great attention to Sunday-schools. My collection agency has been aided very much in this way. You would be surprised at the amount received from such as the Two-Cents-a-Week plan. But your greatest reliance will have to be on your Field Secretaries, or, as you call them, your Diocesan Directors. The Field Secretary is always worth his salary. Our experience shows that he need not cost more than from one-half to one per cent. of what he brings to the society. The lesson that our experience has burned deepest is just this: *Personal solicitation is everything*. Letters, tickets, pamphlets, all are useful, but the man who sees the other man brings about the results." My suggestion, therefore, is that, since nothing can take the place of a special representative on the ground, in other words a Diocesan Director, he should be the main reliance of the society

in collections. The lack of this official and the consequent reliance on too widely scattered Field Secretaries is the one weakness I have noticed in the different Protestant Church Extension societies. A good Diocesan Director is worth his cost, even though it were as high as twenty per cent. of his collections. He will increase the offerings from any diocese more than one hundred per cent., though the above letter says that to the Seaman's Society he costs but one-half to one per cent. of his earnings. I question if the energetic Director of the Society for the Propagation of the Faith in Boston has an expense account even as great as one half. He has shown conclusively the power of a good Diocesan Director. The greatest effort should be made to secure Diocesan Directors everywhere who give their entire time to the work. It may be objected that bishops, especially in smaller places, would not feel able to give a priest to this field exclusively. I answer that bishops in small places will be the greatest beneficiaries of this society, and therefore will feel like stretching every point to make its work a success. As to the larger places, there is a surplus of priests in some Eastern dioceses now. Once the consent of the bishop is gained in any diocese for the work of the society it is an easy matter to find the Director,—easy because of the surplus in one locality and the interest in another. Where the diocese is very small or the number of parishes few, two or three might be grouped under one Director, who in this case would be called a District Director. The plan too could be followed of changing Directors from one diocese to another when wisdom so dictated and when the bishops so agreed. In some cases strangers to a diocese might do far better work than a local man. A tactful President is really all that is required to keep the work running smoothly and peacefully. It must not be thought that I am over-sanguine in this matter of securing Diocesan Directors. I fully realize the difficulties. I know that it will take years to secure an efficient corps; but once secured they would be the greatest reliance of the extension work. Directors should give their Sundays to preaching in the different parishes and their week-days to personal work. They should take every opportunity of securing other priests who may for a Sunday or two be free from fixed duties, asking these men to visit parishes which

the Director himself could not reach in his annual rounds. One charity sermon is worth a hundred letters. The collection taken up by the Director after his sermon should be credited to the parish as its annual donation and so entitle it to representation at the annual meeting. The Diocesan Director should endeavor to establish Sunday-School Leagues with the Two-Cents-a-Week plan when he visits each parish. He could have a diocesan committee to assist him if necessary. He should be in constant touch with the President and should keep that officer informed as to local conditions calling for special action. He should be free to ask and receive special speakers to aid him in his work. Herein again comes the usefulness of the Field Secretary. No gift or loan should be made without the Director's endorsement as well as that of the Ordinary. He should be the adviser as to real estate values and insurance. All funds from the diocese should pass through his hands and, after records of the same have been made, they should be sent by him direct to the Treasurer, with only a notice of the remittance to the President. He should be the kind of a man whose visits would be a long-looked-for pleasure to the country pastor. He should be full of zeal for the work, eloquent but modest, quick to see and as quick to do. Something of the type necessary is being turned out to-day for business in the great emporiums of trade. There they need the type absolutely. The world of commerce is at such a man's feet. He is the "follow-up-man," the "do-it-now" man, the vigilant. Oh! how we need him, with his energy, good sense, pleasant word, warm smile, hearty laugh, and bubbling enthusiasm, plus a deep grasp on Eternal Truth and the culture that is born at the kiss of the Altar and that grows in the sacred watches of the Sanctuary! "We cannot find him," say you? Yes, we *can* find him! The occasion will make him; and especially in America ought we to be sure of him. It takes only the touch of opportunity and the encouragement of appreciation to bring him at his best.

There will be, however, some dioceses from which the Ordinary cannot detail one of his priests for the work or where for wise reasons he believes that no personal appeals should be made by Directors. I do not mean that any bishop will be found

to forbid the personal work of the pastor or the general appeals of the society, but only where the society's plan for diocesan work for local reasons cannot be followed. For such places I suggest a representative priest in the diocese whose advice would be relied upon in carrying out a postal campaign to be continued until the regular work is made possible. Letters can do much. In such cases, directly from the general office should the letters be addressed to pastors asking them to set aside one Sunday in the year as Church Extension Sunday. In order to make things uniform and to save work at the general office as much as possible the Sunday should be fixed. It should be kept before the pastor's mind by personal letters to him for weeks before the Sunday itself. He should be asked to take up the collection himself, and envelopes and literature should be sent to help him. If only 500 pastors responded to such a call as this in the entire country, it would bring at least \$25,000 per annum to the Permanent Fund.

The Two-Cents-a-Week plan is for the Sunday-schools. Branches should be established in these schools and called Sunday-School Leagues of Church Extension. It is wise to remember that it is in the Sunday-school we train our future supporters. The Catechism does not suffice for this training. In a mission country such as ours, where we wisely rely on the generosity of the faithful rather than on the vacillating policy of governments, we ought to train the children to sacrifice a little now, that their interest may be aroused and strengthened for later years. The Two-Cents-a-Week plan does all this. If the society will keep the child informed of the good his mite is doing, it will be the building of a tower of strength for the coming years. The little child who gives two cents a week is, after all, making quite a sacrifice; and the little gift to it appears very great and important. The child, however, feels entitled to some consideration, hence I would have published a Sunday-school paper, or have arrangements made with some Sunday-school paper already published, by which the children would receive a constant reminder of the missions. The publication would be given free to all subscribers to the Two-Cents-a-Week plan. This paper should be full of pictures of missions that have been aided and the churches that have been built. There should be a story too with a touch of the

mission work in it; and then a Sunday-school lesson to make it useful to the teacher. Such a paper would not cost more than ten cents a year to issue. The society would receive for it a dollar. Its cost would be well made up from the fresh interest it inspired every week. The plan of the Universalist Church to accept \$26 for a Permanent Membership in the Two-Cents-a-Week plan could very easily be followed. The interest on \$26 at 4 per cent. is just two cents a week. Many heads of families would be glad to found such a membership for their children by paying \$26 at one time.

Another source of revenue is the income from memberships. This is a work that appeals to the people: "We only ask a chance to reach the people," says a Methodist Director. It is the *home* work, a work for the American Church, a work to save our own,—but a work to be done systematically and with authority. It would save a pastor of large congregations from the unwise appeals for collections which pour in on him from every side. By aiding this work he would feel satisfied that he is aiding all and that the money collected is spent in a systematic effort to help those who are most in need. More than this, the idea of the society's usefulness will grow on him as he sees the work it is doing. Both people and pastor will be interested, and the number of Life and Honorary Life memberships will grow in proportion as the interest grows.

Every Protestant Church Extension society receives each year a great number of legacies. It has been remarked, however, that Catholics have not been so lucky as are their separated brethren in this matter of being remembered in wills. I wonder if it is not because we have had so few organized charities of national prominence. The average Catholic feels that his local church is very well taken care of by local work and that it does not really need the extra money. But he does not always hear of the *general* financial needs of the Church. It is a case of coal and pew rent most of the time. He knows that, year after year, his local church is advancing, and he feels that the people can be relied upon. Although hospitals and institutions in charge of Sisters get more money than we imagine for the support of their work, so many of these institutions nowadays (principally hospitals) are founded

upon such a business basis that our people are loath to give them large sums of money. They cannot see wherein it is needed. Father Doyle stirred up great interest in the Catholic Missionary Union, simply because it is national and necessary and he has told the people about it. He receives both membership fees and legacies. The Society for the Propagation of the Faith in Boston is beginning, I think, to feel the effect of their Director's work in the matter of legacies, yet efforts are confined. The society for Church Extension, having still greater claims upon our charity, surely could rely on a large measure of success. Everything depends upon keeping our wants before our people. Who knows of our poor missions? Who ever tells the people that there is such a need in our own country? The average Eastern Catholic knows all about "the great urgent necessity" for a magnificent church in the city where a saint was born. He gives to that because he does not know of the home needs. Yet only a few weeks ago a priest, a pastor, who wanted to subscribe for a periodical wrote very truthfully: "Our poverty, which has compelled us to find a substitute for tea and coffee in cherry bark and barley, does not allow me to send a single dollar just now." But how could we expect the laity to know these needs when we priests did not know them ourselves. How expect the laity, full of charity for every little devotion, eager for the new vestments, for shrines, for pilgrimages, to know what we priests can scarcely credit when we hear the stories our own Western and Southern missionaries tell us? We can safely trust the people once we have secured the good will of the clergy.

In my first paper I touched upon the matter of annuities which have been of great importance to the work of Protestant societies. There is such an element of risk in the acceptance of annuities that many institutions of charity are unwilling to receive them, since they are usually accompanied by many difficult conditions. Usually the amount to be paid annually is much higher than the ordinary rate of interest. The objections would be fewer in the case of Church Extension societies, for, being in touch with church business interests all over the country, it would not be difficult to place large sums of money in loans paying a better rate of interest than could be expected from our Permanent Fund. In fact a

large number of annuities only tend to make greater safety, since some are constantly lapsing into the society and such lapses protect annuities which are still in force. Annuities therefore should be held in a separate fund and should not be fully transferred to a permanent fund even when they lapse, because of the annual payments attached to them and the difficulties of securing investments to cover such payments. A Church Extension society however could protect itself much better than any other charity.

One of the best suggestions regarding annuities and designated gifts comes from an offer made by a charitable gentleman of Philadelphia to Father Roche of Nebraska, who by the way has long been interested in this work, and who has been doing some of it for years in his own State. The offer was a gift of money to be turned over absolutely free of interest for a term of years to aid in the building of a little church in some mission locality. As the money is paid back, the instalments are placed in the bank and, when the entire amount has been returned, it is once more given to another small congregation free of interest. After five or six years it again reverts to a trustee who, in turn, reinvests it in another needy parish. The mission receiving the money always has before it the thought that another poor parish is waiting on them, so they are stimulated to make a sacrifice and return the money as soon as possible. Such a gift would be constantly at work and would do a great measure of good in perpetuity. Gifts of this kind placed in the keeping of the society, as well as lapsed annuities, would permit loans to the poorest place absolutely free of interest. What an encouragement such a plan as this would give to the charitably disposed! They would know that their money never ceases to do good. How many priests, making wills, would rejoice to leave some of their little savings so that their own priestly work of life would not end even in death, but would go on into the far, far distant future.

It may be noted that nothing has been said of the *support* necessary to sustain some of the weaker places after building work has been done. Many have suggested that it would be advisable to consider this, especially when we are dealing with the poor Mexicans or others unaccustomed to give generously, or unable to do so, but whose souls are just as precious in the sight of God

as those of their more fortunate brethren. Whilst it is true that nothing has been urged in my papers on the question of support, it has not been forgotten. We must crawl before we can walk. We must do first what is necessary before considering a second phase of the work. Let it be remembered, however, that a Permanent Fund of one million dollars for church building is not such a mighty effort, if we are to try at all ; much weaker organizations have now almost three million dollars, the income of which is used in both building and support. It is apparent that the future for our own work should be very bright indeed. But if I were to suggest two instead of one million dollars now, it might seem that my expectations had run wild. Yet the doubling of the distance to the goal of our Permanent Fund would work no great hardship on a thoroughly organized and authorized Catholic Church Extension Society in America. Since the building work is the more necessary at present let the first fund be for that purpose. In five years I believe that the society will be in a position to enlarge the scope of its work and to take care of new problems as they arise.

To do all this, however, publicity is absolutely necessary. The financially successful business men are the successful advertisers. A movement of this kind calls for publicity and plenty of it. We must make known our wants. Catholic papers are now very numerous and are usually anxious to do all the good they can. The society should communicate with them concerning the Church Extension movement, asking each for a certain amount of space every month. A fixed advertisement of the society's work could be inserted in this space. It would then depend on the follow-up system of the general office to bring about results. Most Catholic papers would gladly give space for so good a work, especially if the society agreed to furnish such news items each week as would be of interest to readers.

One last word. The writer understands perfectly well that in this attempt at planning he has seemed to ignore obstacles and to take much for granted. This is only partially true. Since the details of the plan have been taken from many societies organized to do, and now successfully doing, Church Extension work, not much more than the arrangement is my own. The obstacles to

the plan itself therefore, in the face of such success, must be few indeed. Almost every obstacle that has presented itself has been to the execution rather than to the plan itself. I acknowledge that it will be no light task, the building up of a Catholic Church Extension society; but we are twelve million and more; we are centred well and strongly; we are not poor; our clergy are well equipped and self-sacrificing; our people are good and charitable; the movement is necessary to our future well-being and our power for the spread of God's Truth; our brethren suffer; and, above all, we have the Eternal Promise, which shall not, nay, which can not, fail. What others have done with less, may we not do with more? No one can seriously deny the *power* to do it. Why not, then, with our history of a century and more of accomplishment behind us, why not take the rest for granted? Church Extension is worth every effort to establish and to follow up, every battle to overcome obstacles,—simply because it is necessary. It may not come from the present agitation, though I believe that it will; but if the burning up of both my papers and the consequent elimination of all my planning follow upon wise and prudent consideration, I will be rejoiced even in securing the jury for condemnation; but still more rejoiced if the ashes of my work may even serve to be mixed with the mortar that holds together the bricks of a real building.

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SYMPTOMS OF DEATH AS A CONDITION FOR ADMINISTERING THE LAST SACRAMENTS.¹

A Physiologico-Theological Study:

III.

ADMINISTRATION OF THE SACRAMENTS TO ADULTS APPARENTLY DEAD.

POSSIBILITY OF SALVATION.

[T]is certain that an adult, whilst still alive and in possession of the requisite dispositions, is capable of receiving some of the Sacraments, no matter how strongly outward appearances may indicate a state of death. It is certain likewise that on receiving

¹ See THE ECCLESIASTICAL REVIEW, August, pp. 168 ff., September, pp. 273 ff.

or not receiving these Sacraments will at times depend the salvation of a soul.

To give an example. Let us take an adult who has not received the Sacrament of Baptism, and is found dead to all appearances. Here two suppositions are open : either he has never attained to the use of reason,—in which case it is *certain* that he can validly receive Baptism as a means of salvation ; or, he has had the use of reason. In this event he can still *validly* receive the Sacrament, provided he has at least implicitly desired to be baptized, or *now so desires*. But suppose he has committed grave sins, and with these upon his soul has fallen into the state of apparent death, after having at least implicitly desired Baptism, and elicited an act of *attrition*? Under these conditions the administration of this Sacrament supplies the deficiency of perfect sorrow which theologians call contrition as distinguished from attrition or imperfect sorrow. This latter, it should be noted, may actually be elicited by him while in this very state, so as to make his salvation depend upon the reception of Baptism.

In like manner the Sacrament of Penance can be validly received in the case of a Christian adult who has committed grave sins that are not yet otherwise forgiven, and who after an act of sorrow has fallen into this state of apparent death, or else has elicited such an act in this state itself. This is the doctrine commonly admitted in our day. But should he die in this state without the reception of Absolution or Extreme Unction, he is lost ; for he has sorrow of attrition only, which would be insufficient to absolve him without the added grace of the Sacrament.

As for the Sacrament of Extreme Unction, every Christian adult in the state of apparent death can validly receive it ; and it is certain that if he has attrition, or had it before he fell into such a state, the grave sins he has committed will be forgiven him. All should, no doubt, endeavor to be in the state of grace before receiving this Sacrament of the living. Yet it is universally admitted by theologians that this Sacrament will cancel the grave sins the dying man may have upon his soul, if only he has true *attrition*, being unable to make his confession or an act of perfect *contrition*.² And this effect Extreme Unction produces, not *per*

² St. Thomas, *Suppl.*, q. 30, a. 1 ; Suarez, *De Poenit. et extr.*, d. 41, sect. 1, n. 15, etc. ; St. Alphonsus, l. 6, n. 731.

accidens, but *per se*, although, according to Suarez and others, only secondarily.³

The possibility of conceiving sorrow for sins at the very moment of lapsing into this state of apparent death is evident. Yet it is also possible for one who appears to be quite dead—without pulse-beat, respiration, or other sign of life—to possess interiorly full use of his understanding and therefore in that very condition still to conceive true sorrow for his sins. Cases of this kind, according to Ballerini-Palmieri, are not of such rare occurrence as one might suppose. “Sed non raro videri quidem poterit sensuum plena destitutio, at nihilominus adhuc interior animus vigere.”⁴

For this purpose Padre Feijoo in his letter entitled *Contra el Abuso de Acelerar mas que conviene los Entierros*⁵ relates two cases described by Monsieur de San Andres, consulting physician of King Louis XIV, in his book entitled *Reflections on the Nature of Medical Remedies and their Effects*, etc.⁶

The witness in the first case was the author's father, also a physician. A man of sixty years of age, exhausted by continuous fever, had fallen into a syncope, and was believed to have breathed his last. Not only were the necessary preparations made for the burial, but there was question, at his son's request, of holding an autopsy. Two curés who were present, fell into a dispute about the right of burial, and the contention soon waxed loud enough to be heard in a neighboring room occupied by the witness. Fearing they might come to blows, he entered to separate them. When peace had been established between the clerics, he approached the apparently dead body, and through a sense of curiosity unveiled the face. He thought he could notice in it a slight twitch, but putting his hand to the pulse, and holding a lighted candle close to the nostrils and mouth, he could find no indication of life. About to turn away, in the belief that the man

³ Suarez, *I. c.*, n. 16; Pesch, *Praelectiones Dogmaticae*, vol. 7, n. 538.

⁴ *Opus Theol. Mor.*, V. 5, n. 861, ed. 3. See also Haine, *Theol. Mor.*, Louvain, 1900, vol. 3, p. 269 (edit. 4).

⁵ *Against the Abuse of Unnecessarily Hastening Burials* (ed. Rivadeneyra, p. 577).

⁶ Printed at Rouen in the year 1700. An extract is given in Vol. XXXIII of *Noticias de la Republica de las Letras*.

was certainly dead, he thought that he again noticed the same movement. Disturbed at what he saw, he called for some wine, and applied it to the nostrils and poured some into the mouth of the supposed corpse; but with no apparent effect. Once more he was on the point of leaving, when he perceived more distinctive signs of life. There seemed to be an expression of evident relish on the countenance; a little more of the cordial, and the man opened his eyes. The supposed dead man soon recovered and completely regained his health. But what was most astonishing is that *in this state of apparent death he had heard and understood what the two curés had said and after his recovery related it all exactly.*

The second case was told the author by a lady, as her own personal experience. Twenty-four years previously, when still a girl, she had suffered from a wasting fever. While in this state she swooned away and lost all appearance of life, so that her medical attendants left her for dead. Arrangements were being made in her presence, since all regarded her as dead, to wash her body and place it in a shroud, she herself hearing all that was said, without being able to utter a word or give any sign, tortured though she was to indicate to those about that she was still alive. Fortunately for the sick girl, an aunt whom she dearly loved, came to her, and in a passion of grief, with tears and cries embraced and kissed the body, whereat the poor girl was so moved that she burst into a scream. With the assistance of physicians, cupping-glasses were applied to various parts of the body, and by means of this and other remedies she was completely restored to health and lived for many years.

A similar case, which Fr. Peter Marchant relates of himself, may be read in Gury,⁷ or Elbel,⁸ and examples could be easily multiplied.

IN REASONABLE DOUBT.

As long as there is a reasonable doubt, however slight, whether a man is alive or dead, the Sacraments may and should be administered to him. This is a common doctrine among theologians. All to-day maintain that the Sacraments may and ought to be administered to a man when it is doubtful whether he is

⁷ *Casus*, Vol. II, n. 487.

⁸ *Theol. Mor.*, p. 9, n. 212.

still alive or already dead. Here are the words of Father Gury : " Hinc licet absolvere conditionate in sequentibus casibus : (1) In dubio an poenitens sit vivus vel mortuus . . ." ⁹ Lehmkühl teaches the same : " Praecipuae autem conditiones in quibus absolutio conditionata dari potest, aut pro necessitate poenitentis quamdiu non constet de incapacitate." ¹⁰ Scavini writes : " Fas est dare absolutionem sub conditione in dubio, an poenitens . . . sit vivus." ¹¹

This is also what Father Villada means when he says that during the first six minutes that follow what is commonly called the moment of death, it is doubtful whether a man is alive or dead. During this time, he says, the Sacraments may be administered. And since he is of opinion that in cases of sudden death this probability extends much farther, he maintains that during all this period the said administration may take place. ¹²

As to Génicot, after noting how difficult it is to say whether a man is actually dead or alive when seemingly respiration, pulse, and the beatings of the heart have just ceased, he concludes that it is better to administer Extreme Unction to those who a short time before have to all appearances ceased to live. ¹³

In his *Casus Conscientiae* Génicot adds that in this matter the priest should proceed with great caution, lest the Sacrament be subjected to irreverence by the bystanders, who may be either indifferent or hostile to religion. Under such circumstances it is preferable, he thinks, not to anoint the person, unless a physician declare that it is not yet certain that death has actually taken place. When, however, those present have sincere and earnest piety, it will suffice to preface the conditional administration of the Sacrament by a few words of explanation. ¹⁴

⁹ *Comp. Theol. Mor.*, Vol. II, n. 433.

¹⁰ *Theol. Mor.*, Vol. II, n. 273.

¹¹ Scavini *Del Vecchio*, Vol. II, n. 693.

¹² *Casus*, Vol. III, p. 244, ed. 1. Noldin, *De Sacramentis*, n. 238, note, cites and follows Father Villada. Alberti, *Theologia Pastoralis*, pars I, n. 18, VI, likewise follows him.

¹³ " Quare ubi non est timendus contemptus sacramentorum in adstantibus, praestabit inungere eum qui brevi antea expirasse videtur, potissimum si nullus medicus mortuum esse testatus fuerit." *Theol. Mor. Inst.*, Vol. II, n. 422.

¹⁴ " Ubi jam mortuus apparet aegrotus, antequam unctiones dari coeperint, diligenter cavendum est ne sacramentum impiorum irrisioni exponatur. Quare s

How slight a probability as to whether a man has not yet died may be sufficient to enable one to administer the Sacraments to him may be clearly deduced from what authors teach in analogous cases. For theologians commonly hold that in cases of extreme necessity, under which ours must certainly be included, the Sacraments may and should be administered conditionally, even though through apparent lack of one or more of the essential requisites their validity be very doubtful,—and this despite the fact that the Sacrament's validity be only slightly probable or have little foundation or be based on the opinion of others and not on our own.

It is not difficult to demonstrate these assertions by means of clear and authentic texts: “Quoties de existentia conditionis dubitatur, quae ad validam administrationem necessario requiritur, Extrema Unctio non secus atque alia sacramenta sub conditione, quod illa res adsit (si vivis, si baptizatus . . .), administrari potest et debet.”¹⁵ “Ubi adsit (in extrema necessitate) tenuis aliqua probabilitas de materia idonea sacramenti hac uti licet.”¹⁶

Marc and Bucceroni write as follows: “Nec obstat quod attritio et confessio in istis destitutis sensibus in actu peccati valde dubiae sint; quia in casu extremae necessitatis, etiam in sacramentorum administratione licet uti probabilitate tenui et parum fundata.”¹⁷ “Absolvi potest et debet saltem conditionate quilibet

adstantes parum pii vel ignoti sint sacerdoti, praestabit expectare iudicium medici neque inungere eum qui nulla vitae signa praebebat antequam ille pronuntiaverit mortem minime certam esse. . . . Aliter dicendum putamus si adstantes pii sunt vel saltem manifeste sinceri et religionem venerantes. Quamdiu enim nullus medicus dubium diremit, praestabit sub conditione sacramentum conferre declarata ratione ob quam ita agatur.”—*Casus*, Vol. II, tr. XVI, c. 3, cas. 4.

The Italian translator of the present work here takes issue with Génicot on several points. We give the entire passage:

“We do not entirely agree with Génicot on this point, in spite of our high regard of this author's opinions. He seems to suppose that physicians are apt to pronounce without hesitation in such matters—an assumption that is certainly not well founded. Besides, the fear of dishonoring the Sacraments actuates him too much. We would rather follow the author, who (n. 145) plainly shows how to prevent all irreverence. Lastly, we do not like the word *praestabit*; he should have said at least: *plerumque adest obligatio, or per se tenetur*.” (Dr. G. B. Geniesse.)

¹⁵ Noldin, *De Sacram.*, n. 444.

¹⁶ Ballerini-Palmieri, Vol. V, n. 238, ed. 3.

¹⁷ Marc, *Inst. Mor.*, Vol. II, n. 1855.

moribundus in quo attritio et confessio praesumi possunt aliquo modo, quamvis infime probabili, quia in casu extremae necessitatis etiam in administratione sacramentorum uti licet opinione etiam parum fundata."¹⁸

Nor are the words of such authorities as La Croix and St. Alphonsus less decisive. The first teaches: "Est gravis obligatio ex caritate ut sacerdos in extrema necessitate proximi operetur ex opinione probabili saltem aliorum, ut habet communis cum Moya, n. 35; imo opinio etiam tenuiter probabilis praticari debet, si alias proxime periclitaretur salus aeterna proximi, uti tenent multi et graves auctores cum Sanchez, Moya a n. 38, Vind. Gobat n. 27; Viva in append. ad propos. damn. sect. II, quos secutus sum, lib. I, n. 366 . . . nam periculum frustrandi sacramentum pro salute humana institutum est minus malum quam periculum amittendae aeternae salutis hominis: atqui haec opinio [namely that a dying person, *sensibus destitutus*, can be absolved *sub conditione* even though he is not known to have given any signs of penance] est aliquo modo, et saltem tenuiter probabilis, ut ex dictis patet. Ergo."¹⁹

St. Liguori follows the same doctrine, which may be said to be common to our theologians generally: ". . . quia in casu extremae vel urgentis necessitatis licitum est uti materia dubia ex principio maxime apud theologos probato. . . . Hoc casu enim possumus uti opinione adhuc tenuis probabilitatis, ut recte ajunt Sanchez, de Matrim. l. 2, d. 26, n. 8, et Dec., l. 1, c. 9, n. 25; Viva, dict., Sect. II, V. Ratio; et Croix, n. 1, 162 cum Gobat et fuse probat Cardenas. In prop. damn. Innoc. XI, diss. IV, c. 7, n. 44 cum Navarro, Soto et Filguera. Ratio, quia necessitas efficit, ut licite possit ministrari sacramentum sub conditione in quocumque dubio, per conditionem enim satis reparatur injuria sacramenti, et eodem tempore satis consulitur saluti proximi. Et maxime hic advertendum est quod sacerdos, quando potest, tenetur sub gravi absolvere infirmum, ut dicunt Mazzotta, l. 3, p. 364, et Suar. Vasp. Con. . . . cum communi apud Viva, l. c."²⁰ Elsewhere St. Alphonsus writes: "In extrema necessitate si

¹⁸ Bucceroni, *Theol. Mor.*, Vol. II, n. 753.

¹⁹ St. Lig., lib. 6, p. 2, n. 1261, No. 7 et 9.

²⁰ St. Lig., l. 6, tr. 4. *de Poen.*, n. 482.

nequit haberi materia certa, potest et debet adhiberi qualiscumque dubia sub conditione. . . . Et hoc procedit non solum quando est tantum probabilis opinio pro valore sacramenti, sed etiam quando est tenuiter probabilis.”²¹ Elbel²² says conclusively: “Colleges etiam illum moribundum esse absolvendum sub conditione, de quo prudenter dubitatur, an adhuc vivat. . . Ratio est quia hoc sacramentum est administrandum in casu necessitatis, quoties affulget aliquantula saltem spes fructus inde percipiendi.”

The reason is, as the Instruction of Eichstadt (n. 296) teaches, that in extreme cases recourse must be had to extreme remedies; and it is better to expose the Sacrament to the danger of nullity than man to the danger of eternal damnation. “In hac extrema conditione, prudentius est etiam extrema tentare et sacramentum periculo potius nullitatis quam animam ex defectu sacramenti periculo aeternae damnationis exponere malle.”

Nor, in following this course, is irreverence shown to the Sacrament: (1) because the Sacraments have been instituted for man's good and in consequence should be used whenever there is any chance of saving him; (2) because they are administered under condition, and therefore if the condition is not fulfilled there is no Sacrament; (3) if there should be some lack of reverence, it will be excused by the extreme necessity of the dying man. “Nec ideo fiet irreverentia sacramento, nam sacramenta sunt instituta ad salutem hominum; ergo non est contra eorum reverentiam, sed maxime est secundum eorum finem, si prout possunt conferantur, ubi extreme periclitatur salus hominis. Deinde conditio salvat reverentiam sacramento; si enim moribundus non sit capax, non fit sacramentum. Denique proximi necessitas excusat ab irreverentia, uti constat ex multis similibus casibus in l. 6, p. I, n. 110 et 119 relatis.”²³

It follows from what has been said, that all theologians admit as established principles: *first*, that in case of extreme necessity the Sacraments should be administered even though the probability of their validity be very slight; *secondly*, that in the absence of certainly valid matter, doubtful matter should be used, which principle is applicable to all the other essential requisites.

²¹ St. Lig., l. 6, tr. 2, *de Bapt.*, n. 103.

²² L. c., n. 216.

²³ La Croix, l. 6, p. 2, n. 1256 (al. 1156).

"Ergo omnes et Scotistae et alii supponunt duo principia certa: (a) In casu extremae necessitatis omnia remedia, etiam tenuiter probabilia, posse et debere tentari; (b) Ergo in tali casu licere uti materia dubia ad administranda sacramenta saltem si materia certa haberi nequeat."²⁴

Applying this doctrine to the subject before us, we infer that the Sacraments *can* and *should* be administered to men who are *probably* yet alive, although they are commonly thought to be dead; and this even in those cases in which the probability of their being alive may be *doubtful* or *very slight*, and but indifferently founded, or based on the *opinion of others* and not on our own.

Such was the application made by La Croix in these words: "Some physicians assert that the rational soul remains united to the body for a quarter of an hour or more after death is commonly supposed to have set in. If therefore the priest arrives about this time after the person has apparently died, should he absolve such a person at least conditionally?"²⁵

"I answer affirmatively: if the foregoing opinion, *either by reason or authority*, is rendered doubtfully probable."

The fact that persons who are apparently dead frequently retain the use of hearing proves how expedient it is for the priest, before giving absolution, to prepare them for it by a few well-chosen words.

THE INTERVAL OF LATENT LIFE.

Between the moment ordinarily held to be that of death and the actual moment at which death takes place there is probably in every case a longer or shorter interval of *latent life*, during which the Sacraments may be administered.

Authors generally admit that the Sacraments may and should be administered to those who seem to have just expired, if it be solidly probable, or at least doubtful, that they are still alive,—and this during the entire time that such doubt or probability exists. The only difficulty therefore lies in determining when and up to what point it is probable or doubtful that a man lives after the time ordinarily called "the moment of death."

²⁴ Pesch, *Praelect. dogmat.*, l. c., n. 85.

²⁵ L. c., n. 1264 (al. 1164.)

The answer to this question is not the same for all cases ; in general we may hold as universally admitted that death does not invade the entire organism suddenly, but only gradually, the separation of soul and body taking place some time after the man is usually said to be dead.

That there exists a longer or shorter period of life between the actual moment of death and that ordinarily supposed to be indicated as such by certain symptoms is generally admitted. Laborde, speaking of this, says : " Between the moment at which the external signs of death supervene, by the suspension of the functions essential to the conservation of life, such as respiration and circulation, and the moment at which the spark of life is totally and finally extinct, there is a period of latent life of greater or less duration, dependent upon the nature of the causes inducing death. During this period the functional properties of the tissues and organic units persist and survive ; and these, stimulated into activity by appropriate means, are capable of reviving either momentarily or definitively the functioning of the entire system." ²⁶

In a communication read at a session of the Academy of Medicine of Paris, January 23, 1900, the same Dr. Laborde said : " At the death or extinction of the vital functions of an organism two successive phases present themselves. During the *first* the chief functions essential to the sustaining of life, respiration and circulation, are suspended ; but there still persist in a latent manner, without *external* action or manifestation, the functional properties of the tissues and of the organic elements. During the *second* phase these functional properties are eliminated and disappear, but in a fixed sequence which experiment shows to be the following : the *sensitive* property disappears first, then the *nervous motor* function, and lastly *muscular contractability*." ²⁷

" It is shown by observation and physiological experiments," says Dr. D. Coutenot of the Medical School of Besançon in the *Études Franciscaines* (January, 1901), " that death does not take place in an instantaneous manner." ²⁸ The organism dies progres-

²⁶ Laborde : *Les tractions rythmées de la langue*, p. ii. Paris, 1897.

²⁷ *Bulletin de l'Académie de Médecine, séance du 4 Janvier, 1900, p. 64.*

²⁸ This means of course that the manifestations of life do not cease simultaneously ; but if by death we understand the final and absolute separation of soul and body, then death is instantaneous.

sively. Death may be brought about diversely, according to circumstances, and according to the peculiar nervous and vital qualities of the individual; but it always takes place progressively."²⁹

This conclusion is unanimously affirmed by the Medical Academy of SS. Cosmas and Damian of Barcelona, as we shall see presently. It is also the doctrine of D' Halluin in *La Resurrection du Cœur*,³⁰ of Capellmann in his *Medicina Pastoralis*,³¹ of the theologians already referred to,—Villada, Génicot, Noldin, and Canon Alberti.

The existence of this period of latent life becomes every day more certain, owing to the many cases in which persons have recovered all their vital functions and regained perfect health after manifesting every external sign of death—failure of respiration, of pulse, of heart-beat, etc.—even after experts had been deceived into thinking them dead.

In such cases there is no question of a miraculous resurrection. We have only to realize that animation, although not exteriorly noticeable, still lingered in the more intimate parts of the body, and that the body in consequence was still informed by the rational soul. This latent life reasserts itself and restores the external functions when once the obstacles that impede its activity are removed. If these obstacles are not removed, they finally bring about real death. On this subject consult D' Halluin (p. 87, etc.).

The physiological reason why life still lingers in the more intimate parts of the organism after the cessation of respiration and circulation, is that the cells and tissues that make up the organs have suffered no lesion that prevents their functions. They still possess the means necessary for their vital action, such as oxygen, nutritive substances, etc. And thus, although they must surely perish from inanition unless furnished by respiration and

²⁹ The same ideas had been expressed by Dr. Couteau in a communication addressed to Dr. Laborde, as may be seen in Laborde's book, *Les Tractions Rythmées*, p. 167.

³⁰ Page 96. "We must admit therefore as a conclusion that between the moment when a person has drawn the last breath and the moment when the phenomena of molecular disintegration indicate death, there exists an intermediate state—important to know—a sort of *latent life*."

³¹ P. 178 (2d Latin edition).

circulation with new elements for maintaining their life, they will nevertheless continue meanwhile to live at their own expense, as it were, on the organic reserve-fund they have stored up. This state is certain to last until the reserve gives out, or the main vital functions are reëstablished.

It follows that the more healthy and robust and the more supplied with vital nourishment the tissues and inner organs are, the longer will latent life remain in them. This we see in cases of death by asphyxia, by drowning, or the like, in which the organs and tissues are uninjured, and so remain well equipped with the means of life, with an abundant organic reserve. In these cases therefore we find that the condition of apparent death is frequent, and may be of long duration. On the other hand, in cases of severe sickness the whole organism in general and all the organs, tissues, and cells in particular are gradually weakened, and thus consume their organic reserve-fund. Thus, after the stoppage of the principal functions of respiration and circulation in these weakened subjects, life departs much sooner, since the tissues have already consumed their vital nutritive supplies.

We cannot refrain from adding here a few paragraphs taken from the work of Dr. Viader y Payrachs, which clearly show that the opinion we are maintaining had found favor in Spain as early as the eighteenth century.

The absence of pulsation and of respiration, with frigidity of the body added to these signs, was in past ages held to be a certain indication of death. Now, however, experience testifies to the contrary, and a distinction is made between real and apparent death. How a person may remain alive for some time without respiration and pulsation and to all appearances seem a real corpse, is a question we must now attempt to answer. Galenus among others maintains that there remains in the heart an imperceptible quiver, which supports a very feeble respiration and a slight movement in the humors. Other physicians go so far as to affirm that the connection between the circulation of the blood on the one hand, caused by the movement of the heart and the vascular system, and of life on the other, is not so indissoluble that on the cessation of one the other instantly ceases. This statement needs a word of explanation.

The union of soul and body may remain undisturbed, even if the

blood does not actually course through the arteries, provided the conditions are such as to make the restoration of the blood's circulation possible. If, however, not only the blood has ceased to circulate, but all the natural dispositions necessary to renew the circulation, such as the elasticity of the solids and fluids, are destroyed, then all union between soul and body is hopelessly severed.

When all impediments are removed, these dispositions of elasticity, tension, and flexibility of the solid constituents of our body are sufficient to restore the actual circulation of the blood. On this slender thread the union of soul and body is supported. Hence it follows that sentient life, in which the exterior or muscular action is exercised, resides in these dispositions of nature, at least as in a motor force. Hence, too, these dispositions will sustain and preserve the very principle of life, although impediments may thwart its action, until one by one they have fallen into corruption, and thus have been rendered unfit to restore the circulation of the blood. Who fails to see that time is required for a dying person, especially in case of sudden death—as is the general rule with abortives—to arrive at the real terminus of life?

In fever patients nearly the entire human organism is wasted away by the fierce inroads made by the disease. And if in these patients we see that internal motion still continues even after the last gasp for breath and the last throb of the pulse, until indeed the solid mass, because of corruption in the fluids and stagnation in the chief viscera, is destitute of elasticity and power,—may we not suppose that the soul will tarry in the body for a much longer period in case of asphyxia and sudden death? We find no difficulty in conceiving how the heart continues to beat faintly; but besides that it is certain that the entire human body and especially the motor organs of the dying are left intact. The solid mass preserves for a considerable period its own elasticity, to restore if possible the advancing and circular motion of the bodily fluids. These latter themselves remain for some time without the least sign of corruption. The cause of this sudden death may not have been at work for more than three or four hours, and perhaps may have only fettered the animal spirits and held them in suspension.

The practical conclusion to be drawn from the foregoing is that so-called sudden deaths are often mere temporary overshadowings of life or checkings of the vital motions, capable of restoration by those aids which overcome the obstacles. (*L. c.*, pp. 179-187.)

RESOLUTIONS OF THE BARCELONA ACADEMY.

In this connection it will be interesting to quote the two following resolutions of the Barcelona Academy:—

“Resolved 3. Facts have demonstrated that a man can be revived after remaining for hours in a state in which all signs of life have disappeared, such as consciousness, speech, sensibility, muscular movement, respiration and beatings of the heart. This state may logically be called apparent death. (*Approved unanimously.*)

“Resolved 4. The state of apparent death described in the preceding paragraph is more frequent and of longer duration in the case of those who are stricken by sudden death, or by an accident; but it is very probable that a similiar state is brought about for a longer or shorter time in the case of all men, even those who die of a common sickness, whether it be acute or chronic. (*Approved unanimously.*)”

It would appear then that during this period of latent life, by employing appropriate methods for the reëstablishment of the principal functions, all the other functions of life may be made to reappear for a shorter or longer time, and in not a few cases the restoration of the patient to complete or perfect health be attained. To this end various methods are in use, among which a distinguished place must be given to “rhythmic tongue-tractions,” introduced by Dr. Laborde. We shall return to this subject later.

The same ideas are expressed by Dr. Coutenot in his article on *Apparent Death and the Last Sacraments*. “In spite of the outward signs, death is nevertheless only apparent. The organism, dead in its outer parts, lives within through the persistence of the functional properties of the tissues, which persistence may be utilized to fully restore life; or else these functional properties disappear, and then death is *real*. The duration of the first phase of death is more or less prolonged according to the causes in operation. Apparent death is therefore a morbid state which demands medical assistance and treatment until a sure sign of real death appears. In presence of death more or less recent we can not therefore know for certain whether or not a trace of life still remains.”³²

P. JUAN FERRERES.

Tortosa, Spain.

³² *Études Franciscaines*, l. c., p. 44, etc.

THE TRAINING OF SILAS.

VI.—HUMAN NATURE BOBS UP IN A FEW WAYS.

IT was a long, weary day the eve of that first Friday in November. Father Sinclair had been steadily at work in the confessional since three o'clock. It was now seven, and the stream of the penitents showed no signs of diminishing. Fatigue had almost overtaken the pastor as he stepped out and asked the people near his box to be patient for a short quarter-of-an-hour, while he took his cup of coffee.

Four letters were awaiting him on the table ; but he left them unopened. It was near eleven when the last form was seen emerging from the confessional. While the sexton started to put the lights out, the tired pastor walked slowly up the aisle. He knelt down before the main altar and offered the fatigue of the day to the Sacred Heart whose feast he would celebrate on the morrow.

Before retiring for the night he glanced at the letters and opened them one by one.

“ *Dear Father* : Couldn't the sexton let me have the candelabra and a few rose-lamps—a couple of dozen—to decorate my flower table? It would look bare without them. And I am positively afraid to ask him.”

“ *Dear Father Sinclair* : Would you have the kindness to ask the Mayor for the palms from the Civic Nursery, to put in the Hall on the night of the Festival? I sent some one to see him yesterday, but he said he could not give them without consulting the aldermen.”

“ *Reverend and Dear Father* : Would you let Nanny come to help to wash things on the night of the Library Festival? Several are going to ask for her, but I think I am first.”

“ *Dear Reverend Father* : Would you have the very great kindness to ask the Brazilian Coffee Company to donate a few pounds of coffee to the Festival for your Library?”

The pastor put the letters on the table, sat down and uttered one long sigh.

“ Dear Lord !” he exclaimed, “ *Non recuso laborem*. I am willing to work for Thy glory. I am giving sixteen or eighteen

hours a day to show that I mean what I say. But must I now start a-begging for palms and coffee?—One thing is certain, however,—Nanny will stay at home. As for the rose-lamps, they may fight it out with the sexton.”

He was too tired to undress even,—he had to carry Holy Communion to seven sick persons in the early morning. After a brief fervent prayer he threw himself on his bed and soon was fast asleep.

The first Friday was radiant. The morning sun sent fresh streams of chastened light through the long, lancet windows, and lighted up the little Gothic church with a softness and grace almost heavenly. The King on His throne, surrounded by flowers and candles, looked down lovingly on the lovers of His Sacred Heart. During the Mass sweet music raised the souls of the worshippers above the earth; and when the hundreds who received Holy Communion lingered after the service to commune longer with our Lord, Father Sinclair felt that his zeal had not been sterile. “I will give to priests who spread this devotion the gift of touching the hardest hearts.” There were not so many hard hearts to touch in St. Paul’s Parish; the League of the Sacred Heart had done its work; and the tears of consolation and piety that flowed that morning in St. Paul’s plainly told the pastor that the Saviour’s promise to Margaret Mary had been fulfilled to the letter. And as a consequence, Father Sinclair was happy.

But there was a weight on him nevertheless. How was he to go a-begging for coffee and palms? What were the committees named for? He had on a former occasion put his foot down and told an officious vice-president that soliciting for an entertainment did not come within his scope of duties. The lesson had undoubtedly been forgotten; he should have to repeat it. For the moment he would compromise; he would buy the coffee and send it to the Hall. For this once, also, although his shy nature rebelled against such work, he would call on Wesley Bruce and ask him for the palms that had already been refused. Father Sinclair could plan; he could suggest; he could urge; but he felt an inmost aversion to going a-begging such petty favors.

At ten o’clock he telephoned to the Brazilian Coffee House to

send five pounds of its best coffee to Monument Hall before five o'clock on Wednesday, and charge to his account. He then took his hat and cane and walked down to the post-office.

The pastor of St. Paul's was a welcome figure down town. His spirit of progress, his interest in civic celebrations, his zeal for promoting public works, were well known. It was he who suggested the artistic arches over the Brono bridge; it was he who headed the subscription list for the massive electric columns in Royalview Park; it was mainly he who got the City Band to play twice a week in the Eagle Rotunda; it was through his efforts that Corot's "Twilight" was now in the Art Gallery; it was he who had been working almost alone for two years to have a monument raised to the little hero who lost his life trying to save another in the Brono; in a word, Father Sinclair was the mouthpiece of the "sixth sense" in Laurenboro; for he was essentially artistic and a lover of the beautiful.

But he was preoccupied on his way down town that morning. And still the palms were public property. The new library would be a benefit to the public. It would help to make good citizens. He ran lightly up the steps of the post-office, and was pushing the massive doors inward when he stood face to face with the Mayor.

"Good morning, Father."

"Good morning, Mr. Bruce." He was about to pass on, when he suddenly turned on his heel. "By the way, Mr. Mayor, could we have the Civic Nursery palms for an evening this week? We are getting up a little——"

"Certainly, Father. Come over to my office."

And that was all there was to it. Father Sinclair came away with an order to the civic gardener to let him have the palms "as long as he wanted them"; besides, they were to be delivered at the hall for him.

The agony was over. But he asked himself:

"Is it pride, this shyness, or is it a too delicate sense of honor, that makes my life so miserable?"

He could solemnly aver that it was not pride. He simply could not do such things. Henceforth he would see to it that his people should not ask him.

A call later in the day at the glebe-house from Mrs. Melgrove and the secretary told him that the tickets were going fast; two hundred dollars had already been handed in.

"This is a splendid showing," said the pastor, "and there are still three days."

"But several visits we made, Father, were very discouraging," ventured Mrs. Melgrove.

"And a few snubs into the bargain," added Miss Garvey. "The Newells told us plainly they wanted no new library. They were satisfied with the Elzevir; and they would not contribute a cent."

"And what did you say?" asked the pastor, sympathetically.

"What could we say? We simply turned on our heels and walked away," replied the little lady.

"You did the proper thing there, ladies. A little humiliation, was it not? And within the Octave of the First Friday, too?"

How well Father Sinclair could preach to others. Had he been in their places, and been refused, he would have shrunk into his very humble substance.

"Even though the Newells do not come to the festival," he continued, "they might have taken a few tickets—mightn't they?—to help a good thing along."

"Certainly they might. Miss Rayford called on them," added Miss Garvey, "for a contribution of flowers, and they positively refused her."

"Never mind. We have something better. We have the palms from the City Gardens," said the Father, bravely. "Monument Hall on festival night will look like a corner cut out of Honolulu."

"And we called at Mr. Maglundy's," added the little secretary.

"Pray tell me how you were received there?"

"Very well. He took one ticket. He said he was a chronic bachelor, and should not need more than one. He is very anxious to meet you, Father. He wants your opinion on a fountain he is going to build somewhere in town. He also wants an inscription in Latin or Greek." And the ladies laughed heartily.

"We shall have to accommodate him, then. This may be the

thin edge of the wedge to Mr. Maglundy's heart," retorted the pastor, slowly. An excellent occasion of meeting this stranger had thus presented itself, and Father Sinclair was gratified at the turn events were taking.

"But the pleasantest visit of all was to the Caysons," continued Mrs. Melgrove. "Just fancy! They had already taken twelve tickets for the Festival before we reached there. And when Miss Garvey saw the twelve spread out before her, she had not the courage to ask them——"

"What?" interrupted the pastor, smiling; "to buy more tickets? Isn't there a stronger term than 'courage' required to ask a person to buy more than twelve tickets?"

"No matter, Mrs. Cayson was splendid. She asked us if we had no tickets to sell, and we both burst out laughing. She took four more, and she promised a contribution to each of the tables. Her two daughters, Clare and Mary, are busy since yesterday making candy. And Clare is going to help us to sell."

"God bless them," said Father Sinclair; "isn't it consoling to meet such people in this chilly, selfish world. But let us go back to Maglundy. Did he name any time at which he wanted to see me?"

"He said he would call on you at the glebe-house, or he would be in any day after three. If you will only telephone, he will send his carriage."

"I shall surprise the old gentleman some day before the Festival. I should like to see him there. So would the ladies, wouldn't they?"

"By all means. Try to get him, Father. We shall take care of him, once he reaches the Hall," said Miss Garvey. "But he did not impress me as one who would open his purse, even for a library. He might have taken more than one ticket."

"Seeing that he had money to throw away on living fountains and——" answered Mrs. Melgrove.

"And on dead languages," interjected the pastor.

The two ladies departed, only to admit two more,—Miss Pickwell and a friend.

"I am so glad you got my note, Father. The coffee has arrived. I really could not ask that horrid manager."

Miss Pickwell lived in an elegant mansion on Nob Hill, and Father Sinclair was just thinking that she might have bought the coffee herself. But the lady kept right on.

"Last year he was so ugly about a small affair. Imagine he hinted that I should buy my own donation. And I promised that I should never patronize him again."

"That is why you sent me, wasn't it?" asked the pastor smiling.

"Well, I knew he could not refuse you. And you see he did not. We have just come from Mr. Maglundy's, Father."

"I suppose the millionaire simply bought up all your tickets," ventured Father Sinclair.

"Indeed, no. He told us that he had already been supplied. Some one had got in ahead of us."

"Is he coming to the Festival?" asked the priest.

"We invited him, but I do not think so. Besides, I hardly think we want him."

"What, Mr. Maglundy! a millionaire? Do not want him at the Autumn Festival? What do you mean, Miss Pickwell?" asked the pastor, apparently surprised.

"Oh, I don't know. Wait until you meet him, Father. He wants to see you to do something for a fountain."

"Fountain? He must have money to throw away."

Father Sinclair was fishing for impressions, and the reasons of their aversion soon began to come out.

"But, Father, he is so uneducated," said Miss Pickwell.

"What of that, my child? Want of education is not a sin."

"But he is so conceited and boorish. Always talking about himself and that fountain of his."

"He may have had interesting things to say."

"But they were not interesting, were they, Madge?" asked Miss Pickwell, turning to her companion. "What did he mean by telling us all about his Trans-Siberian stocks, and bulls, and bears, and everything that we know nothing about?"

"Perhaps he is going to start a menagerie. Would you not like to see some trans-Siberian bulls and bears?"

"Father Sinclair, you are perfectly dreadful. When we tell you things, you never listen. All the same, thanks for the coffee. Come on, Madge."

VII.—A MILLIONAIRE WITH A HOBBY.

Miss Pickwell would have had some difficulty in proving her assertion that Father Sinclair never listened. He had been listening, and listening attentively to all he heard during the past few days ; and, what is more, he had been reflecting on the inconsistency of it all. Could this be Christian charity ? Could it be the charity that the Gospel counselled ? Here were twenty or thirty members of his flock trudging around the city trying to dispose of tiny squares of cardboard, at so much apiece, which would admit his own parishioners—wealthy, a fair proportion of them—to Monument Hall, to amuse themselves before they would contribute to a crying need.

“ Even when they give an alms for a good work,” he mused, “ they must first get their money’s worth.”

Was this Catholic charity ? Nay more, was it common justice that the flower of his flock should be obliged to go from house to house, or busy themselves at home for days and days, simply to entice people to spend a few dollars in aid of a work they themselves and their children should profit by ?

“ We’ll see,” said Father Sinclair, continuing to soliloquize “ that the very people who spend the least shall be the ones who will have all the fault to find with the library and its management later on. I know what is coming. Those little ticket-sellers of mine and those little candy-makers are heroines. They do more for charity’s sake than the rest of the parish put together. And the snubs and the rebuffs they are getting are simply galling. One would think they were working for their personal profit.”

The pastor was walking up and down the balcony of the glebe-house. He had his great coat and cap on, and his gloves. He was about to make a visit to Mr. Maglundy. This new arrival in Laurenboro had been brought to his attention so often lately, and in such an unfavorable light, that he could hardly say he had much confidence in him.

Small things often give us the key to greater ones. That fountain project which he had heard about from different sources suggested a certain sense of civic vanity on the part of Mr. Maglundy ; and the inscription in a dead language which he desired seemed

very much like an affectation. These qualities in the stranger did not forbode a favorable understanding between the two men when one of them was in quest of charity from supernatural motives; and Father Sinclair felt a distinct repugnance to call on the millionaire. Would he find out when he learned to know him better, that this was one of those mortals who try to get all the glory they can, at the least possible cost to themselves? Maglundy had wealth, evidently. He had now reached the glory phase. He was going to build a monument to himself in Blenheim Square. We should soon see him in politics. Later would come the phase of pleasure-seeking. To reach heaven such men should have to compete with the camel that would force its way through the eye of a needle.

But all this soliloquizing was verging on uncharitableness. Father Sinclair justified himself by the conclusion that he had been thinking only of abstract cases. He could truly say that he did not know Maglundy. So that all the hard things that had passed through his mind about rich *parvenus* in general did not necessarily apply to him.

Half an hour later the pastor walked up the steps of the great limestone mansion at the corner of Howarth and Buell Street. A gardener was gathering the dead leaves into heaps here and there on the sward. The long, prettily shaped flower-beds, with their wealth of violets and roses, which Father Sinclair had so often admired during the summer months, lay bare and wretched. The sere was on nature, and had a depressing effect on the æsthetic instincts of the visitor.

A maid, a somewhat slatternly dame who had reached the years of discretion, took his card on a very large silver tray, and then with a "this-way-please," uttered in a voice that attempted to be soft, drew the portieres aside and ushered the priest into the drawing-room, a realm of luxurious splendor, and a sort of wonderland in which the beholder was confused by the number and variety of curious objects gathered in from the world without.

Father Sinclair felt a sense of the incongruous. Was it a drawing-room or a museum? His instinct told him, however—had he not already known it—that Mr. Maglundy was a bachelor, and that probably the woman who took his card was to blame.

A rather strange spectacle was presented by the ingenious display of a genuine pick and shovel and a miner's pan, the heraldry of the mining world, resting against the mantelpiece. The owner of the house was evidently proud of these implements. There were cabinets along the walls filled with gimcracks of every description and California curios. A few books on mineralogy lay covered with dust on the centre table. From the ceiling hung a huge Japanese umbrella, on which the dust had gathered notably, a relic no less of shiftless management than of a sojourn in the West. There were other signs of neglected wonders which by their peculiar position indicated that Maglundy was at the mercy of a housekeeper who had not the same respect for them as must have animated the original lord of these things. The priest sympathized with him, and was just instituting a comparison between the guardian spirit of this household and his own good-natured but not very tidy Nanny, when a quick, jerky step was heard coming down the stair. The portieres were drawn aside and revealed Silas Maglundy himself, a smiling little lump of a man, not more than five feet high, corpulent, with bald head and ruddy face, sympathetic blue eyes, prominent nose, and a tuft of whisker under each ear.

"How do you do, Fawther?" he lisped.—We may here tell the reader in confidence that Mr. Maglundy's grammar was above reproach, but all his a's were aw's, and all his minnows, whales, as the pastor soon discovered.—"I am delighted to meet you. Have indeed been anxious to meet your reverence for some time."

He pressed the visitor's hand with a grasp that seemed to betoken genuine cordiality. Pointing to a chair, and falling into one himself, he proceeded:

"I am a Cawtholic, you know."

"I had heard so," replied Father Sinclair, demurely, "and I am very well pleased to meet you; indeed I had hoped to have that pleasure before this."

"My fault, sir, that you did not; although I have been in Laurenboro little over a month. Quite a beautiful place this city of yours. Was quite a revelation to me. Think I shall reside here permanently in future. I hope in fact to do something in my own small way to improve conditions here."

"The fountain will soon be out," thought Father Sinclair, and he felt a budding impulse of merriment upon the consideration of this little vanity. But he concealed his sentiments. The first glimpse the old man had given the priest of himself was that of Maglundy smiling. The impression was favorable and was destined to remain with him.

"Your name is Saint Clair, Fawther. I used to know a family out in California of that name—the Saint Clairs, well-to-do——"

"They may be distant relatives of mine," replied the pastor in a somewhat facetious tone. "Ours was a large family. We are descended from Noah Primus, a navigator. He sailed in his own vessel, but got stranded on a mountain."

"How sad," exclaimed Maglundy, sympathetically. "What a calamity! Accidents will happen. Was everything lost?"

"No; the family was saved; and the live-stock."

"I am so glad to hear that. How consoling!"

"So you are going to stay with us, Mr. Maglundy?" asked the pastor, endeavoring to turn the subject.

"I think so, Fawther. My interests are centered in Laurenboro for some time to come. You know I have been engaged in mining for some years in California, and had a half-ownership in a quartz claim out there. Do you smoke, Fawther?"

"Occasionally."

"Well, just come upstairs. I want to talk with you. And besides, I want to let you into a little secret of mine, and get your advice."

"The fountain, to a certainty," thought the pastor, as he followed the little stout man upstairs.

The smoking-room was a cosy spot. A few delightfully fashioned easy chairs invited occupation. Photos of California mining-camps almost covered the four walls.

After they had lighted, Maglundy continued:

"Yes, I had a half interest in a claim out there. One day I struck a pocket—or 'blow-out'—as we miners call it, and I saw what I had. I bought the other half interest and developed the mine myself, which proved a tremendous payer. Naturally I drifted from mines to stocks, and manipulated successfully in

Trans-Siberian. And here I am, as you see, a success in life,—made my pile, as my old friends the miners say.”

And Maglundy settled down into his leathern chair with evident satisfaction.

“What became of your partner?” asked Father Sinclair.

“I don’t really know; his future didn’t worry me. Why should it?”

“I really do not know why it should not,” rejoined the priest. “You say he was your partner,—and I fancy he must have naturally been interested in your discovery.”

“Oh yes, I understand. That was years ago, but I lost sight of him long since. I think he is somewhere in the West still. But that does not worry me. I purpose doing something for my fellow beings. Some one of your learned men has said, I think, that a private good must give way to the public weal.”

“Yes, certainly, private weal must cede sometimes to the common benefits provided justice is not involved.”

“No doubt you are right; but of course the law takes care of that, and we need not go out of our way to be just where everyone can claim his own in the courts.”

The old miner evidently did not care to discuss the subject from the ethical point of view; he was in a philanthropical mood, and no doubt was anxious to broach the favorite subject of the fountain. How true it is that when a man has a hobby he makes the rest of the world suffer. The irrepressible topic is served up on all occasions, and with every kind of sauce. Not, of course, that he wishes to tire his victims, or give them indigestion. It is only because the hobby controls him and he himself has become its victim. Apparently, Maglundy had reached this stage; the pastor’s keen mind had divined it clearly enough.

“I want to let you into a little secret of mine. I may as well tell you that I intend to present a drinking-fountain to the citizens of Laurenboro, for the use of man and beast. And I have had the design drawn of what I wanted.”

The old man pulled out of a pigeon hole a well-thumbed document which he unfolded and put before the amazed eyes of Father Sinclair. There was a clear-drawn pen-and-ink sketch of a cow lying on a hillock in a pool of water.

"The idea is original, isn't it?"

"It certainly is," exclaimed the priest.

"And I think it will be welcome to the citizens of Laurenboro. You see, I have always had a great love for dumb animals. They are useful to man. But I think their place is not properly estimated in the domain of art. We have tigers and lions and horses to represent the animal in monuments; but no one ever has introduced the cow to express the nobility of useful service. Yet this animal provides us with food and drink and clothing.

"Is there anything on this green earth more attractive than a field of cows, or more grateful and nourishing than a glass of fresh milk? What poet was it who sang

'The lowing cows come walking o'er the fields?'

"Homer, possibly," quickly answered Father Sinclair, half thinking that the old man might be doting.

"I can almost see those gentle glassy eyes, and hear the swish of the tail. Out in California we once had ——"

But the visitor was getting fidgety. He handed back the roll to the owner, and was preparing to leave.

"The design for the work is almost completed, as you see it there; but I would be pleased if you would make some suggestion, Fawther, as to the construction or details."

Father Sinclair reflected a moment.

"Are you really in earnest about this matter, Mr. Maglundy," said he, with a humorous air. "I should say you want a shed for the cow, of which you seem so fond; it is hardly fair to keep her outside in all kinds of weather. The winter is coming on."

"Why surely I am in earnest, Fawther," said the millionaire; "but of course the cow will be of bronze."

"Why not put a canopy over her,—to keep the rain off?"

"But how could that be done? It would alter the design."

"And besides," continued the pastor, not minding the interruption, "she will be lonesome. Why not add a calf or two?"

"That would materially alter the expense, Fawther; extra piping, and so on," said Maglundy, not seeming to realize the ridiculous element in the criticism of a project which he had

fondly cherished until it had absorbed all his sense of the ludicrous.

"I admit it would cost something more. But then your fountain would serve a double purpose."

"Indeed! How so?" Maglundy's eyes were flashing in wonderment.

"It would be a monument to the donor, and an emblem of motherly affection."

"Affection?" exclaimed the millionaire.

"Why yes. I mean of bovine maternal affection."

Maglundy stared; but it was the stare of vacuity. The old man thought he understood.

"Down goes the calf, Fawther."

And taking pen and paper he wrote: "one or two calves; affection, shelter, extra piping."

"But this must be your own idea, Mr. Maglundy,—not mine. Do you hear?"

Father Sinclair had not expected so complete and ready an acquiescence to his suggestion; and became alarmed lest in his earnestness to carry out the monumental idea Mr. Maglundy might quote him as authority for the alterations in the design.

"O yes, Fawther; I shall take care of that. I am glad I consulted you before I gave out the contract."

The old man folded the document again and carefully laid it away.

"Now, Fawther, I am anxious to have an inscription to put on the fountain. I have passed many an hour thinking what it might be. Anything in English would be too common to put on a bronze tablet,—don't you think so? What would you suggest?"

"I really do not know," replied Father Sinclair. "Do you want one in German, or French, or some other modern language?"

"That is just what I do not want. I have read, and you of course know, that living languages change in course of time, and that dead languages don't. I should like a language on the slab that would not change. It ought always be able to tell who gave the fountain to Laurenboro."

"How would Greek or Latin do?" asked the pastor.

"They are dead languages, not likely to change?"

"Dead as a door-nail," echoed the priest.

"I think I should prefer Greek," ventured the old man.

He handed Father Sinclair a tablet and pen, who wrote, with something of an ironical smile :

ΣΙΛΑΣ ΜΑΓΛΑΤΝΔΙΟΣ
ΜΕ ΔΕΔΩΚΕ

Maglundy seized the paper and looked at it. It was clear that the old miner's classics had been neglected, for he turned suddenly to his visitor and exclaimed: "What is this, Fawther?"

"The Greek inscription for your fountain."

Maglundy examined it carefully, turned it about in various ways, and said, somewhat dejectedly: "I don't know Greek, Fawther, and wouldn't be able to tell which is top or bottom; but tell me what it means. I am afraid most people would be as much puzzled as myself, and no one could ever tell who gave the fountain to Laurenboro. What is the English for that?"

The pastor pointed out the Greek words, and read, *Silas Maglundy donated me.*

"Of course, it is the cow which is supposed to be speaking," he added, with a little vicious smile; for the outlines of a comedy worthy of Molière began to grow up before him with lightning rapidity.

"The idea is there, Fawther; but I don't think I should like that. The words cannot be read. Why, I cannot make out my own name. How would it be in Latin?"

The priest took the tablet again and wrote :

SILAS MAGLUNDIUS ME DONAVIT.

"This looks more like our own English, doesn't it? Indeed, I can recognize my own name. But that *ius* at the end—what is it there for?"

"It gives the word Maglundy a classical touch."

"Do the other words mean the same as the Greek?"

"The very same thing," answered the pastor.

Maglundy pondered, gazing intently meanwhile at the tablet.

"I do not like that word ME so close to my name. Ignorant people in Laurenboro might suppose the cow was calling herself Maglundy," said the old man laughing.

"I can give you another phrase which renders the same sentiment," suggested the pastor.

"If you please."

Father Sinclair took the tablet a third time and wrote :

DONUM SILAE MAGLUNDII.

"What does this mean?" asked the old man.

"*The Gift of Silas Maglundy.*"

"Those two ii's at the end of my name do not look well. Could they not be changed so as to leave the name straight, plain, humble Maglundy which everybody would recognize at sight."

"Not easily, sir. Latin is a dead language. I think you had better stand by the second," said Father Sinclair, pertly. He was tiring of the comedy.

"Very well, Fawther, I shall."

The pastor rose to go.

"Tell me, Mr. Maglundy, do you really mean to have that design carried out, and to set that cow up in Blenheim Square?"

"Undoubtedly I do. Transferring a gentle brute of the fields to Blenheim Square; the idea is poetic, is it not?"

"And decidedly bucolic," answered Father Sinclair, wearily, putting out his hand to him. "I fear I must be off, Mr. Maglundy. We are going to have a Festival in Monument Hall, on Wednesday night, in aid of a Free Library I should wish to establish for our people. I think that you might help us in the good work, seeing that God has given you a large share of this world's wealth. You are laboring at this moment to be useful to our citizens in affording them by the erection of a monument fountain an opportunity for quenching the thirst of their bodies. The ladies of my parish are working hard these days to slake a thirst in souls. A good library is a fountain of living waters and we are without one. Will you come to Monument Hall on Wednesday?"

"I fear I may be engaged with my contractors on that night. However, I shall do my best to get there."

Father Sinclair slipped downstairs, donned his coat and cap, and passed into the street, thankful to be out of the domain of what he considered at that moment the greatest bore of the century.

"We shall not see Maglundy at the Festival, that's certain," he mused, as he turned homewards; "that fountain for the citizens of Laurenboro is simply to be a monument to himself; and the Lord forgive me, but it will be most appropriate."

Only one thing tormented him. If that good-natured but vain old man should dare tell any one that it was the pastor of St. Paul's who suggested the addition of the calf, it would be all over with him. He consoled himself, however, by the reflection: "Most likely Maglundy will take all the glory of the design to himself; and he is welcome to it."

It was almost dark when he reached the glebe-house, tired of his useless errand. The impression left upon him was that his new parishioner, though shrewd enough in certain ways that had helped him to his wealth, was a mixture of ignorance and vanity in equal parts.

"From ignorance our comfort flows,
The only wretched are the wise."

Yet that was not all: there was something more in the man which had not escaped the keen sense of Father Sinclair, despite his being irritated at the vulgar eagerness for self-advertisement which he had discovered in him. The sympathetic blue eyes and a certain frankness and simplicity of manner bespoke something nobler in Mr. Maglundy's heart than what appeared on the surface; Father Sinclair felt this, and the time might come when this better element would assert itself in behalf of the cause of religion.

Mrs. Melgrove had been waiting for nearly an hour.

"Three hundred dollars are already in, Father," she said; "but the orchestra which promised its services, now wants to be paid."

"Well, I suppose we shall have to pay for the whistle."

"And a bill has come in for the ice cream which was accepted as a donation the other day at the meeting."

"Let us foot the bill out of the receipts. We shall have that many books the less," added the pastor, resignedly.

"Are not some people queer?" asked the President.

"Some people are queer, Mrs. Melgrove," answered the pastor philosophically.

"However," added the energetic lady, "we must not complain too much. Mrs. Molvey has sent us her large lamp and some chandeliers for the tables; and she has promised to work in the Hall. Miss Gye has promised to sing, and Mr. Trebble will accompany her. And there are ever so many things that I wanted to tell you—Oh, yes; the ladies are anxious to see Mr. Maglundy at the Festival."

"I have just come from his house, and I fear the ladies shall be disappointed. The old gentleman has other things on his mind at present."

"I am so sorry. Miss Garvey was going to take charge of him," said Mrs. Melgrove, laughing. "Do you know, Father, he is a very wealthy man. My husband tells me he owns one of the richest quartz mines in the West, and that he nearly created a panic in Trans-Siberian stocks, on Wall Street, a few months ago. Could you imagine such a thing?"

"I certainly could not," replied the priest. "But let us suppose Mr. Maglundy has developed along financial lines; that will explain the limitations in other directions. At all events, I do not think we shall see him at the Festival. I shall sympathize with him if he reaches there, and Miss Garvey sets eyes on him. What are the prospects for Wednesday?"

"Very good. I do hope to clear five or six hundred. We have some excellent workers in this parish, earnest and zealous. Our little ticket-sellers and candy-makers deserve all praise. They have worked hard during the past fortnight. Their booths are simply fairy dells; and I should be sorry if they were disappointed."

"Did the palms arrive?" asked the pastor.

"The palms are in the Hall, and they give quite an Oriental aspect to the whole scene. However, we shall see you on Wednesday, Father," said Mrs. Melgrove, rising.

Father Sinclair opened the door and added: "Tell Miss

Garvey that if the millionaire does not appear at the Festival, there are the 'inseparables' to take his place,—Gray the Bachelor and his friend Tompkins. They are both wealthy, and they are sure to be there."

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(To be continued.)

THE OTHER VIEW OF SACRIFICE.

THE two articles by the late Bishop Bellord which have appeared in these pages, one entitled "The Notion of Sacrifice,"¹ the other "The Sacrifice of the New Law,"² are designed to revolutionize the theology of sacrifice. Hitherto theology has uniformly taught that sacrifice is the offering of a victim by a priest to God, to testify His supreme dominion, and our entire dependence upon Him. Another theory is now proposed for our acceptance. I will state it in the words of the author: "The great bulk of theologians have considered sacrifice to be essentially a destruction of life in honor of God, for the purpose of expressing latreutic worship, or repentance for sin and atonement. This may be termed for present convenience the destruction-theory. It is now alleged on serious grounds that sacrifice is of the nature of a meal, and that its object is to assert a bond of union between the partakers and the Deity. We may call this the banquet-theory." Respect for the office, the character, and the memory of the lamented author of these articles renders the task of reviewing them (one not of my own seeking) a particularly distasteful one, for I cannot conceal from myself that the criticism must be a gravely adverse one.

The first article deals with sacrifice in its generic concept; the second applies the general theory to the death of the Cross and the Sacrifice of the Mass, the conclusion being, first, that the death of our Lord was not of itself a true sacrifice, but only partakes of the nature of sacrifice by its association with the Last Supper, *i. e.*, by being considered as a ceremonial element of the sacrificial ritual the essential sacrificial action of which was performed at the

¹ See REVIEW, July, 1905.

² *Ibid.*, September, 1905.

Last Supper, this being the only literal sacrifice offered by Jesus Christ; and secondly, that the sacrifice of the Last Supper and in the Mass consists essentially in the distribution of the Blessed Sacrament as food. The remarks therefore that I have to make naturally fall into four divisions, and may conveniently be placed under the following heads: (1) the banquet-theory of sacrifice in general; (2) the Sacrifice of the Cross; (3) the Sacrifice of the Mass; (4) the relations between the Sacrifice of the Cross and the Sacrifice of the Mass.

I.—THE BANQUET-THEORY.

The banquet-theory of sacrifice purports to be the outcome of the application of the "historical method" to theological speculation. "The conclusions drawn from modern investigations are to the effect that sacrifice . . . was primitively a common meal of the tribe eaten in conjunction with its Deity, and that this idea always remained a predominant one throughout the history of the rite."

I have not to deal here with the legitimacy of the application of the principle of the "historical method" to dogma in general. It is sufficient to say that the historical method must have due regard for the teaching of the Church, and must not hold itself independent of the science and art of logic. Now logic lays down certain rules for the ascertaining by induction of the common essence of the individuals of a class. The common essence must exist in all individuals, without exception, belonging to the class; and in the case of a generic essence, such as sacrifice, it must be found in all the species and individuals that fall under the genus. Hence, if in several individuals which *certainly* belong to the same class there is only one common element, constant and uniform, that element is the common essence of all the individuals of that class. And if there is one *certain* individual of a class which does *not* contain a particular element possessed by all the rest of the group, that element is *not* the essence.

It would seem that the great principle from which the application of the historical method to sacrifice proceeds is the following: that the Mosaic and Christian sacrifices are valueless as material for use in the ascertaining of the true nature of sacrifice:

“ Even if a definition were educed from the body of the Mosaic sacrifices, it could not be applied as a standard to any outside that particular system ; for that system had undergone so many changes that the primitive elements of sacrifice in it were greatly obscured ;” and “ the definition is not to be constructed from the study of the great Sacrifice (of Christ) itself, or of the Jewish and Gentile religions at epochs when sacrifice had attained its greatest splendor of ritual and its richest significance in ideas ;” but that paganism alone can furnish the data for a correct solution of the problem :—“ Mythology and archæology might hardly seem to be a likely field in which to search for the materials for an explanation of those transcendent mysteries, the death of the Son of God and the Holy Sacrifice of the Mass. None the less is it the case that modern researches in the sand-buried ruins of Chaldæa, in the coral islands of the mid-Pacific, in classical literature and the traditions of Bedouin tribes, have furnished us with the means of better understanding the worship which has been celebrated by the Church for almost twenty centuries.” The conclusion drawn from all this is that the true idea of sacrifice has been lost in the Christian Church. “ If the conclusions derived from modern research in history and archæology are correct, it follows that theological writers in the past have been almost universally mistaken as to the nature of sacrificial action and the idea that it was intended to convey. A subordinate and accidental part of the ritual, which happened to be more striking to the imagination, had many deep meanings attributed to it, and was assumed to be the distinctive element of all sacrifice ; while the real essential, being of a simple and unimposing character, was regarded as of small consequence. An erroneous definition of sacrifice was assumed ; a false standard or test was established ; on this basis various theories were built up ; these would not harmonize with facts or with one another ; and hence we have so many and such unconvincing explanations of the mysteries of Calvary and the Mass.” This conclusion in itself suffices to render the banquet-theory suspect. If it means anything, it means that the Church of Christ, which was instituted “ to restore all things in Christ,” has lost the true idea of the supreme act of religion and divine worship ; and this is inconceivable.

One may legitimately ask how the historical method has acquired the privilege of picking and choosing the data which it shall take into account in its investigations. It is unscientific to ignore any certain fact that has a bearing upon the point at issue; and there are no facts so certain as those which we know from divine revelation. Exponents of the historical method have claimed independence of revelation in their historical investigations, and to this independent action are due the deplorable results of the so-called Higher Criticism which has become so fashionable a cult even with many inside the Church. Dogmatic theology can never be separated from its source,—divine revelation. If it is, there must be introduced into theology the scientific method of universal doubt, akin to Descartes' Method of Universal Doubt in philosophy; and just as the Cartesian method logically led to subjectivism and scepticism in philosophy, so such a method in theology would result in theological subjectivism and scepticism and universal loss of faith. Now, the Mosaic sacrifices were instituted by divine inspiration and revelation. It is impossible therefore to set them aside as unsuitable material for our inquiry; and since their ritual was divinely prescribed in the greatest minuteness of detail, it would be hard if we could not find in them that common element which is the essence of all sacrifice. Moreover, the death of our Lord on the Cross is divinely revealed to be a true and perfect sacrifice; it therefore cannot be excluded from our survey. It must not be forgotten, too, that paganism is, in its very essence, a distortion and corruption of the true worship of the true God. We must consequently carefully discriminate between the remnants of natural religion and primitive tradition which it may have retained, and the corrupt and false beliefs, rites, and practices which are due to the loss of the true idea of the Supreme Being and to moral degeneration.

The banquet-theory, however, relies mainly on paganism for its data; and we are led to expect an interesting account of modern research in mythology, history, and archæology, "in the sand-buried ruins of Chaldæa, in the coral islands of the mid-Pacific, in classical literature, and the traditions of Bedouin tribes," but our hopes are disappointed. We hear of them no more. The only attempt to prove the thesis from the sacrifices of paganism

consists in two quotations from Döllinger's learned work on *The Gentile and the Jew*, and another from *The Veiled Majesty* by the Very Rev. W. J. Kelly. The writer of the articles says: "The conclusions drawn from modern investigations are to the effect that sacrifice never was meant for an act of destruction as such, that the notion of destruction or even of immutation never entered into it; but that it was primitively a common meal of the tribe eaten in conjunction with its Deity, and that this idea always remained the predominant one throughout the history of the rite. Dr. Döllinger deals with the sacrifices, first of the Greeks and Romans and then of the Jews, and gives exactly the same account of the two classes. Of the pagan sacrifices he writes thus: 'People joined in a sacrificial repast, the guests at which partook of the roasted flesh of the animal, and joined with it drinking of the wine consecrated by libation, thus becoming guests of the Deity at whose table they were eating, whilst the provisions in common hallowed by the god formed at the same time a close bond of union between them. It was thus these hallowed banquets formed the principal object of, and most effective bond of union in, religious associations; and hence meal-time and sacrifice were so essentially connected together that even the modes of expressing the two acts were frequently interchanged.'" I will quote the whole of the sentence, of which the above passage forms the second part. (The book lies before me as I write. The author is treating of the *Greek* sacrifices.) "*Nothing was eaten* of the burnt offerings, or of those of expiation, or of the dead, or of such as, having for object the corroboration of an oath or a contract, were charged with a curse; but, *as to the others*, people joined in a sacrificial repast," etc., as above. Nor does Döllinger say, with regard to these last, that the sacrificial repast constituted the essence of the sacrifice; they clearly followed it.

On page 9, to prove that sacrifice consists essentially in the eating of the victim, Döllinger is again referred to: "The same is the testimony of Dr. Döllinger. Speaking of heathen sacrifices, he says, 'What was consumed by fire was the portion allotted to the god from the repast.'" I am reluctantly compelled again to quote the context: "The one most essential part of the sacrifice consisted in the catching and pouring out of the blood of the

victim. The burning on the altar of certain portions of the victim previously reserved for the deity, which then followed, was no longer *properly a part of the act of sacrifice*, but *belonged to the communion which followed upon it*. As a token of atonement, and to knit closer the bond of union, men would sit at table with the deity; and what was consumed by fire was the portion allotted to the god from the repast,³ the remainder being made over by him to the guests for their consumption."

In order to have done at once with this regrettable misuse of quotations,⁴ I will deal now with the passage cited (page 9) from Drs. Wilhelm and Scannell's *Manual of Catholic Theology* on sacrifices in general: "The eating of the victim accepted by God is simply the symbol of union with God intended by those who offer the sacrifice" (Vol. II, p. 452). The context is: "The sacrificial meal is an element to be considered in the interpretation of sacrifices; but taken by itself it affords no explanation of the outpouring of blood (which is no food) and of the incense offering. *It is altogether too gross a notion to see in the ancient sacrifices nothing but a banquet in which the gods were supposed to take part.*" Then follows the sentence quoted: "The eating of the victim accepted by God is *simply* the symbol of the union with God intended by those who offer the sacrifice." Here the emphasis must manifestly be placed on the word "simply," and is a denial that the sacrificial meal belongs to the essence of sacrifice. And yet the sentence is quoted on behalf of the banquet-theory!

The extract from *The Veiled Majesty* does not help the banquet-theory. The sacrifice is assumed to be already complete before the eating. "It was the custom all over the earth for those who assisted at sacrifices to partake of *what had been offered in sacrifice.*" The eating is called "an essential part of sacrifice" in the sense of "the indispensable condition of communion," the necessary complement of the sacrifice. We shall see, however, that the eating of the victim was by no means universal.

But let us return to Dr. Döllinger and see whither the application of the historical method to sacrifice led him. He shall be

³ See quotation above.

⁴ The explanation, I have no doubt, is that these quotations were obtained at second-hand, and used without verification.

our guide in making an historical survey of our own. First in order he treats of the Greek sacrifices.⁵ Premising that sacrifice was a natural instinct of man, "an inheritance which remained over to the Greeks out of that primal state antecedent to the division of nations, and from their Asiatic domicile, much as it may have been disfigured and obscured therein by the course of time," he proceeds: "According to the view of early antiquity, blood is the seat of the soul and of life, and hence especially acceptable to the deity as the highest and best of natural things, the prime and bloom of the whole animal world, and suited to be offered to him as a gift and a token of gratitude for benefits received. But again, the blood, from its close connection with human passions, was also considered the root and seat of sins, which were therefore to be expiated by it, and their guilt and stain washed away. It was a grace of the deity if he admitted the substitution of strange blood for one's own. This was the meaning of the sacrifice of beasts, which, even when consecrated as a holocaust, *without a portion being reserved for the offerer*, he used to kill with the knife; or if they were struck down with a club, it was still the custom for him to cut their throats to preserve the blood and enable him to offer it to the deity by pouring it round the altar, or wetting the altar with it. It was principally brute-animals which were used for such substitution, and such of them, too, as were nearest in relation to and intercourse with man, and at the same time had a real value in his eyes. Thus the one most essential part of the sacrifice consisted in the catching and pouring out of the blood of the victim. The burning on the altar of certain portions of the victim previously reserved for the deity, which then followed, was no longer properly a part of the act of sacrifice, but belonged to the communion which followed upon it. As a token of atonement, and to knit closer the bond of union, men would sit at table with the deity; and what was consumed by fire was the portion allotted to the god from the repast, the remainder being made over by him to the guests for their consumption" (p. 226). Thus the essential constituent of sacrifice was oblation, the offering of a life, in substitution for the life of the offerer himself. Hence even human sacrifices were not unknown to the

⁵ *The Gentile and the Jew*, I, 225-234.

Greeks even at a late date (pp. 227-8). The purpose of sacrifice was not only to make atonement, but also "to acknowledge in practice the supremacy and power of the divinity, to present it with a pledge, as it were, of homage and subjection to its will, to return thanks for gifts received, or protection afforded,—this was the primitive signification of many sacrifices" (p. 229). Holocausts were not of frequent occurrence, but still were sometimes offered. "Such burnt-offerings were only made to the dead, to heroes, and deities of the nether world, *who did not share them with the living*, but claimed them all for themselves" (p. 231). This also was the case with expiatory offerings, such as Xenophon offered.⁶ Even where there was a sacrificial feast, "the whole animal was consecrated to the deity, and became his own property *by the act of oblation*, and therefore man was the god's guest at the sacrificial repast" (p. 231). "Nothing was eaten of the burnt-offerings, or of those of expiation, or of the dead, or of such as, having for object the corroboration of an oath or a contract, were charged with a curse" (p. 233). "It cannot be doubted that in the period known to us the whole system of sacrifice was comprehended by the great mass of the Greek people principally as a tribute to be paid or a gift to be presented to the deity" (*ibid.*).

The Persians considered the essence of sacrifice to consist in the offering of life. "The deity, they thought, desires nothing of the beast of offering but the soul that wells in his blood" (p. 399). The ordinary Persian sacrifice was the Homa, a liquid, which, as a libation, was a sacrifice, and as a beverage had a sacramental character.⁷

Of the Egyptian sacrifices some were followed by the sacrificial meal, some not; and in the cases where the victim was eaten, the oblation was the essential sacrifice, while the repast expressed the idea of communion or participation in the sacrifice (pp. 474-6).

"The sacrificial rites of the Romans⁸ coincided for the most part with the Greek, still having much that was peculiar to themselves." "There were, besides, sacrifices of consultation, the

⁶ *Anabasis*, VII, 8.

⁷ P. 400. Cf. with Table of Contents "The Homa as Sacrifice and Sacrament."

⁸ See Vol. II, pp. 79-89.

principal object of which was the inspection of entrails, to inquire into the will of the gods, or get council from them; in these the surrender of the life of the animal to the deity was a secondary matter, while it was a *primary* one with the others which were therefore called 'animal' " (p. 79).⁹ "The action of the sacrifice itself" was the death and oblation of the victim (pp. 82-3); and the eating of the flesh has a very prosaic explanation: "In earlier times the flesh of the victim was carried to the quæstors of the public treasury, who sold it for the advantage of the State. It sometimes happened that contagious diseases arose from the quantity of accumulated flesh of the sacrifices becoming suddenly corrupt. . . . Later on, the priests, *popæ*, and *victimarii* divided among themselves what was over of the sacrifice, the flesh-meat or cakes; if the sacrifice was offered by private individuals, these took home what remained, and made a meal upon it" (p. 83). Even the sacrificial cakes and prepared dishes were consumed by fire, not eaten (p. 84). "The banquets prepared for the gods in Rome (*lectisternia*), and to which they were formally invited, are likewise to be considered as sacrifices, *but in a wider sense of the word*" (p. 84). Human sacrifices were often practised by the Romans, which frequently took the form of living burial or drowning (pp. 85-7). When the sacrifice for the lustration of a fleet was offered, "the victims were divided, and the one half consumed by fire, the other thrown into the sea" (p. 89). The eating of the victim, therefore, was in these cases impossible.

Of the Mosaic sacrifices,¹⁰ Döllinger says: "The animals were not slain by the priests, but by the sacrificers; the priest himself only killed his own sin-offering. He who had wrought the cause of death, himself wrought the death of the beast, his proxy. The blood of the victim was then collected in a vessel by the priests, and was either sprinkled toward the altar or the horns of the altar were anointed with it. *This was in reality the most important act of the sacrifice.* 'I have given you,' says the law, 'the blood upon the altar for your soul's expiation, because the life of the

⁹ These sacrifices of divination were a superstitious accretion, and consequently are of no value in our inquiry.

¹⁰ *Ibid.*, Vol. II, pp. 366-372.

flesh is in the blood' (Levit. 17 : 11). The natural soul (*nephesh*) of the animals, or its vehicle, the blood, typified and took the place here of the soul, the life of man. The *nephesh*, the soul of the beast, was offered by the effusion of blood for the redemption of that of man, indebted to the justice of God through sin. Accordingly, this portion of the animal was not put in the power of men, and they were bound to abstain from eating blood, because of the exclusive rite of atonement through the blood of sacrifice" (p. 368). On page 6 of the first article the following statement is made : " Holy Scripture in both Testaments, while dwelling largely on the slaying of victims, the sprinkling of blood, the burning, and presentation to God, almost invariably introduces the sacrificial meal as an important part, or even as the principal part of the sacrifice." In order to show how inaccurate this assertion is, it becomes necessary to examine the sacrificial legislation of Scripture in some detail. The institution and ritual of the Mosaic sacrifices are described minutely in Levit., Chapters 1-7. In the first Chapter, on holocausts, nothing is said about eating. In Chapter 2, what is left of the offerings of flour and baked cakes becomes the property of the priests ; but it is quite clear that the sacrifice is completed by what is offered upon the altar. It is a natural presumption that the priests consumed the remainder by eating, but there is no rubrical direction to that effect. The eating is quite outside the religious ceremony. Finally, the one who has the sacrifice offered does not partake. In Chapter 3, on peace offerings, eating is mentioned only to forbid it,—v. 17 : " Neither blood nor fat shall you eat at all." In Chapter 4, it is made absolutely impossible to eat the flesh of the victim of the sacrifice for sins of ignorance, for the body is ordered to be totally destroyed. In Chapter 5, if two turtle-doves are offered for sin, they are not eaten ; but if flour be offered, a handful is to be burnt as the sacrifice, and " the part that is left (the priest) shall have for a gift,"—here the same remarks apply as in Chapter 2 : what is left is simply a perquisite of the priest. In Chapter 6, other sin-offerings are described, and twice it is distinctly prescribed that nothing shall be eaten ;—v. 23 : " Every sacrifice of the priest shall be consumed with fire, neither shall any man eat thereof," and v. 30 : " The victim that is slain for sin,

the blood of which is carried into the tabernacle of the testimony to make atonement in the sanctuary, shall not be eaten, but shall be burned by fire."¹¹

Other victims offered for sin were eaten by the priests (v. 25); but of this Döllinger says: "The eating of this flesh was no sacrificial meal; the sacrificer and his family had no share in it; even the relatives of the priests might not partake of it with them; the priests alone were to eat the meat burdened with sin, that so they might destroy it" (p. 369). Another sin-offering, the red heifer (Numbers 19) was not eaten, but was ordered to be entirely consumed by fire. So again in Numbers 15, there is no mention of eating, and the wine is to be poured out in libation, not drunk. Similarly in Numbers 28 and 29. The banquet-theory may well consider "that the primitive elements of sacrifice in the Mosaic system were greatly obscured," albeit that these sacrifices were directly instituted by God Himself; but when it asserts also that Holy Scripture almost invariably introduces the sacrificial meal as an important part, or even as the principal part of the sacrifice, it lays itself open to a charge of self-contradiction, as well as of inaccurate statement.

In order not to leave incomplete Döllinger's survey of the Mosaic sacrifices, I must quote what he says of the peace- or thank-offering (Lev. 7). "If no part of the burnt-offerings was eaten, and if the priests alone partook of the sin-offerings, and then only when the sacrifice was not offered at the same time for their own sins, the peace- or thank-offering, on the contrary, was essentially a communion feast. . . . Here, then, was a double

¹¹ This sacrifice is referred to again in Levit. 16: 27: "The calf and the buck-goat that were sacrificed for sin, and whose blood was carried into the sanctuary to accomplish the atonement, they shall carry forth without the camp, and shall burn with fire, their skins, and their flesh, and their dung;" and of this St. Paul speaks (Heb. 13: 11): "The bodies of those animals, whose blood is brought into the Holies by the high-priest for sin, are burned without the camp." The point which St. Paul wishes to make here is precisely that the flesh of these victims was not eaten. "We have an altar whereof they have no power to eat who serve the tabernacle," (v. 10), *i. e.*, who cling to the Old Law; and this was foreshadowed in the ritual of the law which forbade the eating of the victim of expiation for sin, but prescribed that it should be burnt without the camp. We have therefore the inspired testimony of the Apostle to the existence of a sacrifice of the Old Law from which eating was entirely excluded.

communion: as the whole sacrifice *had* become God's property *by being consecrated to Him in sacrifice*, what man partook of was received from His hand; they were guests at the table of Jehovah, or, as was also represented, Jehovah did not disdain to become the guest of man through the priests, the ministers of His sanctuary, who partook of the meal, whilst the guests, by participation in the same food and meal, felt themselves united in a holy communion with the priests and each other (p. 370)."¹² Even in this sacrifice Döllinger makes it clear that the sacrifice itself was distinct from, and preceded the banquet, which was the participation in what had already been offered in sacrifice; and he speaks of it as "essentially a communion feast," only because the communion was a necessary, indispensable complement of *this species* of oblation.

This concludes our historical investigation into the nature of sacrifice, pagan and Jewish; and I think that it can be legitimately claimed that the "common meal" has been thereby absolutely excluded from the concept and essence of sacrifice. It is as unhistorical to assert that "in the most primitive times the idea was that the Deity actually partook of, or went through the form of partaking of, the food offered, etc." (p. 6—*cf.* pp. 4-5), as it would be unhistorical to maintain that paganism was the primitive religion, and not a degeneration and a corruption. "It is altogether too gross a notion to see in the ancient sacrifices nothing but a banquet in which the gods were supposed to take part."¹³ The example of the food placed before the god Bel is an unfortunate one. Daniel quickly proved that the belief was due to the deception of the priests, exposed the fraud and destroyed the idol (Dan. 14). Such fraudulent, corrupt, and idolatrous practices are not likely to be of much value in the investigation of the true nature of sacrifice.¹⁴

We have now sufficient data to reconstruct the definition of sacrifice.

I. Sacrifice is a gift to God, in acknowledgment of His

¹² This last passage is quoted in the first article, p. 5, as referring to the Jewish sacrifices in general; it refers only to the peace- or thank-offering.

¹³ *Manual of Catholic Theology*, II, 452.

¹⁴ See Döllinger, *op. cit.* On Egyptian Sacrifices, I, 475-6.

supreme dominion, and of man's absolute dependence upon Him. It is constantly spoken of as an offering. St. Paul says (Heb. 5 : 1) : " Every high-priest taken from among men is ordained for men in the things that appertain to God, that he may *offer up gifts and sacrifices* for sins ;" and (*ibid.* 8 : 3) : " Every high-priest is appointed *to offer gifts and sacrifices* ; wherefore it is necessary that He also (Christ) should have something *to offer.*" It may therefore be laid down as fundamental that oblation is essential to sacrifice.

2. Sacrifice is the outward sign of the inward, spiritual sacrifice : " *Sacrificium visibile invisibilis sacrificii sacramentum, i. e., sacrum signum est ;*"¹⁵ that is, it is the sensible, external, symbolic expression of the internal act of adoration by which man acknowledges the divine dominion over himself, and his entire dependence upon God, and devotes to God himself, his life, his whole being. Moreover, the life of man is God's by another title, viz., in satisfaction for sin, the wages of which is death. There is no more appropriate substitute for the life of man than the life of an animal over which man possesses dominion ; or, if his substitute is inanimate, symbolism requires that he should offer of the things which sustain human life. Hence both in the pagan and in the Jewish religions are found bloody sacrifices of animals, unbloody sacrifices of food, wine, etc. Therefore the essence of animal sacrifices was the oblation of *life as such*, not the offering of the material flesh.

3. The oblation of life is expressed and symbolized by the pouring out of the blood of the victim by the priest. This pouring of the blood was the sacerdotal, sacrificial action, the essential act of the sacrifice. We have seen that this was Dr. Döllinger's conclusion from his examination alike of the Greek and of the Mosaic sacrifices :—" The one most essential part of the sacrifice consisted in the catching and pouring out of the blood of the victim ;"¹⁶ and " The blood of the victim was then collected in a vessel by the priests, and was either sprinkled toward the altar, or the horns of the altar were anointed with it. This was in reality the most important act of the sacrifice."¹⁷ This pouring

¹⁵ S. Aug., *De Civ. Dei*, l. 10, c. 5.

¹⁶ *Op. cit.*, I, 226.

¹⁷ *Ibid.*, II, 368.

out of the blood of the victim is most strongly insisted on in the Levitical laws of sacrifice, *e. g.*, Levit. 1:5: "The priests, the sons of Aaron, shall *offer the blood* thereof, *pouring it* round about the altar," and *passim*. A general direction to the same effect is given, Levit. 17: 5-6, Deut. 12: 27. St. Paul understood the effusion of blood to be the essential act of the sacrifice: "If the blood of goats and of oxen and the ashes of an heifer being sprinkled, sanctify such as are defiled, etc." (Heb. 9: 13);—and therefore the pouring out of the blood of Christ was the essence of His Sacrifice on the Cross:—"How much more shall the Blood of Christ, who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience, etc." See also Heb. 13: 11-12. Rabbi Maimonides¹⁸ declared the sprinkling of the blood to be "the root and principle of sacrifice."

God Himself explains why the oblation of the life was placed in the effusion of the blood. "If any man whosoever of the house of Israel and of the strangers that sojourn among them, eat blood, I will set my face against his soul, and will cut him off from among his people: *because the life of the flesh is in the blood*, and I have given it to you that you may make atonement with it upon the altar for your souls, and the blood may be for an expiation of the soul. Therefore I have said to the children of Israel: No soul of you, nor of the strangers that sojourn among you, shall eat blood."¹⁹ See Döllinger, II, 368, *supra cit.*²⁰

4. The oblation of the life of an animal by the pouring out of its blood obviously implies its destruction. In order to express the absolute dominion of God over the life of man, His creature, and God's right to that life as an atonement for sin, it was necessary for man to remove the life of his vicarious offering absolutely out of his own dominion in order to offer it to God. The gift to God implies a privation of self on the part of man, and this is an integral part of sacrifice. The killing therefore is not merely preliminary or preparatory to sacrifice. Still, it is not the *formal* act of sacrifice. The slaying is to the oblation as the body is to the soul in constituting the essence of man, and as the matter of a

¹⁸ *De Pasch.*, c. 2, n. 6.

¹⁹ Levit. 16: 10-14; *cf.* Deut. 12: 23, 27.

²⁰ Eating could not be more explicitly excluded from the essence of sacrifice.

sacrament is to its form. For the killing is of itself an indifferent, indeterminate action, and not necessarily religious and sacrificial.²¹ An animal may be slain for food, for sport, etc. Determination as a religious act of divine worship must therefore be given to the killing by the *formal act of oblation* to God, which is exclusively reserved to the priest.²²

In these four points we have all the essential elements of sacrifice.

5. After the completion of the essential rite of sacrifice, there frequently followed in the ancient rites the sacrificial banquet or meal, especially in the case of the peace- or thank-offering. This was the participation in the sacrifice, as "the symbol of union with God intended by those who offer the sacrifice."²³ The victim offered in sacrifice has become God's; and therefore the partaking of its flesh acquires the character of a divine banquet, in which God entertains men as guests, at His own table. This participation was not part of the essence of the sacrifice, but its natural complement; and was a figure of the future Eucharistic communion which follows upon the Sacrifice of the New Law; for, having been reconciled to God by the Blood of Christ shed for us, we are admitted to participation of the divine mysteries, and are received among the friends and guests of God. Consequently, it is of the Holy Eucharist as a Sacrament, not as a Sacrifice, that St. Paul is speaking in the passage quoted in the first article, page 7 (1 Cor. 10: 16-21).

The sacrifice of the Paschal Lamb did not differ essentially from the other bloody sacrifices of the Mosaic Law. The sacrifice itself was not "a family meal" (art. 1, pp. 6-7), but a family oblation to God, offered originally by the head of the house. The essence of the sacrifice lay in the slaying of the lamb and the sprinkling of its blood on the upper door-posts, which became for the time the family altar, prefiguring the altar of the Cross, upon which the Blood of Christ was shed for our redemption. Thus

²¹ Hence the killing could be and was done by laymen, professional sacrificers.

²² In inanimate sacrifices the killing was replaced by its equivalent in lifeless things, viz., by the destruction of the nature of the offering—*e. g.*, by burning, or at least by absolutely destroying its utility for man—*e. g.*, by outpouring; and this, being performed by the priest as a religious act, included also the formal oblation.

²³ *Manual of Catholic Theology*, II, 452.

Exod. 23:18: "Thou shalt not *sacrifice the blood of My victim* upon leaven;" and *ibid.* 34:25: "Thou shalt not *offer the blood* of My sacrifice upon leaven; neither shall there remain in the morning anything of the victim of the solemnity of the Phase."

In later times, the blood was sprinkled by the priests on the altar as in other bloody sacrifices (II Paralip. 30:15-18; 35:11-13); and in these passages of Paralipomenon the sacrifice and the family meal are clearly distinguished.²⁴ Dr. Döllinger perceived this distinction, and remarks: "By all the men in the land being obliged to repair to the temple to slay their lamb, the consciousness of a national unity, compacted through God and His temple, was strengthened, and the brotherly feeling nourished of the hundreds of thousands who all joined *in offering the same sacrifice, and in partaking of the same sacrament.*"²⁵

It is equally incorrect to say that the sacrifice of Melchisedec "was no more than a solemn banquet of bread and wine eaten before the Lord." Holy Scripture nowhere describes the manner of this sacrifice, and it is only by a *petitio principii*,—the assumption of the truth of the banquet-theory, that the above conclusion can be drawn. There can be no doubt that Melchisedec made his oblation in the usual manner of unbloody sacrifices, *i. e.*, by withdrawing part of the bread and wine from common use, by burning, effusion, or in some way effecting a change in the substance. The subsequent eating of what remained of the oblation was the participation in the sacrifice. Clement of Alexandria (lib. 4, *Stromatum*) says: "Melchisedec, rex Salem, sacerdos Dei altissimi, qui vinum et panem *sanctificatum* dedit nutrimentum in typum Eucharistiae;" 'sanctificatum,' *i. e.*, set apart and dedicated to God by oblation.²⁶ Rabbi Samuel (lib. *de Adventu Mess.*, c. 19): "Melchisedec instituted a sacrifice to God in bread and wine, with which he *communicated* Abraham, the friend of God;" and Rabbi Moses: "Melchisedec received Abraham returning from war to a banquet, bread and wine according to the gentile rite having *pre-*

²⁴ The Hebrew word to express the sacrifice of the Paschal Lamb is always either זָבַח, zabách, or שָׁחַת, shachát, both used only of bloody sacrifice; and the victim is called זֶבַח, zébach, a sacrifice of blood.

²⁵ *Op. cit.*, II, 374.

²⁶ See Bellarmine, l. I, *de Missa*, c. 6.

viously been solemnly offered" (quoted by Suarez, in 3 p., q. 22, a. 6; Disp. 46, § 4, n. 10).

I have reserved the strongest argument against the banquet-theory of sacrifice to the last. In reference to the death of our Saviour on the Cross, the banquet-theory argues in effect as follows: "The essential constituent of sacrifice is the common meal."

Now this "essential constituent, the common meal, was not present, and was not possible" on Calvary. Therefore the death of our Lord on the Cross "is not, as considered simply in itself and independently of the Last Supper and the Mass, literally a sacrifice;" and "of all the series of events in the Passion the only one that presents the essential characteristics of sacrifice is the Last Supper, and there also did Jesus act literally as priest." This is, to a Catholic, a startling conclusion; but given the truth of the major premise, logic strictly demands it; and one cannot but admire that courage which vigorously pursues principles to their logical conclusions.

To the above syllogism I oppose the following argumentation. It is a dogma of Catholic faith that the death of our Blessed Lord on the Cross, considered simply in itself, and independently of any other event, was, in the strictest, the truest, and the most literal sense of the word, a sacrifice. But "there was no meal or quasi-meal on Calvary." Therefore the essential constituent of true sacrifice is not the common meal.

In this syllogism I conclude to the contradictory of the main thesis of the banquet-theory. The conclusion logically follows from the premises, according to the logical rules laid down in the beginning of this article. It remains only to establish the premises. We are agreed on the minor premise, which in fact is common to the two syllogisms. I have, therefore, to make good the major, viz., that it is a dogma of Catholic faith that the death of our Lord on the Cross was, of itself and independently of all else, a true, literal, and perfect sacrifice. This will be the subject of a separate paper next month.

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EXPERIENCES OF A MISSIONARY BISHOP IN JAPAN.¹

II.

THE reader must not imagine that the duties of a missionary's day in Japan have come to an end with the experiences related in my last article. There remains the important item of religious conferences to be attended to. If you can read Chinese you may have noticed, in walking through the city, the letters *Shukyo Enzetsu* (religious conference) displayed upon large sign-boards almost everywhere. These meetings take place at eight o'clock very promptly in some theatre or public hall. The idea of religion in a theatre no doubt astonishes you. Do not be disturbed. Although there are in Japan theatres of doubtful reputation, the theatre usually is a great hall, which is hired to-day for a work of charity, to-morrow for a conference on hygiene, another day for a political reunion. Why then should religion not be heard there? And again, there are not many large halls, and the missionary must take what he finds.

Naturally, the missionary feels some anxiety about the success of his appeal. But he finds, generally, that the hall is filled, or very nearly so. The galleries are decorated. The little squares, large enough for two mats forming a carpet, which represent the seats, are occupied little by little: two hundred, three, five, six hundred men are there, all reclining in a sitting posture on their heels. By their present attitude you would hardly suspect that these are the fathers, the brothers, the relatives, of the soldiers who have gained such valiant conquests over the Russians.

Here and there light volumes of blue smoke rise to the ceiling; there is a confused murmur of voices, low and quiet; very different from the noise of European assemblies. There are no signs of impatience. Suddenly the large gong sounds; the pipes return to their little cases, and then,—complete silence. Three, four orators are on the programme: first, the catechist, one or two Christians prepared to speak, and, last of all, the Father or

¹ Translated by the Rev. James Anthony Walsh, Director of the "Society for the Propagation of the Faith" in the Archdiocese of Boston.

Fathers. Four discourses, sometimes five: a great many, you say. You have no idea of Japanese patience. A born orator, the Japanese loves to speak, but he knows also how to listen, which is a rarer quality. Besides, the American proverb, "time is money," is not current in Japan, and so there is no great hurry.

The missionary does his best to interest as well as instruct his audience. A séance with cinematograph is beyond his means. There is left to him the magic-lantern, which is, however, only a pretext for making the discourses on religion attractive. The most humorous among the orators will make a pretext to explain the subjects of the pictures, and this fills out the time between the acts; for the missionary will have five long hours to teach the word of God to his assembled people, who are eager for knowledge, and who know us so little.

Despite the attention and the labor, the result is often hardly appreciable, at least according to human estimate. To effect anything it is necessary that the missionary repeat this process daily, or at least several times a week. For this more than good will is needed. The hiring of the hall will have cost two or three dollars, which makes a quite considerable drain on the purse of the missionary, when one remembers that for the diffusion of religion, for his personal support, and his journeys, he has at his disposal only about *ten dollars a month*. Indeed, the lack of funds often causes him the keenest moral suffering. The good will of my missionaries would accomplish miracles, but it is paralyzed in its effects from need of means. Many countries of the richest subsoil grow nothing better than ordinary vegetables for lack of the capital necessary to exploit them. I may say the same of the Catholic religion in Japan. It rests then with its friends, with the more fortunate among the faithful in Europe and America to make it prosper. Our lot is in the hands of those who are blessed with this world's wealth.

Do not believe, however, that these conferences which are given as often as we are able, although always too rarely, are without any result. Many a time it has happened that the missionaries have gathered the fruits of a conference given by a confrère one hundred leagues away and ten years before. Thanks be to God, grace does not always take so long to operate.

At the close of a conference, some of the audience will remain about the brazier. The religious conversation will begin in a less solemn way, more interestingly, and more fruitfully also. The missionary has just spoken solemnly, respectfully. He has been heard. Now he enters into more intimate intercourse with some of these souls. This is the consolation of a day of efforts and anxiety.

The following day resembles in its general lines the preceding, but the unforeseen will probably happen. If the missionary makes visits, he receives them also ; painful often, consoling sometimes, curious too. Here is a young man with frayed clothing. He is a discharged employee, the dry fruit of modern education and civilization. You will get his measure in the first few minutes of conversation. He has been baptized. You press him with questions. He does not remember the name of the one who baptized him. You insist again. No,—he is not baptized, but he has a lively desire to study the religion. Would you kindly supply him with a few yen, which he needs to go to Tokio to make his studies ? This kind of exploitation is of European origin ; some alms, badly placed, have put him on the road.

As always, in a country that is not Christian, the great difficulties hinge on marriage. A young Christian man enters a pagan family as an adopted son,—always a danger. A young Christian woman has been married by her parents into a family that is quite hostile to religion, and she has not known how to gain the good graces of her mother-in-law ;—look out for divorce. Bad tongues say that in the American law causes of divorce are numerous. I have nothing to say about this ; but in Japan—it is the rule of the “mother-in-law.” She marries and unmarries with the same facility. What can be done ? How can the difficulty be met ?

Happily, the missionary's home duties are not confined to dismissing the exploiters, or to settling disagreeable marriage questions ; he receives consoling visits. Among the visits comforting to the heart of a missionary are those of the children. Twice a week they come punctually for catechism. They say of Japan that it is the paradise of children. There is nothing truer. Above I spoke about the all-embracing power of the mother-in-

law: I exaggerated; the true king of Japan is the child. The Japanese child is the most charming little creature imaginable. Still, in its very first infancy it cries perhaps a little too much, for the good reason that the Japanese mother does not know what it is to keep the child quiet by scolding it. Up to the age of six, eight, ten years, one sees that it has been spoiled and its training injured. Lately a Marianite professor of a commercial school at Osaka, said to me: "Imagine, since the foundation of this school, we have not had occasion to inflict a single punishment." The good religious, a long-time professor in Europe, could not understand it. I know that the Japanese students in Europe and America have not such a good reputation. They are considered arrogant and badly reared. Certainly, you would never address the reproach to the little boys and girls whom you see so properly squatted around "the Father," replying with fresh voices to his questions. These are the favorites of the missionary, and quite rightly so, for in them lies the germ of his mission's future prosperity. However good may be the adult Christian, he shakes off with difficulty the defects of his earlier education—Pagan or Buddhist—and if one wishes to have the best nucleus of future Christians, it is for the children that he must be most solicitous. Whilst in America, and in many countries of Europe, the school may be neutral, the children frequently hear the Name of God. The moral principles inculcated in them have had their foundation in Christianity, and they will be fertilized by Christian sap. In Japan there is nothing of this. Japanese education is separated entirely from religion, not through sectarianism, but from principle. This does not mean that from time to time a word of ridicule may not be launched against Christianity by some professor of patriotism, —a rather old game which sees in European Christianity what it does not like. This is, however, the exception. A complaint would cause the removal of such a professor. I know of a missionary who, having brought evidence of a similar breach of neutrality (as proclaimed by the constitution) was immediately sustained by the minister of public instruction.

It is, then, in their homes, or especially at the mission, that our missionaries can cultivate the soul of the child. The privileged children are those who can come without difficulty to the instruc-

tions of "the Father." Ten, twelve, twenty, or thirty are there, according to the size of the parish, in dresses of gay colors, in figures youthful and smiling, polite and proper. Many among them, in their application to study, in quickness of comprehension, and in their ingenious replies to unforeseen objections, could rival European children of their age. They have a special facility for retaining edifying stories, and a truly remarkable ability in telling them. The talent of the narrator is in the Japanese blood.

Some of my missionaries have thought of establishing, either at their missions or in the school annexed, a work of catechism which would permit them to give solid religious instruction to Christian children whose homes were outside in the country; to have these children near them for a year, to prepare them for their First Communion, and thus to arm them for the thousand attacks which they will have to undergo for their faith,—attacks not bloody, but made every day. This most terrible struggle being against the surrounding indifference and naturalism which, in an unreligious country like Japan, holds one as in an iron vise.

If the missionary needs to keep himself more closely than ever to his exercises of piety, so as not to allow the enthusiasm of his earlier years to wane, what shall we say of the Christian who is thrown into the midst of the pagans, who never hears a single elevating word, and can receive the consolations of religion only four or five times a year? The work of such catechetical instruction would certainly be useful and necessary.

The missionary sees this. He builds his castle in his head and in his heart. Here again the financial difficulty stands in the way of his carrying out the cherished plan of finding catechetical and elementary Christian schools.

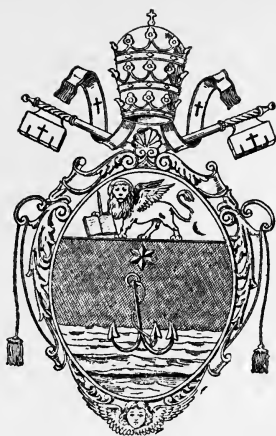
The neutrality toward religion which I have mentioned, is met with only in the secular primary schools. In the lyceums—the high schools—teachers are not so reserved. Naturally, the master will not *ex professo* combat religion, but he will express his ideas on it very openly, and these ideas are usually hostile to every religious sentiment. Not to say more, it can be asserted that the university training is openly irreligious. (And this systematic irreligion, I regret to say, is due largely to European influence.) This does not mean that in the higher schools a pro-

fessor cannot occasionally be found imbued with religious ideas ; some of them, in fact, educated by Protestants, are Christians, but very few among these admit the Divinity of our Lord, so that, religiously speaking, they rather throw the Christian camp into disorder, and are one cause of the general weakness of Christianity. In the higher studies we Catholics have only a few professors, but many of our young men are students, and you can easily understand what dangers their faith has to run. To these students the missionary will have to give arms strongly tempered. When little ones have left him, the Father will often be obliged to give his attention to their seniors. He will hear from their lips thousands of current objections against religion and will have to reply to them.

† JULES CHATRON.

Bishop of Osaka, Japan.

(To be continued.)



Analecta.

EX ACTIS SUMMI PONTIFICIS.

ELEEMOSYNA MISSARUM IN ECCLESIIS REGULARIUM TAXANDA
ERIT ARBITRIO ORDINARIJ, IUXTA MOREM REGIONIS.

Beatissime Pater,

Fr. Vincentius Buri, Guardianus Conventus Pyrrhani, in dioecesi Tergestino-Iustinopolitana, regularis Provinciae Dalmato-Patavinae, Ordinis Minorum S. Francisci Conventualium, ad pedes Sanctitatis Vestrae provolutus, quae sequuntur exponit :

Saepe ad dictum Conventum veniunt villici afferentes, sive paupertatis sive parsimoniae causa, S. Missas cum eleemosyna tamen minori quam ea quae in dioecesi viget. Dictas Missas Religiosi huius Conventus semper recipiebant easque aliis sacerdotibus indigentibus ac libenter accipientibus celebrandas fideliter committebant. Ast anno elapso 1904, R.mus Ordinarius Tergestinus decretum edidit prohibens, ne sacerdotes Missas cum eleemosyna inferiori dioecesana statuta a dioecesanis reciperent.

Stante hoc R.mi Ordinarii decreto, Orator ad securitatem propriae conscientiae et ne dicti offerentes ab Ecclesia eorundem

Religiosorum averterentur, humiliter proponit sequens solvendum dubium :

“Utrum dicti Religiosi possint, prout hucusque erant in usu, non obstante supradicto Decreto R.mi Ordinarii, eleemosynas pro Missis inferiores taxa dioecesana recipere, easque aliis sacerdotibus indigentibus et bene sibi notis, extra tamen dioecesim, celebrandas committere.

“Et Deus, etc.”

Et Sacra Congregatio omnibus perpensis, ad propositum dubium respondendum censuit :

Dentur resolutiones in una Sancti Severini, die 16 Iulii 1689, et in una Romana, die 15 Ianuarii 1639.

Tenor vero harum resolutionum ita se habet :

Sancti Severini.—Sacerdotes quotidie se offerunt celebrare ad rationem tenuis eleemosynae dimidii Iulii pro qualibet Missa, (Episcopus) supplicat declarari, an ipse statuere possit eleemosynam manualement unius integri Iulii pro qualibet Missa, imponende poenam celebrantibus pro minori quantitate.

R. *Affirmative* quoad eleemosynam manualement.

Romana.—Eleemosynam pro qualibet Missa per Regulares celebranda in eorum Ecclesiis esse taxandam arbitrio Ordinarii iuxta morem regionis.

Atque ita rescripsit. Die 8 Maii 1905.

VINCENTIUS, *Card. Episc. Praenestini, Praefectus.*

L. + S.

C. DE LAI, *Secretarius.*

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

DE IURE COMMUNI, PROFESSI VOTORUM SIMPLICIUM SUFFRAGIA FERRE POSSUNT IN ACTIS CAPITULARIBUS ORD. VOTORUM SOLEMNIUM, EXCLUSA ADMISSIONE AD PROFESSIONEM SOLEMNEM.

Beatissime Pater,

D. Eugenius Notz, Abbas Maristellae, Prior Augiae Maioris Ordinis Cisterciensis in Austria, necnon Vicarius Generalis Congregationis Cisterciensis Helveto-Germanicae ac Visitor monialium eiusdem Cisterciensis Congregationis, ad pedes S. V. humillime provolutus petit decisionem harum quaestionum :

1. Habentne monachi Congregationis Helveto-Germanicae Ordinis Cisterciensis communis observantiae simpliciter professi suffragium: (a) in admissione alicuius candidati ad novitiatum; (b) in primo et secundo scrutinio pro novitiatu continuando; (c) pro admissione ad vota simplicia emittenda post unum annum novitiatus?

2. Habentne iidem monachi simpliciter professi suffragium in quibuscumque abalienationibus ex parte monasterii?

3. Habentne moniales Congregationis Helveto-Germanicae Ordinis Cisterciensis communis observantiae simpliciter professae suffragium: (a) in admissione alicuius candidatae ad novitiatum; (b) in primo et secundo scrutinio pro novitiatu continuando; (c) pro admissione ad vota simplicia emittenda post annum unum novitiatus?

4. Habentne eadem moniales simpliciter professae suffragium in quibuscumque abalienationibus ex parte monasterii?

5. Habentne eadem moniales simpliciter professae vocem activam (ita ut possint eligere non autem eligi) in electione Abbatissae in dies vitae?

Sacra Congregatio E. morum ac Rev. morum S. R. E. Cardinalium Negotiis et Consultationibus Episcoporum et Regularium praeposita, perpensis omnibus, respondendum esse censuit prout respondet: "*Affirmative* in omnibus."

Romae, die 20 Februarii 1905.

D. Card. FERRATA, *Praefectus*.

L. + S.

PHILIPPUS GIUSTINI, *Secretarius*.

E SACRA CONGREGATIONE RITUUM.

I.

CIRCA PROLATIONEM VERBORUM "FLECTAMUS GENUA" IN S. ORDINATIONE; ET CIRCA LECTIONES I. NOCTURNI IN FESTIS S. MARTHAЕ V. ET S. BENEDICTI JOSEPHI LABRE.

R. D. Onesimus Machez, hodiernus Magister Caeremoniarum Ecclesiae Cathedralis Atrebaten. et eiusdem dioecesis Calendarii Redactor, de licentia sui Rmi Ordinarii a Sacrorum Rituum Con-

gregatione solutionem insequentium dubiorum humillime postulavit; nimirum:

I. Utrum in Ordinatione peragenda Sabbato quatuor temporum Pentecostes, vel diebus Dominicis ex indulto Apostolico, pronuntianda sint ante singulas Orationes super Ordinatos verba Pontificalis *Flectamus genua*?

II. Ex indultis Apostolicis d. d. 22 Decembris 1881 et 27 Maii 1886 festa S. Marthae Virginis (29 Iulii) pro Galliarum Ditione et S. Benedicti Iosephi Labre Confessoris (16 Aprilis) pro dioecesi Atrebaten. ad ritum duplicem maiorem evecta sunt, nulla mentione facta de Lectionibus in primo Nocturno recitandis. Calendarista vero Atrebaten., innixus decreto Sacrae Rituum Congregationis 2 Septembris 1741 ad 3, putavit assignandas esse Lectiones de Virginibus et *Iustus si morte* de communi Sanctorum donec evulgata fuerit eiusdem Sacrae Congregationis responsio *Plurium Dioecesium* 30 Iunii 1896. Quam responsionem ita interpretatus est Orator ut assignaverit utrique festo Lectiones de Scriptura occurrente in Directoriis annorum 1903, 1904, 1905. Nunc quaeritur: Utrum post decretum 3923 *Plurium dioecesium* 30 Iunii 1896, in I Nocturno utriusque festi possint retineri Lectiones de Scriptura occurrente?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, re mature perpensa, rescribendum censuit:

Ad I. *Affirmative* iuxta Pontificale Romanum.

Ad II. *Affirmative* ad mentem decreti n. 3923 *Plurium dioecesium*.

Atque ita rescripsit. Die 7 Iulii 1905.

A. Card. TRIPEPI, *Pro-Praefectus*.

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

CARMELITAE A. O. OBSERVARE DEBENT RITUS PROPRIOS, QUOS PRIOR GENERALIS IN UNUM COLLIGERE POTERIT SUB TITULO RITUALIS CARMELITICI.

R. P. Simon Bernardini, Ordinis Carmelitarum Antiquae Observantiae, Sacrorum Rituum Congregationi sequentia dubia reformata, pro opportuna solutione, humillime exposuit; nimirum:

I. An ritus proprius, quo Carmelitae Antiquae Observantiae utuntur in celebratione Missae et in administratione Sacramentorum et Sacramentalium, retinendus sit ab omnibus Religiosis ad Ordinem pertinentibus, iis non exceptis, qui ad paroecias regendas assumuntur?

II. An sit improbanda praxis recepta in Liturgia Carmelitica, ut quae formae ac caeremoniae pro uno vel altero Sacramento deerunt in ritu Ordinis peculiari, ex Rituali Romano desumerentur?

Et quatenus *Affirmative* ad I, et *Negative* ad II:

III. An in facultate sit Prioris Generalis Ordinis Carmelitarum A. O. tam ritus peculiare Ordinis, quam eos, qui ex Rituali Romano supplentur, in unum volumen colligere sub titulo *Ritualis Carmeliticus* et omnibus suis subditis huius Ritualis observantiam praescribere?

Sacra porro Rituum Congregatio in peculiari Coetu ad Vaticanum habito, die 16 vertentis mensis Maii, proponente E.mo et R.mo D.no Cardinali Vincentio Vannutelli Episcopo Praenestino, et Relatore, audito etiam R. P. D. Alexandro Verde S. Fidei Promotore, omnibusque sedulo perpensis rescribendum censuit:

Ad I. *Affirmative*.

Ad II. *Negative*.

Ad III. *Affirmative*.

Quas resolutiones Sanctissimo Domino Nostro Pio Papae X, ab infrascripto Cardinali S. R. C. Pro-Praefecto relatas, Sanctitas Sua ratas habere et confirmare dignata est.

Die 24 Maii 1905.

A. Card. TRIPEPI, Pro-Praefectus.

L. + S.

† D. PANICI, Archiep. Laodicen., Secret.

III.

CIRCA CELEBRATIONEM ANNIVERSARII DEDICATIONIS ECCLESIAE
A REGULARIBUS PERAGENDAM, ET CIRCA FESTUM PATROCINII
S. IOSEPH.

Hodiernus Redactor Calendarii divinorum Officiorum ad usum provinciae Austriaco-Hungaricae Societatis Iesu Sacrae Rituum Congregationi sequentia dubia pro opportuna solutione humiliter exposuit; nimirum:

I. In archidioecesi Viennensi ex privilegio S. R. C. d. 13 Ianuarii 1888 "a clero universo . . . tam saeculari quam regulari festum Dedicationis omnium ipsius archidioecesis ecclesiarum sub competente ritu quotannis Dominica III Octobris celebrari valet." Quum autem alias festa eiusmodi dioecesana Regularibus concessa intelligantur absque Octave, quaeritur: Utrum hoc idem sit observandum in casu in templis Societatis Iesu non consecratis et intra eiusdem archidioecesis limites situs?

II. Societati Iesu concessum est festum Patrocinii S. Ioseph Dominica III post Pascha celebrandum ritu duplici I classis cum Octava, et quidem, ut Observationes ad Calendarium approbatum 6 Decembris 1888 declarant, ita fixe ea die, "etiamsi occurrat cum festo Dedicationis ecclesiae propriae, Patroni, vel Titularis ecclesiae, quae amandantur ad primam diem non impeditam." Quum autem haec sint festa primaria, quaeritur: Utrum eo ipso idem Patrocinium S. Ioseph pro Societate et a fortiori sit primarii loco habendum, nec ista praerogativa censenda revocata decreto S. R. C., n. 3808, 27 Iunii 1893, et n. 3881, 4 Februarii 1896?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, omnibus sedulo perpensis respondendum censuit:

Ad I. Anniversarium Dedicationis ecclesiae etiam a Regularibus celebrandum est sub ritu duplici I classis cum Octava in ecclesiis tum consecratis quam non consecratis, iuxta decretum 3522 *Amalphytana* 20 Augusti 1880, et decretum generale 3863 *Celebrationis festorum Patroni loci, Dedicationis ac Tituli ecclesiae* 9 Iulii 1895 ad III.

Ad II. *Negative*, et concessio particularis revocata est decretis generalibus suprarelatis 3808 et 3881.

Atque ita rescipit. Die 7 Iulii 1905.

A. Card. TRIPEPI, *Pro-Praefectus*.

L. + S.

† D. PANICI, *Archiep. Laodicen., Secretarius*.

IV.

DE CONTROVERSIA CIRCA PRAECORDIA S. FRANCISCI ASSISIENSIS.

Quaestioni olim agitatae, postea sopitae, nuperque iterum excitatae super praecordiis S. Francisci Assisiensis, quae Assisii in

Ecclesia S. Mariae ab Angelis nuncupatae, religiose custodiri alii affirmant, allata etiam vetusta Ordinis Minorum traditione; et alii negant vel in dubium revocant: Sacra Rituum Congregatio in peculiaribus Comitibus ad Vaticanum habitis die decima sexta elapsi mensis Maii, proponente E.mo et R.mo D.no Cardinali Francisco Segna Causae Relatore, omnibus ex utraque parte ad rem deductis argumentis atque documentis, discussis accurateque perpensis, attento etiam voto Commissionis Historico-Liturgicae, atque audito R. P. D. Alexandro Verde sanctae Fidei Promotore, ita respondere censuit: "Imposito partibus de hac re contententibus et disputantibus magno silentio, quaestionis praecipuae resolutio differatur, manente interim in sua possessione enunciata traditione. Si quid autem novi pro una vel altera sententia in casu reperiatur, Sacrorum Rituum Congregationis examini et iudicio erit subiiciendum; nihilque edendum nisi de ipsius sacri Consilii expressa atque scripta licentia."

Quas resolutiones, Sanctissimo Domino Nostro Pio Papae X per infrascriptum Cardinalem Sacrae Rituum Congregationi Pro-Praefectum relatas, Sanctitas Sua ratas habuit, probavit atque servari mandavit.

Die 24 Maii 1905.

A. Card. TRIPEPI, *Pro-Praefectus*.

L. † S.

† D. PANICI, *Archiep. Laodicen., Secr.*

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

INDULG. CONCEDUNTUR PRO PIO EXERCITIO IN OBSEQUIUM DEIPARAE IMMACULATAE PRIMIS CUIUSQUE MENSIS SABBATIS.

R.mus P. Dominicus Reuter, Minister Generalis Ordinis FF. Min. Conventualium, nuper exposuit, se anno quinquagesimo mox expleto, ex quo dogma de Immaculato B.mae Virginis Conceptu proclamatum est, veterem praxim, fere oblivioni datam, revocasse, exhibendi nimirum peculiarem cultum Virgini Deiparae singulis primis cuiusque mensis sabbatis, in obsequium tam singularis privilegii intuitu meritorum Christi eidem Virgini collati; quam piam praxim f. r. Clemens XIV litteris aplicis d. d. 10 Iunii 1774 indul-

gentia biscentum dierum iam ditavit, acquirenda a christifidelibus, qui memoratis sabbatis praefati Ordinis ecclesias adivissent.

Porro quum tam laudabile exercitium, nunc denuo propositum, vehementissimo cordis affectu christifideles sint prosequuti, ne huiusmodi tepescat pietas, sed imo ferventior in posterum evadat, idem Minister Generalis humillimas preces SS.mo D.no N.ro Pio PP. X admovit, ut christifidelibus, qui singulis primis sabbatis, vel etiam dominicis, haud interruptis, infra spatium duodecim mensium sacramentali poenitentia rite expiati sacraque mensa refecti, sive precibus, sive quoque meditationibus ad honorem Virginis absque originali macula concepta aliquamdiu vacaverint, simulque ad mentem Sanctitatis Suae oraverint, plenariam indulgentiam, defunctis quoque applicabilem, memoratis sabbatis vel dominicis lucranda, tribuere dignaretur.

Sanctitas vero Sua, votis R.mi P. Ministri Generalis obsecundare exoptans, ut erga Dei Matrem magis foveatur fidelium religio, in omnibus pro gratia iuxta preces benigne annuere dignata est. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 1 Iulii 1905.

A. Card. TRIPEPI, *Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

SANANTUR RECEPTIONES AD CONFRATERNITATEM B. M. V. DE MONTE CARMELO USQUE NUNC INVALIDE PERACTAE.

B.me Pater,

P. Praepositus Generalis Carmelitarum Discalceatorum ad Sacrorum Pedum osculum provolutus, exponit S. V. non raro contingere ut christifideles, qui ad Conf.tem B. M. V. de Monte Carmelo admitti postulant, invalide recipiantur, tum ob omissam nominum inscriptionem, tum ob aliam causam. Ne itaque praefati christifideles gratiis et privilegiis memoratae conf.ti concessis inculpatim priventur, Orator S. V. humiliter exorat, quatenus receptiones ad eandem conf.tem quacumque ex causa usque ad hanc diem invalide peractas, benigne sanare dignetur.

Et Deus, etc.

S. C. Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS. D. N. Pio Pp. X, sibi specialiter tributis, petitam sanationem benigne concessit. Contrariis quibuscumque non obstantibus. Datum Romae ex Secretaria eiusdem S. C., die 28 Iunii 1905.

A. Card. TRIPEPI, *Praef.*

Pro Secretario: IOSEPHUS M. Can.cus COSELLI, *Subtus.*

III.

IN CASU ECCLESIAE REAEDIFICATAE FERE IN EODEM LOCO ET SUB EODEM TITULO, PRIVILEGIUM VIAE CRUCIS TRANSFERTUR SINE NOVA ERECTIONE.

Fr. Bonaventura Marrani, Ordinis FF. Minorum Procurator Generalis, ab hac S. Congregatione Indulgentiarum sequentis dubii solutionem humiliter expostulat:

Ex Decreto huius S. C. in una *Leodien.* d. d. 9 Augusti 1843 indulgentiae non cessant, si, destructa veteri Ecclesia, nova aedificetur fere in eo loco, ubi vetus existebat, et sub eodem titulo. Quaeritur:

Utrum praefata resolutio applicetur etiam Stationibus S. Viae Crucis legitime erectis, ita ut in casu Ecclesiae ex toto reaedificatae fere in eodem loco et sub eodem titulo praeeexistens privilegium S. Viae Crucis non cesset, si S. Via Crucis, quae in veteri Ecclesia destructa legitime erecta extabat, salva substantia, ast sine nova erectione in Ecclesiam reaedificatam, prout dictum est, transferatur?

S. Congregatio Indulgentiis Sacrisque Reliquiis, praeposita, audito Consultorum voto, proposito dubio respondendum mandavit: *Affirmative.*

Datum Romae ex Secretaria eiusdem S. C., die 7 Iunii 1905.

A. Card. TRIPEPI, *Praef.*

L. + S.

† DIOMEDES PANICI, *Archiep. Laodicen., Secret.*
IOSEPHUS M. Can.cus COSELLI, *Subst.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :—

S. CONGREGATION (not specified) answers the question addressed to the Sovereign Pontiff: Whether the Fathers of the Franciscan Conventuals in a certain convent in the Lombard Dalmatian province are permitted to accept stipends for Masses at a lower *taxa* than that which is sanctioned by diocesan usage or the statute law. The stipend is to be fixed by the Ordinary, and the religious who make it a practice to receive a lower *taxa* to be given to poor priests for the celebration of the Mass are subject to episcopal censure.

S. CONGREGATION OF BISHOPS AND REGULARS determines the right of professed members in the Cistercian Order to vote in Chapter.

S. CONGREGATION OF RITES:—

1. (a) Decides that the words *Flectamus genua* are to be pronounced before each of the orations given in the Pontifical for the ordination rite.

(b) Determines the lessons of the first nocturn for the diocesan calendar on the feasts of St. Martha and S. Benedict Labré.

2. Approves certain rites of the Carmelite Observance in the celebration of Mass and the Sacraments, to be incorporated in a manual under the title of *Carmelite Ritual*.

3. Answers liturgical *dubia* about the anniversary celebration of the dedication of a church and of the Patronage of St. Joseph.

4. Imposes silence upon the disputants regarding the actual possession of certain relics of St. Francis of Assisi by the religious of the Church S. Maria de Angelis in Assisi.

S. CONGREGATION OF INDULGENCES:—

1. Attaches an indulgence to the devotion in honor of the Immaculate Conception on the first Saturday of every month.

2. Declares a *sanatio* of accidentally invalid acts of reception into the Confraternity of Mount Carmel up to June 28, 1905.

3. Decides that the *Via Crucis* privilege remains intact in a church rebuilt under the same title and in practically the same place.

BISHOP BELLORD'S THEORY OF SACRIFICE.

In the July and September numbers of the REVIEW appeared, as our readers know, two articles from the pen of the Right Reverend James Bellord, late Bishop of Milevis. The eminent author had expressed to the Editor of the REVIEW his conviction that the thesis which he had undertaken to propose and defend would arouse no inconsiderable criticism among the learned theologians throughout the Catholic world, as soon as it should come to their notice. He was eager and fully prepared to sustain his argument, and had hoped to answer the objections that might be raised against what must have appeared as a new theory to all who are familiar with the teaching of our theological text-books.

Death came to interfere with the proposed plan of the Bishop, but not until we had already printed the two articles and sent them to a number of theologians with the request that they express an opinion upon the attitude of the author toward the proposed subject. The replies came promptly; they were in the main adverse to the thesis of the Bishop. Of those who have given the reasons for their dissent from the eminent deceased theologian we have already published several answers, and our readers are familiar with the views expressed by the Rev. Fathers Lehmkuhl, S.J., T. Slater, S.J., the Rev. Dr. E. Tierney, the Very Rev. Canon Smith.

Among other reasoned objections which reached us subsequently we publish in the present issue that of the Very Rev. Canon Jules De Becker, whose opinion expresses at the same time the views of the several eminent professors of dogmatic theology in the University of Louvain; also an admirable critique by Father Sydney Smith, S.J. We cannot but feel that Father Smith strikes the golden mean in this controversy when he points out the reason for criticizing the traditional theory which, by an artificial method of reasoning, endeavors to find the note of a true

and real destruction (as an essential feature of the sacrifice) in the Mass. To our young theologians we would above all else recommend the moderation and just balancing of motives and reasons, which the article of the eminent London Jesuit illustrates, as a lesson in modern controversy which excludes all traces of *odium theologicum*.

In view of the impression Bishop Bellord's arguments may have made upon some minds unable to guard themselves against false conceptions on so important a topic, at a time when the author of these impressions has no longer any opportunity of correcting them and defending his utterance by his own lucid interpretation of it, the advisability of presenting in full the merits of the opposite side has been suggested. This side of the argument has the advantage of what might be called theological prescription, by reason of its long and universal acceptance; yet it might be elaborated here with special reference to Bishop Bellord's plea. Among the writers who offered to enter upon this more apologetic course of arguing the case was the Vice-Rector of the English College at Rome, the Rev. Dr. Charles Cronin, the first part of whose paper we now publish. The thesis is to be continued in our next issue, together with the remaining comments and arguments of the theologians engaged in the controversy.

DE NOTIONE SACRIFICII A RMO D. JACOBO BELLORD, EPISCOPO MILEVITENSI NUPER PROPOSITA.

I.

Nullatenus admittenda videtur notio sacrificii quam Rmus Auctor ponit ut fundamentum, quae notio hodiedum a multis tum in Germania, duce Wellhausen, tum in Anglia, praeunte Robertson Smith defenditur. Quidquid enim sit de sequelis quoad mortem Christi in cruce et missae sacrificium, notio illa critice sustineri nequit. Imprimis hic adducenda non sunt vetera sacrificia Græcorum aliorumve paganorum, cum evidens sit Christum, utpote Judaeum viventem et morientem in medio Judaico, utpote insuper *complementem* vita et morte sua oeconomiam Veteris Testamenti et non aliam, Christum, inquam, si voluit offerre aliquod sacrificium, illud obtulisse juxta mentem et modum Veteris Testamenti.

Jamvero, sacrificia Veteris Testamenti, quamvis *quaedam* explicari possent notione Rmi Auctoris, talem explicationem nullatenus admittunt quoad omnia; dum, e contra, omnia et singula explicantur admittendo sacrificium formaliter et essentialiter consistere in oblatione Deo facta alicujus rei, qua oblatione agnoscitur dominium Dei absolutum in omnia, praesertim in vitam humanam. Juxta sententiam Auctoris non explicatur v. gr. sacrificium incensi, nec sacrificium panum propositionis quod non consistebat formaliter in eorum manducatione sed in positione coram arca foederis, nec sacrificia varia expiatoria, praesertim sacrificia pro debito et pro peccato quorum ratio formalis sita est in substitutione vicaria victimae pro homine peccatore.

Illud idem confirmatur tum ex caeremoniis quae diversis in sacrificiis locum habebant: offerentes, nempe, manum super caput victimae imponere debebant ut indicarent victimam loco ipsorum substitui; tum ex materia seu objecto sacrificii: sanguis, enim, in cujus *effusione* sacrificium saepe consistebat a Judaeis *non* adhibebatur ut *nutrimentum*; et aliunde, substantiae alimentariae in sacrificium oblatae saepius offerebantur *non paratae ad manducationem*, v. g. farina.

Quae omnia satis ostendunt sacrificia V. T. non rite explicari in sententia Auctoris, et, quidquid sit de caeteris, sacrificium saltem *expiatorium* nonnisi per ideam *substitutionis vicariae* explicatur.

II.

Nec satis sibimet ipsi cohaerere videtur Rmus Auctor. Sane, ipse admittit, quod caeteroquin Fides docet, mortem Christi esse *expiationem* pro peccatis generis humani; admittit praeterea quod, juxta Revelationem, haec mors habuerit saltem *aliquam rationem* sacrificii. Posita ergo notione sacrificii expiatorii per substitutionem vicariam, cur mors Christi non esset *strictissimo, proprio ac completo sensu* sacrificium expiatorium? Cur, insuper, Auctor qui ab una parte notionem formalem sacrificii in conviviali communi- catione hominis cum divinitate ponit, ideoque sacrificium proprium in ultima tantum Coena et in missa fieri asserit, ab alia parte exigit mortem in cruce ut partem sacrificii missae, quia, ut ait (p. 270) secus missa non esset sacrificium ad mentem ritualis Veteris Testamenti. An sic non habetur contradictio? Si revera in con-

vivio consistit sacrificium cur hic adstruitur juxta V. T. effusionem sanguinis requiri? Caeterum, assertum illud stare non videtur cum Revelatione. Si enim sacrificium missae *in ratione sacrificii complendum est* per mortem Christi ut per partem integram, non apparet quomodo sit sacrificium omnino incruentum: pars enim ejus esset cruenta—nec apparet magis quomodo sit sacrificium *verum et proprium* in quantum est *commemoratio* sacrificii crucis uti tenendum est cum Concilio Tridentino de quo statim: cum enim ratio sacrificii missae consisteret in convivio, ratio vero sacrificii crucis non in convivio, illud punctum fidei non jam salvari videtur; neque tandem percipitur quomodo stet adhuc doctrina Catholica *eandem prorsus esse victimam* oblatam in cruce et in missa, *solamque differentiam* in eo esse quod in cruce *cruento*, et in missa *non cruento* modo offeratur.

III.

Praecipua objectio sententiae Rmi Auctoris in eo est quod non salvat naturam *sacrificii proprie dicti* quae tum in Scripturis tum in traditione agnoscitur morti Christi. Quid clariori modo exprimitur in Epistola ad Haebraeos? Quid magis explicite proclamatur in Concilio Tridentino Sessione XXII capp. I et II et canone I? Pauca hic verba sufficit citare: “. . . Is igitur, Deus et Dominus noster *etsi semel seipsum in ara crucis, morte intercedente, Deo Patri oblaturus erat ut aeternam illic redemptionem operaretur*, quia tamen, etc. . . . ut debitae sponsae suae Ecclesiae *visibile . . . relinqueret sacrificium quo cruentum illud semel in cruce peragendum repraesentaretur . . .*” Et capite II: “Et quoniam in hoc divino sacrificio quod in missa peragitur idem ille Christus continetur et *incruente immolatur qui in ara crucis semel seipsum cruento obtulit . . .*”

Praeterea destruere videtur, nedum adstruat, notionem veri sacrificii in missa; ex doctrina enim Auctoris logice consequitur sacrificium eucharisticum consistere non tam in positione Christi sub specie edibili (id quod multi moderni admittunt) quam in conviviali communicatione cum Deitate seu in ipso convivio. Unde sic intellectum sacrificium consisteret in sola communione et quidem adesset quoties adest convivium illud, id est quotiescumque communicant fideles: quod est inauditum in Ecclesia Catholica,

et contradicit definitioni Tridentinae Sess. XXII, canone I: "Si quis dixerit in missa non offerri Deo verum et proprium sacrificium aut *quod offerre non sit aliud quam nobis Christum ad manducandum dari, Anathema sit.*"

Ex his omnibus pronum est concludere sententiam a Rmo Auctore propositam nullatenus admitti posse.

JULES DE BECKER.

*E Collegio Americano,
Lovaniensi.*

Editor THE ECCLESIASTICAL REVIEW :

I have read with interest the two articles in which the late Bishop Bellord, writing almost from his death-bed, has expounded his views on Sacrifice, and invited the criticisms of theologians. You have asked me among others for some such criticisms, and I am sending you a few, though I cannot but feel how sad it is for us to have to discuss his theory when he is no longer living to consider our criticisms in the calm and fair-minded spirit which was so noticeable in him.

Let me begin by expressing my agreement with the Bishop to this extent,—that I have never been attracted by the theories of De Lugo and Franzelin, who, starting from the position that a true and proper sacrifice must involve a true and real destruction of the victim, have endeavored to find this feature of true and real destruction in the Mass. The genius of these great theologians is conspicuous in the force with which they argue out their theory, but they do not overcome the two serious difficulties to which it is subject, that it is over-subtle and that it has not sufficient roots in the past. On the other hand I have never been much impressed by the objection urged against the older theory according to which the essence of sacrifice is sufficiently contained in the separate consecrations of the two species, as signifying the sacrificial death of our Lord by blood-shedding on Mount Calvary. It is said that a rite which does not involve but merely signifies destruction, falls short of the quality of a true and proper sacrifice, and on this point Bishop Bellord agrees with De Lugo and Franzelin. But they seem to forget, for the moment, that sacrifices, the Sacrifice of the Cross alone excepted, are

symbolic rites, and that the reality of symbols is in their power to signify. As the Bishop himself, in another connection, well says: "The sacrificial character is an *ens rationis*, a manner of representing and apprehending a certain reality,"—which reality, in the case of the Jewish and Christian sacrifices, is the slaying of the Divine Victim on Mount Calvary. It would appear then that any duly authorized external rite, which in its mode of oblation signifies by its symbols the slaying on Mount Calvary, satisfies the conditions of a true and proper sacrifice.

But to come to the Bishop's own theory. He assumes as generally acknowledged that sacrifice "belongs to a class of natural signs, and in its origin is not the creation of convention or legislation"; and (that) "it goes back to the days of the patriarchs, and is found in the most remote of heathen or natural religions." And this being so he gathers that the true way to ascertain its natural value and significance is that of the historical method. "We must trace it back through all its primitive, and even barbarous beginnings, to inquire what it consisted of and how it worked, what additions have been made to it, and how much has dropped away from it." By the application of this test he concludes that "the primary purpose of early sacrifice was to indicate and promote the communion of men with God and one another," and "that it was primitively a common meal of the tribe eaten in conjunction with its Deity, and that this idea always remained the predominant one throughout the history of the rite." The feature of destruction, according to this view, entered in later and derivatively. It was natural that men should offer the best of their food to God, and, this being animal food, it was necessary that it should be killed before it could be eaten. From this necessity, however, of a preliminary killing a further idea entered in. "The blood which was shed . . . became the source of a further symbolism, combining with and going beyond the symbolism of a common meal. Blood was identified with life and its forces; it was the abode of the soul; consanguinity was the basis of relationship, domestic, tribal, and national. . . . Blood, therefore, naturally had to fill a prominent part in the solemn ceremony, when the united community asserted its relationship together and with its God. The worshippers were

sprinkled with the blood, it was applied to the horns of the altar, and poured out in libation at its foot as the share belonging to the Deity. . . . In the Jewish system the blood of sacrifice acquired a new sanctity and significance, as being a prophetic figure of the sacred Passion and Death, of the expiation of sin, and of the higher life and union with God bestowed on mankind. . . . Sacrifice thenceforth, besides bearing the primary signification of communion with the Divinity, became the embodiment of the principle that 'without shedding of blood there is no remission.'" And so it came about that the feature of blood-shedding "eclipsed, in the eyes of later ages, the more familiar act of eating and drinking, which really is primary in the notion of sacrifice."

This is the gist of what the Bishop lays down in regard to sacrifice in general, and it is important to note in it his contention that the idea which was primitive in the rite—that of a common meal—must needs persist, and be always primary, in all the more complicated forms of sacrifice which the course of the ages developed. For it is to a large extent on the necessity of this persistency of an original element that he bases his theory that the Mass has in it the essentials of a sacrifice because it bears the character of a sacred meal. "The definition," he says, "is not to be constructed from the study either of the Great Sacrifice itself, or of the Jewish and Gentile religions at epochs when sacrifice had attained its greatest splendor of ritual and its richest significance in ideas. However we may choose ultimately to explain the supreme Sacrifice of Calvary and the Mass, it is necessary to bear in mind the latest view that the essential action of sacrifice consists in the solemn meal in common, and that its primary purpose is to bring God and men into intimate communion."

Now it is here first of all that I find myself compelled to join issue with Bishop Bellord. Granted, for the sake of argument, that the primitive idea of a sacrifice was that of a sacred banquet in which God and men ate together in fellowship, and that all else is of subsequent origin, why must that primitive conception exercise an iron sway over all future generations? It is not as if it were question of the physical growth of a literal seed; it is question of the growth of a human institution. Why then is it

impossible that some derivative element, one or more, should at a later date impress itself more on people's minds, and obtain the preference in their rites,—to the eclipsing, if it should so be, of what was primitive? Or, to put it otherwise, why cannot God, in His guidance of the race—whether through prophets like Moses, or His own Son, Jesus Christ—have ordained that in the newly-instituted sacrificial rites of a new Covenant, the predominant place should be given to a derived idea like that of oblation, or blood-shedding, or destruction generally, as being more profitable for those times,—to the subordination, if not exclusion, of the more primitive conception of a sacred meal? I can personally see no grounds for a negative answer to these questions, and it seems to me to follow that a sounder application of the historical method would send us rather to the study “ of the Great Sacrifice itself and of Jewish and Gentile religions ” at the commencement of the Christian era than to any modern researches among the ruins of Chaldæa, or the coral islands of the mid-Pacific, interesting and valuable as such researches may be from other points of view.

And certainly, if we interrogate the Mosaic system as it is exhibited in the Pentateuch and was carried out in the days of our Lord, or the systems of the surrounding nations as we find them exhibited in the classical literature or the allusions in the Old Testament, the primary idea in sacrifice would seem to have been not that of a sacred meal but of an *oblation*. Something is *given* to God according to some appointed ritual, which in the case of animal victims almost invariably involved slaying. Moreover, not only the fact of the oblation but its purpose was wont to be emphasized in the character of the victim or the ritual of the sacrifice; and the idea of expiation, which was so prominent among the Jews, was also prominent in the sacrifices of the Greeks and Romans. That the banquet element also entered in very largely is to be cordially acknowledged, and it is easy to see how it could enter in to complete the idea of the oblation. By the sacrificial oblation the victim or oblation was made over to the Deity whom it was desired to honor or appease, and it was the natural sequel that the worshippers should be invited to sit down at the table of the Deity and enter into the communion of friend-

ship with Him by feasting on the food that had now become His. But it is noticeable, and surely it tells strongly against the Bishop's theory, that this feasting was expressly excluded in the case of the sin-offerings among the Jews (the Paschal sacrifice being an exception, perhaps because the idea of reconciliation was so strongly imprinted on it). Even when we turn to the sacrifices of the pagans, as recent research has set them before us, it seems doubtful, to say the least, whether the Bishop's diagnosis can be accepted. Professor Tylor may be regarded as one who has a right to speak on this subject, and his conclusion as to the stages of development through which the idea of sacrifice has passed is based on the assumption that the fundamental idea all through is that of a gift from man to God. In the first stage the gift was principally one of food for the god to eat, but "the ruder conception that the Deity takes and values the offering for itself, gives place on the one hand to the idea of mere homage expressed by a gift, and on the other to the negative view that the virtue lies in the worshipper depriving himself of something prized." Indeed Professor Tylor mentions the banquet-element in pagan sacrifices only to set it down as a development marking the stage when the primitive idea of a gift offered to a god had passed into a mere formality, the god being left to satisfy himself with a small portion of the whole, whilst the remainder, in a utilitarian spirit, was reserved for a sacred banquet. In this I think he is certainly wrong, and that the idea of partaking of the table of the god was truly an integral though not the primary element of the sacrificial rite. Still, that he should propound the other view would not have been possible had the banquet-element been the universal, and the one universal, element in the vast mass of cases from which his induction had to be formed.

In his second article Bishop Bellord further claims that the banquet-theory, as applied to "the double mystery of the sacrifice on Calvary and on the altar," accords much better with the "certainties of faith" on the subject than does the destruction-theory. If it does, he has an argument on behalf of his thesis largely independent of those we have been considering. Let us then examine this new point. The "certainties of faith" he comprises in these three propositions: that the Sacrifice of the Mass

is one and the same thing with that of the Cross; that it is a true and proper sacrifice; and that it is a sacrifice according to the order of Melchisedec, not of Aaron. But, he argues, according to the destruction-theory, all the elements of sacrifice are found in the mystery of Calvary, so that no place is left for anything additional in the way of sacrifice to be supplied by the Mass, which latter becomes, therefore, superfluous; whereas, according to the banquet-theory, "the Cross and the Last Supper are two distinct parts of one and the same complex operation, each requiring the other to the completion of the whole." Again, according to the destruction-theory, the Mass cannot be a true and proper sacrifice unless it contains as its central element a true and real destruction, and yet this element is one which it is impossible to find in it without having recourse to far-fetched conceptions; whereas the banquet-theory can without difficulty find in the Mass its essential note of sacrifice, and in the mystery of Calvary that note of destruction true and real which it is quite prepared to recognize as integral though not essential to the conception of sacrifice, as it had passed into Jewish habits of thought by the time of our Lord. And lastly, the destruction-theory makes the mystery of Calvary to be a sacrifice according to the order of Aaron, contrary to the express declaration of the Epistle to the Hebrews that it was according to the order of Melchisedec—an Aaronic sacrifice being one offered through blood-shedding, and a Melchisedec sacrifice consisting in a banquet of bread and wine; whereas this incongruity is entirely avoided and an obvious harmony readily obtained, if the banquet-theory is accepted.

These are the Bishop's points, and as brought forward by him they have a claim to be carefully weighed. Nevertheless, after such careful weighing, I cannot but feel that they are open to serious and indeed obvious objections. For, in the first place, if the Mass is in itself only a banquet (which is something we *receive*), and has no element of *oblation* in it save what appertains to it as forming one whole with the mystery of Calvary (which was an oblation in the highest sense)—how are we justified in speaking of the Mass as a continual sacrifice and a *daily* offering; and how are we in conformity with the Council of Trent which, in its Sess. XXII, cap. 2, makes a clear distinction between two modes

of offering: "For there is one and the same Victim, and the same Person who *then offered* Himself on the Cross *now offers* Himself by the ministry of His priests, the sole difference being in the mode of offering?" Also, in the second place, the mystery of Calvary cannot of itself, if we accept this banquet-theory, be spoken of as a sacrifice. At best it contains those elements that contribute to the integrity of a sacrifice. And how is this consistent with the common belief of the faithful, and even with the express language and argument of the Epistle to the Hebrews? We may believe, as we do, that there is nothing in the teaching of that Epistle which excludes or fails to harmonize with the doctrine of the Mass, still we must acknowledge that it makes no allusion to the Mass, and yet it is most insistent that the mystery of Calvary was of itself alone a true and proper sacrifice. For instance, "Every priest standeth daily ministering and often offering the same sacrifices, which can never take away sins. But this Man, offering *one sacrifice* for sins, forever sitteth at the right-hand of God . . . for by one oblation He hath perfected forever them that are sanctified" (10: 11, 12, 14). And, in the third place, one cannot but note how the exigencies of his theory have led the Bishop unwittingly to misapprehend the primary sense in which the Epistle to the Hebrews distinguishes the priesthood of the order of Melchisedec from that of the order of Aaron. With the Mass before us to compare with what is read in Genesis about Melchisedec we may feel convinced that the likeness in the matter of the two sacrifices adds a further reason why our Lord's Priesthood should be estimated as of the order of Melchisedec. But the points to which the Epistle calls attention and on which it founds its argument are that, in receiving tithes from Abraham, Melchisedec prefigured a priesthood greater than that which was to spring from Abraham's loins, and that in coming forward just that once on to the page of sacred history, and, without any indication of his genealogy, he prefigured a priesthood destined to offer a sacrifice which in view of its perfection would not need to be repeated.

There are also some other points in Bishop Bellord's suggestive study on which I should like to comment were it not that I have encroached already too much on your space. What I have

noted I may in concluding summarize in a single sentence, thus : Scripture, Church tradition, and anthropology unite in testifying that, whatever be the specific definition of sacrifice, it belongs to the genus " oblation " ; whereas a " sacred banquet " as such lies entirely outside this genus.

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WHAT FATHER LAGRANGE SAYS AND THINKS.

A Reply.

BY THE REV. THOMAS A'K. REILLY, O.P., S.T.L.

The reader of THE ECCLESIASTICAL REVIEW must follow with unusual interest the current series of learned articles on " Recent Bible Study." We do not wish to diminish this interest. We recognize that the REVIEW has taken a firm stand on one side of a question yet unsolved and which will not be solved until after the combatants of both sides have swelled their ranks to the utmost and have come together on a field of bitter strife. The Church is an intellectual body and even in the framing of definitions, which is the use of her highest prerogative, she is ruled by paramount intellectual force. For this reason, we content ourselves with correcting a few mistakes and answering a few difficulties that were set forth in the June number, confining ourselves exclusively to those which concern the erudite Fr. Lagrange.

" Biblical inerrancy " is the theme. In the first section the writer quotes and then examines critically the famous " syllogistic series " that has been widely adopted as a basis for Biblical interpretation. He devotes the second section to a short critical treatise on the application of the principles thus formulated. For the sake of clearness we shall follow the same method.

1. **General Principles.**—We have here Father Lagrange's own words : " Dieu enseigne tout ce qui est enseigné dans la Bible, mais il n'y enseigne rien que ce qui est enseigné par l'écrivain sacré, et ce dernier n'enseigne rien que ce qu'il veut y enseigner."¹ The meaning of these propositions is plain, and, if anything, the filling out of the syllogism by the writer in the REVIEW, is plainer. Now let us examine the paragraphs that follow, to learn whether the latter's views are as clear-cut as the syllogism.

¹ *Rev. Bibl.*, Oct., 1896, p. 506.

(a) *The Major Premise.*—"God teaches all that is taught in the Bible." Passing over the requirements for formal teaching, adopted from Fr. Nisius, we agree with the writer in stating that there are many things in the Bible that are not "taught;" but from now on we must cross swords. Let it be in an amicable spirit.

In the paragraph that follows our opponent is unfortunate. In the first place, he implicitly represents as the opinion of Fr. Lagrange that all truths in the Bible, even those that are not revealed, are expressly taught. We refer to the sentence which reads: "We fail to see why God should be said to teach these truths, if it be maintained that He did not reveal them." Secondly, he makes an inaccurate reference to the *Revue Biblique* for April; and thirdly, he inadvertently makes a false citation from the same periodical.

In order to clear the way for a consideration of these charges let us first settle the important distinction between *revealed* and *unrevealed* Biblical truths. Why not maintain that everything in Sacred Scripture is revealed? Simply because the term "revelation" seems to imply the manifestation of something previously unknown, whereas it is an established fact that several of the sacred writers were well informed beforehand, and in some cases were eye-witnesses of what they related. For this reason, Fr. Lagrange prefers to distinguish. Truths are *revealed* when they are divinely infused into the mind, or when old ideas quite forgotten are renewed (*species infusae per se vel per accidens*). But when this unusual phenomenon is unnecessary, *illumination* takes its place. This latter influence, brought to bear upon the intellect, throws more light upon acquired truths, or enables the recipient to use them to better advantage.² The distinction is clear; yet if one chooses to be less exact in the use of terms, he is at full liberty to be so. It suffices to keep the ideas apart. In any case, it must be understood that the intellect is not thrown back wholly on its own resources, when revelation, as above defined, ceases. The Divine influx (illumination) is there with sufficient and abundant efficacy, although not always in the same degree. "La lumière divine a des nuances infinies."³

Now for the difficulties. Is every truth contained in Sacred Scripture actually taught? It does not seem so, as we have already admitted; and that this is the position of Fr. Lagrange will be evident from his minor premises. For the present suffice it to say that

² Cf. *Rev. Bibl.*, Oct., 1896, pp. 499 and 502.

³ *Rev. Bibl.*, V, p. 504.

revelation and illumination together are coextensive with inspiration, but, just as a truth is not necessarily taught because it is inspired, neither is it taught simply because it proceeds from a mind enjoying special lights. Hence, it is incumbent upon our opponent to show where Fr. Lagrange states that truths not connected with dogmas are necessarily taught. The task will be a hard one, for the *Revue Biblique* for April leaves no doubt upon the matter. "Touching profane things, we are ready to believe in the truthfulness of Scripture, but no one can compel us to make an especial act of faith in any proposition (of the profane order), however clear it may appear, because there is nothing to prove that such a proposition is affirmed by the author and imposed upon us by him as an article of belief, and because, since such a proposition has for its object profane things, it cannot *in itself* be an object of faith" (p. 289). What is this but to say that there are certain truths, albeit profane, that are related in Holy Scripture without being "affirmed," and consequently without being taught? The opinion is emphasized by the warning that Divine affirmations (*asserta Dei*) are not to be multiplied needlessly, especially in those books that do not directly treat of the rule of faith (*ibid.*).

The second and third difficulties may be treated together. They both concern a short passage in the *Revue Biblique* of April, which we shall presently produce. After asking whether the Bible contains propositions of the purely scientific or historical order that have been revealed, Fr. Lagrange answers that, practically speaking, "la grande distinction à faire est celle des vérités et des faits historiques *connexes*, comme la mort de J. C., sa Resurrection, etc., et de tout le reste, qui est inspiré, sans être révélé, et dont la connexion avec le dogme n'est que très lointaine ou même tout à fait *per accidens*" (p. 288). In a word, two classes of propositions are to be clearly distinguished: first, those that are at once revealed and historic and scientific, to which class belong the death of our Saviour, his Resurrection, etc., and secondly, all others (*tout le reste*). These latter may be either remotely connected with dogma (although in a sense *per se*), or may be entirely adventitious (*tout à fait "per accidens"*). This is far from saying either that inspired truths that are not revealed "are only *per accidens* related to dogmatic truth," or that the death of Christ and His Resurrection are of this sort. Yet this double declaration is imputed to the *Revue Biblique* by Père Lagrange's critic.

Wherefore, since inaccuracy and error, however inadvertently on his part, characterize the premise of the latter's argument, his conclu-

sion must at least be modified. "Historic and scientific subjects" *are*, in many instances, covered by divine revelation, and hence they form a part of divine teaching, a part of the grand deposit of truth confided to the Church, and which the Church has a right to interpret (*l. c.*).

In so far therefore the major premise of Fr. Lagrange is thoroughly applicable to objections brought against the said truths, truths that are by far the most important. It is also applicable to truths of the second class, but in a negative way. It tells us that we are more at liberty—in a human sense—to examine the difficulties proposed, the meaning or scientific exactness of the text, to criticize prudently and to judge with a view of obtaining a knowledge of the truth in its integrity.

(*b*) *The Minor Premise.*—"God teaches nothing (in Scripture) except what the sacred writer teaches."

We are told that the premise is "downright false." We seek proof, and it is forthcoming. "God teaches the truth conveyed in the typical sense, and the sacred writer does not necessarily intend it." Omit the "necessarily," to heighten the contrast, for the inspired writer may not even dream of the typical sense. In that case we beg leave to ask: Is the typical sense then taught *in* Scripture and *by* Scripture, or is it not rather known through tradition? Or, if God chooses to teach the typical sense in the Bible, does He not move another inspired writer to record it? Passing over the example, so familiar to us all, of the "umbra futurorum" (Col. 2: 16-17), the two wives of Abraham (Gal. 4: 24), and Adam, the type of Christ (I Cor. 15: 45), we need only insist upon the non-muzzling of "the ox that treads out the corn" (Deut. 25: 4). Who among the most superficial critics would maintain that the typical sense was taught to the Israelites in the desert? Quite the contrary. When God wished to manifest this typical meaning, He sent us a duly authorized teacher in St. Paul. It is from his pen that we have the interpretation. "Does God take care of oxen? . . . These things are written for our sakes" (I Cor. 9: 9-10). The same is true of the other examples, as a cursory reading of the texts will show.

False therefore is the charge implied in the words of the REVIEW that we are binding God by a "stricter law than that which regulates the moral life of men," that we are binding Him "with a stricter bond of truthfulness" in one case than in another. God is Truth Itself and needs not to be bound. We merely contend that we who are finite creatures with puny intelligences can know what God teaches

only by the words He uses, and that, when words fail to convey all that God wishes to impart, we must wait for another revelation at another time or in another place to complete our knowledge.

But, as a matter of fact, what is the basis of the typical sense? Is it the terms of an author, or the objects he describes? Fr. Lagrange agrees with St. Thomas in declaring that "what signifies here is not the terms, but things;" and farther on he says: "If every writer is bound to understand the terms he uses, he is not obliged to divine what the things of which he speaks represent in the future."⁴

As for the examples brought forth in defence of the contrary thesis, the first is most unhappy. "It seems most likely that God, on the one hand, inspired Caiaphas to utter the words, 'It is expedient for you that one man should die for the people,' etc. (John 11: 50), and on the other, that Caiaphas did not wish to convey the truth which God conveyed." All very true. Caiaphas was utterly unaware that he was uttering a prophecy. So were his hearers. But when God wished to teach us the full import of Caiaphas's words, He did so either through tradition—of which St. John gives us a faithful interpretation—or He revealed it directly to St. John. In either case we have God teaching nothing more or less than what the Evangelist teaches explicitly,—namely, that Caiaphas "being the high-priest of that year, he prophesied that Jesus should die for the nation" (John 11: 51).

The objections that follow may be dismissed with ease. There is no difficulty about Jacob, for he was not an inspired writer. As for the prophets, we grant that they may have shared the anticipations of the Jews about the earthly pomp and majesty of the Messiah. SS. Matthew and Luke may not have been "in advance of their contemporaries." But what does that prove? Merely that a man can teach a truth without himself grasping its full significance. Nor do we have to go into the realm of inspiration for teachers of this sort. They are on all sides of us. Hence we are justified in asking: Are not we of to-day taught by the same books of Isaias, the same Gospels of SS. Matthew and Luke, as were the contemporaries of these writers? And if we understand their contents a trifle better than did those to whom they were directed, is it reasonable for us to assert that their authors did not teach what is really contained in them?

To be more scientific, it was sufficient for the inspired writer or speaker to teach what God wished him to teach. He might exclaim with Jeremias: "Ah, ah, ah, Lord God; behold, I cannot speak,

⁴ *Rev. Bib.*, V, p. 506.

for I am a child,"—but one and the same answer might have been given in all cases: "Say not: I am a child; for thou shalt go to all that I shall send thee, and *whatsoever I shall command thee* thou shalt speak" (Jer. 1:7).

Father Lagrange's minor premise is not scathed in the least. If the reader wishes to interest himself in the arguments on which it rests, he will find them, as well as a full treatment of the syllogistic series, in the *Revue Biblique* for October, 1896, pp. 496 and ff.

(c) *The Subsumed Minor Premise*: "The sacred writer teaches only what he intends to teach."

It is to be regretted that our opponent who succeeded so well in throwing into full form the sorites of Fr. Lagrange, here fails in an informal distinction of his own. When the inspired writer speaks "ambiguously" we are told that he teaches only what he intends to say. But when he speaks in clear terms? We are not here given a negative reply; but, instead, we are told that "it would be wrong to claim that the writer did not intend to say what is actually said." This is hardly an answer to the question. "Saying" is not "teaching," and we have already shown the necessity of distinguishing between the two. Moreover, our opponent himself calls attention to this necessity in his first sentence about the "Major Premise."

What is more, the reply is a trap for its author. If the sacred writer *intends* to say all that is actually said, and if, as was never insisted upon above, the typical sense is conveyed by his words, it follows that the sacred writer *intended* and consequently knew the typical sense. Does our opponent admit this conclusion? If he does, his retort to Father Lagrange in paragraph *b* (p. 649) is inexplicable.

The distinction just given has hardly served the purpose. We are quite in accord with the responses given to both members. Yet we are inclined to ask ourselves: "Were ambiguous passages very numerous or very important in the original texts?"

Thus end all pertinent remarks on the syllogism. That they have failed to demonstrate its falsity is not surprising. That was not intended. That they have failed to show its inapplicability, its uselessness, with regard to Biblical questions generally seems certain, and this conviction is strengthened by the widespread adoption of the principles involved, by serious critics. But that they show how the doctrine of Father Lagrange seeks to do away with or to compromise Biblical inerrancy is hard to see. This last implication is too amusing

to be taken seriously. We are told that the theory of recent apologists, viz., that "the sacred writers did not intend to write science or history in the modern critical acceptance of the word, may be true in its own sweet way." If our opponent has any doubts upon the matter, he will pardon us if we propose to him the question he first taught us to use: "Were the sacred writers in advance of their contemporaries?"

The insinuation that the sacred writers should always be understood in the objective sense is not worthy of one who reads faithfully the Inspired Word. Can it be that our opponent interprets the parables of our Lord objectively? But we need not linger here. It suffices to ask: If it is legitimate to originate a parable or allegory in order to convey a moral truth, what harm is there in taking a piece of literature already in existence and giving it a religious import, especially if it is of a nature to move the mind and heart?⁵ The only requirement in such a case, and the same holds good for the parable, is that the writer make no formal assertion as to the objective truth of what he says. Sound philosophy teaches this. Falsehood can be found only in judgments. Terms are true. Simple ideas are true. It is only in affirmations and negations that untruth is possible. Wherein then has Biblical inerrancy been sacrificed?

2. **Application of General Principles.**—By what has been said above the brief introduction under this heading has been reduced to an unproved assertion. In this paragraph the writer in the REVIEW asserts that the syllogistic basis of several recent methods of defending Biblical inerrancy is either inapplicable, or false, or again, true only in a certain sense; and it must be expected that the apologetic edifice reared up on such a basis is very unsafe, to say the least. We have shown above that the method of Fr. Lagrange is applicable.

(a) *Literary Form.* Since we are dealing exclusively with the views of Fr. Lagrange, we can afford to pass over the observations on Fr. von Hummelauer, and the fate of Lenormant's book. It is the *Methode Historique* that stands in the foreground. After reading this work, the reader "has to be prepared for seeing parts of the Old Testament reduced to legendary primitive history or occupying a place between the myth and real history," says the writer in the REVIEW, and he most emphatically condemns the system.

"It is false," says our opponent, after Fr. Billot, "that sacred writers are authors like profane authors, neither more nor less."

⁵ Cf. *Rev. Bib.*, V, p. 514.

Does Fr. Lagrange maintain that they are? If he does, he must mysteriously reveal his opinion in the typical sense of what follows: "The author speaks of things which he knows naturally, but with divine help. *Everything will be made better*, for this [divine] light will exercise its influence upon the entire work of the writer, *even on the choice of words.*"⁶ We italicise the final phrase since our opponent does not push inspiration beyond "individual statements." Cf. paragraph (a).

Secondly, it is false that the Biblical writers chose their own literary form, because "God is their principal Author." Without emphasizing the fact that the "instrumental" author does not forfeit his individuality under the Divine influx, and without puzzling ourselves to explain the differences of style that exist between the Synoptics in relating the same things and the uniformity there is in the style of each of them, we are satisfied to quote the following words from II Macc. 15:39: "If *I* have done well [in writing], and as it becomes the history, it is what *I desired*; but if not so perfectly, it must be pardoned *me*."

Thirdly, "it is false that there is no literary form which the Holy Ghost cannot employ in the inspired books," whence "so-called primitive history, folk-lore, and Oriental history, must disappear." Again, we make the same retort: Did inspiration make its subjects more advanced than their contemporaries? And, granting that it did, "why bind God with a stricter bond of truthfulness when inspiring a writer" than at other times? The infinite truthfulness of God does not place Him under the necessity of transforming the nature of His agents or messenger in the plan of salvation. Hence human knowledge, sound or unsound, may, for reasons already stated, find its way into the Bible, but only in so far as it figures in its relation to the history of salvation. Nothing inclines us to believe that the light given by God effects more than what is suitable for the divine purpose.⁷ "Deus non abundat in superfluis."

Hence we grant with all frankness that "if Fr. Billot is right, Fr. Lagrange [is] wrong," but we maintain with equal firmness that if Fr. Lagrange is right, then Fr. Billot is wrong.

To say a last word, Fr. Murillo's views do not appeal to us. We think that experience forces upon every practical mind the conviction that in certain stages of intellectual development, and in some cases throughout life, the individual is not capable of grasping bare historic truth, much less the moral principles therein implied. In how

⁶ *Rev. Bib.*, V, p. 504

⁷ *Rev. Bib.*, p. 504.

many children, for instance, is piety fostered more by the primer-stories of the Child Jesus at Nazareth, than by hearing a thousand times St. Luke's brief history of the Hidden Life? The latter appeals only to brighter and more developed minds. Now if the intellectual growth of the race is similar to that of the individual, although on a larger scale, why should we exact the same precision in the doctrine confided to the patriarchs as in that which is broadcast nowadays? And on the other hand, why should anyone be surprised that the Evangelists did not adopt the same crude methods as the author of Genesis?

To make a last quotation from Fr. Lagrange,—how easily might it happen “that the historical fact does not strike strongly enough the mind of a rude people! Then, the forms best calculated to put the fact in relief, are not metaphors created by the author, but traditional forms *sufficiently expurgated* to represent the fact correctly” (*l. c.*, 515).

Since Fr. Lagrange's name does not appear in the closing paragraphs of the paper we have been following, we feel that our task is accomplished. We have merely endeavored to show what the learned Religious says and thinks, backing up our statements with quotations taken exclusively from the periodical which he himself so skilfully manages. We have not consulted him personally upon any of the matters treated. What is more, he is a continent away, and he is not even aware that the present paper has been written. As a closing remark, we recommend his views to the serious consideration of the reader. They are, in part, “novel,” but they rest upon external principles. “Novelty” alone should not frighten an intelligent mind. Else, how could such a mind appreciate the beauty there is in the evolution of Catholic dogma? Our warning therefore is, to desire, to look for, and to embrace the truth, in whatever form it may appear, and never to wed oneself so closely to any opinion as to regard all others as false. We ourselves may, it is true, be good Israelites in whom there is no guile, but we should shut up neither the mind nor the heart against our faithful brethren at Nazareth.

Jerusalem.

THE BISHOP AND THE PARISH SCHOOL.

At the convention of Catholic educators recently held in New York, Archbishop Farley made an appeal for greater unification in our educational methods, which was excellently enforced by a

practical illustration of the results which the simple observance of the Council of Baltimore produced under the leadership of the Bishop. Referring to the methodical supervision and grading of our primary and grammar schools, which had been inaugurated in nearly every diocese, the Archbishop comments with special satisfaction on the interest shown by the authorities and leaders of the parish schools who, instead of fostering local competitions among the various schools, entered into a magnificent competition of combined progress. The encouragement of the Bishops is a powerful means to preserve this onward movement toward a common end by harmonious activity on the part of teachers as communities and individuals in charge of our parish schools.

“It was good for them to have the Bishops enter into the classes of the lowest grades and examine them scrupulously ; we found it was good that not only their efficiency, but likewise their deficiency, should be known to the Ordinary of the diocese. The consequence was that our schools took a turn for the better. They have risen to a level that I am constrained to say they never could have attained but for the legislative action of the Bishops of the country. To-day they stand equal to the best, the majority of them, and many of them are superior to the schools outside our own. We fear no longer any murmuring from the faithful ; no longer is there found among the clergy a single one to criticize or censure our schools : not because we feel more piously inclined toward them, because conducted by religious, but for the very good reason that our schools have commanded that universal esteem.”

What the organization of the Catholic Church means in the practical life of a community and what action on the part of bishop and priests can effect, is shown by the following instance which the Archbishop cites, speaking of his own diocese :

“Some three years ago, in the beginning of my administration of this diocese, I sat down one evening and wrote a number of letters—twenty or more—to a number of pastors in the city and country, where I believed Catholic schools should be and were not. I received answers from eleven of them, that at once the work would be undertaken ; and last year eleven new schools were opened in this diocese. The people coöperated with the pastors immediately. I had nothing to do but to make the suggestions ; those who could not conform with

my wishes gave satisfactory explanations. The following year I wrote another series of letters to pastors so situated, who had not schools—some twenty-seven—and in reply I received fifteen promises to at once enter upon the work of school building in various parishes, and this September fifteen new schools—some able to accommodate twelve or fifteen hundred children—will be opened in this diocese. There was never a murmur on the part of the people—glad, clamoring for the Catholic school. And why? Because they have attained to an excellence and elevation to which the Baltimore Council hoped to bring them and because they are the only safe places to train our children. How vast the sacrifices made for the education of our children! Yearly in this diocese fully \$600,000 of their hard-earned money is paid to secure the advantages of a Catholic education for their younger children.

“Now, delegates, that work is not yet completed. Our Catholic parochial school system is not perfect yet, nor, as I said before, will it ever attain to our ideal. It is for you in your deliberations to interchange views, judgments, and experiences on the best methods of still furthering the advances made.”

CASUS APOSTOLI.

Qu. It has become a practical case here in the United States, where two unbaptized persons contract marriage and after a time are divorced by the civil court, to know exactly what is the status of that marriage.

Soon after the divorce one of them remarries; the other, after a time, begins to keep company with a Catholic, with a view to marriage, goes under instruction, is received into the Church, and then applies for a dispensation, claiming the right to contract marriage with the Catholic under the Pauline Privilege. Does the person so converted to the faith enjoy the “Privilege,” *regardless of the cause of the divorce* from the pagan consort?

What if they get married outside the Church, and then ask to have the question of the validity of said marriage settled by ecclesiastical authority, that they may receive the other Sacraments of the Church?

Can the newly-converted pagan claim that inasmuch as his or former consort has remarried, that he or she (as the case may be) should not be denied the “Privilege,” *in favorem fidei*? In other

words, are there other reasons, besides *odium Creatoris, vel cohabitatio peccaminosa*, which give a right to the application of the Pauline Privilege?

Resp. Before answering directly the above query I wish to direct attention to a phase of the case which somewhat influences the motive, and therefore the object which underlies the appeal to the *privilegium apostoli in favorem fidei*. Moreover, this is, in the present circumstances of our mixed population in the United States, a very common, perhaps the prevailing reason for appeals to the dissolution of marriages validly contracted among non-baptized persons.

The convert, in the given case, is apparently drawn to the faith by the desire to marry a Catholic. The motive of permanent separation from the infidel husband, with whom the convert was validly married, is therefore in the first instance an attachment to the Catholic man, which attachment, however, suggests as a secondary motive the embracing of the true faith, though, as we must assume, with entire sincerity and conviction.

The question is: Does this condition or perversion of motives vitiate the appeal, when the other conditions required for the application of the Pauline Privilege are verified?

The theologian answers: No; for in such cases it may be assumed that the principle holds good: *favores ampliandi*.

The next question is whether the separation of the two parties, one of whom subsequently becomes a Catholic, indicates the existence of the other conditions to which the *privilegium Pauli* is applicable. Would the infidel refuse to receive Baptism? Would he refuse to live peaceably and without offence or danger to the faith of the convert?

The actually existing divorce, which might have had any number of causes, does not clearly indicate the answer, and an *interpellatio* would seem to be necessary in order to make the affirmative certain.

May not the affirmative be taken for granted in this case since the infidel has remarried, and thereby, as well as by the divorce itself, declared his unwillingness to live peaceably or live at all with the newly converted party? Not always. For it is possible—

(1) that the divorce was obtained for reasons which have passed away, or are altered by the very conversion of the Catholic party ;
(2) that the divorced infidel repents of his pretended re-marriage ;
(3) that he would in view of the altered religion of his former legitimate consort be very glad (though himself still an infidel) to become a Catholic, or at least to live with her ; especially if—

(4) the cause of the divorce had been in the now converted party, and entirely against the wish and conviction of the infidel, though the latter, finding himself free by reason of a divorce forced upon him, accepted the offer of a second (really invalid) marriage.

The answer to these doubts would have to be obtained by a regular *interpellatio*.

Let us suppose that the *interpellatio* elicited some such reply as this: "I have no objection to the Catholic faith of my first wife ; and if I were free I would readily return to her, since the divorce was obtained originally at her instance ; indeed I have often wished I were a Catholic, and if my wife were one also I would feel sure that the opium habit, which made her fretful and dissatisfied with my company and former home circle, would be given up and then we could live happily together. Though I have remarried, my present wife and I have been thinking of getting a divorce, for we are both disappointed."

Such an answer would at once break off the engagement which had been the very cause of the divorced wife embracing the Catholic faith, namely, the hope of marrying another man who happens to be a Catholic. This she could no longer do, but would have to accept her first husband, willing to give up his false position of being the supposed husband of a second wife.

The enjoyment of the Pauline Privilege depends certainly upon the *favor fidei*, to which every other cause of divorce must be reduced.

There is still another aspect. Suppose that the two parties married as infidels in a State where the laws favored the dissolubility of marriage, one or both parties entering the contract with the understanding that in any event of incompatibility of temperament or the like reason, they might obtain a divorce and be free

to marry again. A marriage with such understanding among infidels would be invalid.

In this case no *interpellatio* would be required for a new and valid marriage, in case one of the parties were to embrace the Catholic faith.

The question, therefore, whether there are other reasons, besides "odium Creatoris vel cohabitatio peccaminosa," which give a right to the application of the Pauline Privilege, would have to be answered *negatively*, for whatever apparent reasons there may exist for a separation, they must be, *secondarily at least*, reducible to the *favor fidei*.

DEDICATION OF CHILDREN.

Qu. Occasionally I have been requested to dedicate children to the Blessed Virgin and to St. Joseph. I have not been able to find any form of dedication in the Ritual. Following the advice of an old missionary Father, I have given the blessing "Benedictio Pueri," added the last prayer in Compline, "Salve," etc., and for other dedications the prayers proper to the feast of the saint. I have never been satisfied that this was the proper form of consecration, and having inquired, and getting no further information, I ask you to kindly advise me in the REVIEW as to the proper method.

AUSTIN.

Resp. There is not, within our knowledge, any particular form of votive dedication that has a liturgical sanction, unless it be the formulas of reception into the various confraternities of the Holy Family, the Scapulars, etc., which have been indulgenced. The reason of this may be found in the fact that the Church considers the dedication of a child to the special service of our Blessed Lady, Saint Joseph, or some other saint, in the light of a private pledge made by the sponsors of the child, for which any form of invocation corresponding to individual piety may be adopted.

It is certainly commendable to have some definite form, just as we have it for initiating a youth into a temperance society, or Sodality of the Holy Name; and the "Benedictio Pueri" of the Ritual may very properly be made a principal part of the ceremony of dedicating a child to some particular saint or calling.

Criticisms and Notes.

LA THEOLOGIE DE TERTULLIEN. Par Adhémar d'Alès, Prêtre.
(Bibliothèque de Théologie Historique sous la direction des professeurs
de théologie à l'Institut Catholique de Paris.) Paris: Gabriel Beau-
chesne et Cie. 1905. Pp. 535. Price, 6 francs.

The modern zeal to establish an historical basis for Christianity which has led theological students into a critical examination of the most valued documents of Christian antiquity, has centered in a striking manner around the person and writings of Tertullian. Both Catholic and Protestant writers like Noeldecke and Hauck repeat Cyprian's celebrated dictum when appealed to for proof of certain Apostolic traditions: *Da magistrum*; and the fact that St. Jerome attests the difficulty of understanding Tertullian may have added to the eagerness with which the moderns have sought to unravel and explain his theological teaching. Protestants, like Harnack, are the more willing to accept his testimony, because St. Jerome repudiates him as "*ecclesiae hominem non fuisse*," although Vincent of Lerins, the great champion of tradition, pronounces the African doctor to be the *facile princeps apud Latinos*, and thus satisfies the Catholic mind as to the validity of his sources from at least the objective point of view.

The Abbé Adhémar d'Alès gives us an excellent and practical analysis of the teaching of the learned Carthaginian priest, whose pronounced tendency toward illuminism drew him at the last into the exaggerations of Montanus. That Tertullian was a Christian at heart, an ardent defender of the Church, a truthful and just historian of events, and at the same time a cultivated apologist, our author demonstrates very clearly. He also shows that Tertullian lacked the metaphysical talent which discerns and with cool deliberation decides between the promptings of an ardent zeal and the reasonable demands of a spiritual order to which less enthusiastic natures than his own must needs yield without repugnance.

It was this which robbed Tertullian for a time of the credit due to his superior gifts as an apologetic writer of the first order. No one has better succeeded in summing up, as the Abbé d'Alès shows, the proofs establishing the divine origin of Christianity and the rational

basis of Catholic belief. His demonstrations of the existence of God, of the Trinity, of man's fall, and the Redemption, of the Church's doctrine based on Scripture and tradition, and above all his fine delineation of Christian virtue as the outcome and proof of a divinely active energy in the Church, are unsurpassed in their simple cogency. The picture Tertullian draws of Christianity and the world in his own day, contrasting what is noblest in human aspirations with the lowest debasement of man's nature imaged in the pagan philosophy of life, forms a strong background for the Catholic teaching of the Sacraments and Christian worship. Here begins the evolution of Tertullian's thought and spirituality, drawing him toward Oriental conceptions of restoration with the coming of the Paraclete. The vision of the end of all things, which he foresees to be immediate, drives his vivid imagination to view the counsels of ascetical detachment in the light of rigorous duty. The natural arrogance of the teacher makes him an arbitrary legislator and an over-severe judge, and the virtue of faith is clouded in the dust of a dethroned charity.

All this our author traces in lucid and agreeable language, with ample reference to the sources, the collateral testimony of the Fathers and of Scripture. A separate appendix gives a survey of Professor Harnack's citations from the Fathers, showing their attitude toward Tertullian. There is a good index of passages, also one of Biblical references, and finally an analytical and topical index.

LETTERS ON CHRISTIAN DOCTRINE. By F. M. De Zulueta, S.J.
Benziger Brothers. 1905. Pp. 414.

These "Letters" were originally written for the instruction of Catholic seamen, and appeared in a little monthly published for the benefit of English mariners. They are singularly practical and supply a kind of information not often found in books of Catholic doctrine. How a Catholic is to comport himself in the company of those who are not of his faith, how far respect for their religious convictions however erroneous or an insistence upon his own is a duty in which charity and respect for God's law have equal share, are questions that puzzle many an intelligent Catholic in view of the laws of the Church and the traditions of our forefathers. Father Zulueta, or rather Father John Gretton, who began this series of instructions, wisely discriminates in such matters, and the distinctions which he makes between toleration of an erring friend and tolerance of an erroneous doctrine, or between the danger of perversion and the prejudices of people in

Catholic countries like Ireland and Italy, and the misapprehensions of non-Catholics regarding devotional practices of Catholics in England and America, is so very clear and applicable to concrete circumstances as to make this little book of Christian doctrine one of the most useful to put in the hands of any one who needs to learn on this subject.

There is an admirable chapter on "the New Testament and Divorce," and another on "the age of exemption from fasting for women" in the appendix of the volume, which is well printed with marginal references.

ROMAN EINES SEMINARISTEN. Von Dr. Mathias Hoehler, Domkapitular. Bonn: Hanstein. 1905. Pp. 496.

The *Romance of a Seminarist* is an instructive bit of pedagogical literature, the main lesson of which is to be found in this that it points out the necessity of supervision and spiritual direction for ecclesiastical students during the years of preparation for the priesthood, and incidentally affords a comparative view of the two systems of clerical education prevalent in Germany,—that of the exclusive ecclesiastical seminaries instituted according to the prescriptions of the Council of Trent, and that of theological university courses which allows the student full freedom of action during the years of study up to the first year of immediate preparation for Sacred Orders.

The venerable author writes his novel with the evident purpose of warning young students and their guardians against the dangers of the last-mentioned system, although he fully recognizes its benefits so far as they tend to develop a sense of manly independence and in a certain way test the vocation to the priestly life. But not every youth who possesses inclination and talent for the sacred calling is proof against the temptation a liberal university system puts in his way, unless he is at the same time tutored and safeguarded against the associations and enticements that corrupt the mind and the heart of the innocent and unwary. Much depends upon individual disposition and character. The palm that develops best under the silent heat of the tropical sun will not grow in the storm-swept soil where the oak develops its splendid strength.

Such is the moral of the story, in which Dr. Hoehler pictures a young student who, at the end of his college course, imbued with lofty and noble ideals, resolves to devote himself to the study of theology. "To convert the world one must know the world, mingle with, become one of it," is the maxim that presents itself as practical to his

young mind, and he resolves to act upon it. Accordingly he sets aside the advice that would direct him into the safe shelter of an ecclesiastical seminary, and seeks a Catholic university in the metropolis where he may follow the bent of his mind unfettered by rule and other restraint. He finds board in the home of a respectable family, where he meets a young lady for whom there springs up in him a gradually growing attachment, perfectly honorable, yet out of harmony with the sublime vocation to which he intends to devote his life. He sees the meshes into which he is being drawn, but lacks the courage to break away. By the advice of a disinterested friend who has silently observed the young student's difficulty, the latter accepts an offer to act, during the vacations, as temporary tutor in a French family. Here he meets a noble and devoted priest to whom he opens his heart, who places before him the grand work which awaits the clergy in our day, a work of detachment and sacrifice for the cause of Christ and the Church. Moved by the counsels of his new friends, the young man resolves to change his course. He continues his theological studies for a time in Paris, thus cutting loose from his former associations, and finally enters the *Collegio Germanico* in Rome, where he becomes a priest full of fervor and resolve for his new work of regeneration.

THE STORY OF THE HARP. By W. H. Grattan Flood, Organist of Enniscorthy Cathedral, Author of "The History of Irish Music." London: The Walter Scott Publishing Co. (New York: Charles Scribner's Sons.) 1905. Pp. 207.

There are many things in this volume by Mr. Grattan Flood that are likely to interest our readers. *The Harp in the Bible, the Harp of St. Kevin*, of which Giraldus tells us, the harp that was banished from the great Feis of Tara after the anathema of St. Ruadhan of Lorrha, and above all Brian Boru's famous harp, are topics around which there cling instructive memories telling of the power of God, of the noble occupation of the sacred priesthood, of the service of joy and gratitude with which the instrument is so intimately connected in the story of the past.

The main purpose of the book is of course to direct attention to the revival of harp playing, not merely as an expression of musical or patriotic sentiment, but as an aid to the perfection of modern orchestration, and even more so perhaps as a means to bring back the old folk-tunes, to which the accompaniment of the harp lends itself with

such matchless grace and at the same time not without a wholesome influence on our manners and morals ; for it would mean a reaction from the overstrain and artificialness characteristic of even our popular recreations in these days. The book is a handsome as well as useful piece of literature.

PASTORAL REGEL des hl. Papstes Gregorius des Grossen. Von Dr. Benedict Sauter, O.S.B. Zum XIII Centennarium des hl. Gregor, herausgegeben von seinen Mönchen. Freiburg Brsg. und St. Louis, Mo.: B. Herder. 1904. Pp. 485.

There was a time when this book of the *Pastoral Rule* was read in every monastery and cathedral school where candidates for the priesthood were being trained. The Emperor Mauritius had it translated into Greek ; King Alfred himself translated it into Anglo-Saxon. In the statutes of Charlemagne's day priests were urged to have copies of it, and to hold it sacred next to the book of the Gospels. The principles of pastoral activity, the dangers and safeguards to which the great Pontiff referred in his time, have not changed save perchance in name and a certain sense of adaptation to novel circumstances. Gregory instructs a bishop, John of Ravenna, how to rule his church, how to direct his clergy ; he enters upon the duties of the shepherd of souls in all their details, and draws a beautiful picture of the true pastor, the holy priest, the zealous preacher of the word of God.

That the cleric who reads German has not to complain of the want of literature in his own tongue, helpful to make him follow in the footsteps of model pastors, is shown by the translations of such works as this. In this connection we would mention Bishop Hedley's new volume, *Lex Levitarum*, which embodies the *Pastoral Rule* of St. Gregory ; and to which we hope to give a separate extended notice.

Amoenitates Pastorales.

An aged clergyman with silvery hair was the recipient of several simultaneous requests from young ladies for a lock of his hair.

The requests were complied with, the clergyman being pleased to fulfil wishes which seemed founded on a sentiment of respect ; and all went well until his wife received this note : " Dear Mrs. ——— : Won't you please ask your husband to send me a little lock of his

hair? We have all been taking lessons in making hair flowers. So many of the other girls asked him, and he sent it to them, that I thought I would rather ask you to get it for me. Won't you please do this for me? It is so hard to get white hair for lilies of the valley."

"Father," said the small boy, "why do they call a speech made at a banquet a toast?"

"My son," was the answer, "it is probably because it is so dry."

A cleric was explaining to a farmer lad, who was studying Latin and had been called on to recite, the fact that a preposition often intensifies the meaning of a verb. "Take *cavo*, for instance," he said. "It means to hollow out. Now what will a preposition do to it?" "Intensify it, sir." "That's right. Now what would *excavo* mean?" "To holler out louder."

Maurice Barrymore relates a story of a clergyman who after he had undertaken the profession of preaching the Gospel discovered that he had dramatic talent; and accordingly he varied his clerical exercises by occasionally appearing on the stage. A famous Denver journalist, who had to give an opinion of the playing, wrote in the next morning's journal this laconic but expressive critique: "George C. Miln, the preacher-actor, played *Hamlet* at the Tabor Grand Opera House last night. He played it till twelve o'clock."

An energetic pastor who was making preparations to build a new church received all kinds of advice from parishioners, and the greatest amount came from those who had contributed the least toward the erection of the church. So at the regular services on the following Sunday he said:

"I have been receiving lots of advice during the last few weeks. I have been told by certain members of the congregation that it will not do to have too many fingers in the pie. I can assure you that I will attend to that part of it; there will be no pie."

Bishop Hamilton tells the following story and applies it: "When Bishop Fowler and I together visited the Lakes of Killarney, the driver of our jaunting-car was particular to point out to us the Devil's Mountain, the Devil's Lake, the Devil's Hole, and a great deal more of the devil's property. The bishop said at length, 'My friend, the

devil pretty generally seems to have possession here.' 'He does, your reverence,' the Irishman instantly replied; and added, 'but, like most of the landlords hereabouts, he is himself an absentee.' "

A certain venerable archdeacon engaged as a new footman a well-recommended youth who had served as stable-boy. The first duty he was called upon to perform was to accompany the archdeacon on a series of formal calls.

"Bring the cards, Thomas, and leave one at each house," ordered his master. After two hours of visiting from house to house the archdeacon's list was exhausted.

"This is the last house, Thomas," he said; "leave two cards here."

"Beggin' your pardon, sir," was the reply, "I can't—I've only the ace o' spades left."

In an amicable dispute between a theological professor and a parish priest as to the superior claims of their respective callings, an unbelieving layman was appealed to that he might give a disinterested judgment in the case.

"Oh, taking you gentlemen as a class apart," he replied good-humoredly, "there does not seem to be much difference. One set professes what it doesn't do; and the other doesn't do what it professes."

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THE ECCLESIASTICAL REVIEW

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OLD ENGLISH BURIAL CUSTOMS.

THE HEARSE.

EVERY living language is constantly undergoing a process of change in the meaning of its words. Hence words are things and have a history of their own. The curious history and strange changes of meaning of the word "hearse" or "herse" (for both forms are recognized) is a striking instance. Like most words of the English tongue, the term "hearse" belongs to an Aryan root. And it is the same word as the Latin *hirpex*, meaning a harrow or rake. Indeed, hearse was sometimes applied to the farmer's harrow; for Lord Berners, in his translation of Froissart's *Chronicles* (published in 1523) says of a certain battle that "the archers stood in manner of a herse, and the men of armes at the bottom of the bataile."

The first ecclesiastical use of the word is, it has been thought, probably due to France; but, if so, it was soon imported into England. It signified a triangular frame of wood suspended by a cord (or chain) from the roof of the church. In form it was like a harrow, but at the points where the bars crossed each other there were sockets for candles. These hearses soon gave way (except, perhaps, in poor and remote churches) to candelabra of metal, but the hearse only changed its place. It was taken down, mounted on a stand, and used in the service of *Tenebrae*. It then had usually twenty-four lights, but this number was by no means universal. Sometimes the hearse was designed to bear only fifteen candles,—fourteen of yellow wax, and one in the centre of white wax. The fourteen yellow candles symbolized the eleven

faithful Apostles and the three Marys, while the white candle in the middle represented Jesus, the Christ. In the Tenebrae services of mediæval England fourteen psalms were said, and as each psalm was ended one of the fourteen candles was extinguished; but when the white candle in the centre alone remained burning, it was removed behind (or near) the altar and concealed, so as to leave the church in darkness.

When the people had come to associate the word *hearse* with a frame for holding candles, it was but a short step to the next development in the meaning of the word. Prayers for the faithful departed was still the universal practice of the Church in England, and when the corpse was brought into the church, the *hearse* was placed near to (or at least in sight of) the altar. Over the corpse, which (except in the case of persons of position) was usually without a coffin, a light framework of wood—the *hearse*—was placed, on which the pall was spread; and at the corners (sometimes on the ridge also) were sockets for the reception of candles. To these frames the word *hearse* was soon applied.

The frames were a regular part of the church's furniture, and a reference to them repeatedly occurs in the ecclesiastical inventories of the pre-Reformation England. So late as Queen Elizabeth's reign there is mention of them in several Lincolnshire churches. Unfortunately, not a single example of these hearses has come down to our time. The fragile material with which they were constructed would render them peculiarly liable to destruction, and they became mere lumber when prayers for the dead ceased to be perpetuated in the English Church. Fortunately, however, these wooden "hearses" were occasionally copied in metal, and made permanent parts of the tombs of persons whose last resting-place was within the church. A few examples have survived the storms of some 400 years. A very graceful *hearse* of this kind still canopies the tomb of one of the Marmions in the church at Tanfield, near Ripon. A portion of another, of singularly beautiful design, is now in the South Kensington Museum. It formerly belonged to the church at Snarford, in Lincolnshire. A smaller one is that on the effigy of Richard, Earl of Warwick (obit. 1439), and is made of "latten,"—the mixed metal, resembling brass, which our forefathers called by that name. The

contract for making it still exists, and it is noteworthy that it is therein spoken of as a *hearse*; showing that before the middle of the fifteenth century "*hearse*" had become the recognized term.

The *hearse* as a temporary canopy of timber, placed over the corpse while the funeral rites were being performed—and illuminated by a profusion of tapers and draped with hangings and banners bearing religious or heraldic devices—was general throughout Western Europe, but in England only does it seem to have been called a "*hearse*." The French term is *chapelle ardente*; the Italian is *catafalco*; and *castrum doloris* the term used by the Catholic Church. When the corpse had to be borne a considerable distance, it was usual (where the deceased belonged to a wealthy family) to erect one of these hearses in every church where the body had rested for the night. Chaucer was well acquainted with these hearses, for in his "*Dream*" he gives a description of the prayers which were offered up around them:—

"And after that about the *hersess*,
Many orisons and verses,
Without note full softly
Said, were, and that full heartily,
That all the night, till it was day,
The people in the church can pray,
Unto the Holy Trinity,
On those soules to have pity."

And although public prayers for the dead were discontinued when the Reformation took place in England, the use of these gorgeous hearses was long retained. Indeed, they seem to have been employed as a mark of social dignity, and as a means of heraldic display. William Habingdon's "*Castara*" contains these lines:—

"Lily, rose, and violet,
Shall the perfumed *hearse* beset."

And Dryden makes one of his characters say, in his "*Marriage-a-la-mode*":—

"And maidens when I die
Upon my *hearse* white true-love-knots should lie;
And thus my tomb should be inscribed above,
Here the forsaken virgin rests from love."

It is evident therefore that flowers were at times used as a means of decorating the hearse; and that even the love-knot flower had a place there. May not this be the origin of our present-day custom of laying wreaths and flowers upon the coffin, and of lining the grave with moss? These stationary hearses were in vogue at the funerals of the upper classes so late as 1681. For in a sermon preached that year at the burial of Sir Alan Broderick, the preacher told his hearers that the deceased knight had stated in his will that his hearse should by no means be decorated with the usual ornaments of his family, and that no escutcheons should be emblazoned either there or elsewhere.

The next step in the evolution of the meaning and use of the hearse was the funeral car (or chariot),—the hearse of the present day. Except that the movable hearse was upon wheels, and that the necessities of locomotion required it to be smaller, it originally differed but very little from the stationary hearse. There is an implied reference to these wheeled hearses in Milton's "Epitaph on the Marchioness of Winchester":—

"Gentle lady, may thy grave
Peace and quiet ever have;
After this thy travel sore,
Sweet rest seize thee evermore.
Here be tears of perfect moan
Wept for thee in Helicon.
And some flowers and some bays
For thy *herse* to strew the ways."

By 1690, these movable hearses had become such a necessity of civilization that in the *London Gazette* of that year an advertisement appeared offering them for hire.

There is a curious and perverted meaning attached to the word hearse to which we must refer,—the practice, so prevalent in the seventeenth century, of using the word hearse in the sense of a dead body. Thomas Heywood, in his *Brytaines Troy* (1609), says:

"Now grew the battell hot, bold Archas pierces
Through the mid-hoast and strewes the way with Hearses."

BURIAL-CROSSES.

Burial-crosses have figured largely in connection with old English burial customs. We say burial-crosses, for there were several other kinds of crosses,—the village “churchyard-cross,” the “market-cross,” and the “pilgrim’s cross.” Of all these, the most ancient, interesting, and sacred, are the old village churchyard-crosses, which are memorials of the first Christian missionaries who visited Britain, and of the first English (Saxon) converts to Christianity. The pagan Saxons worshipped stone pillars, and in order to wean them from their ignorant superstitions the first Christian missionaries (such as St. Wilfrid) erected these stone crosses, and carved upon them the figures of the Saviour and His Apostles, thus displaying before the eyes of their hearers the story of the Cross carved in stone. Hence the old English village churchyard-crosses were erected to mark the spot where the people assembled to hear the new preacher and his doctrine. Thus they were rallying points for Christian congregations before the churches were built, and were consecrated to this purpose. Indeed, in the Life of St. Willibald we read that it was the custom of the Saxons to erect not a church, on the estates of their nobles and great men, but the sign of the holy cross, dedicated to God, beautifully and honorably adorned, and raised on high for the common use of daily prayer, believing in the promise: “If I be lifted up, I will draw all men unto Me.” England is remarkable for these specimens of early English art and Christian zeal. On the Continent there are very few of these elaborately carved stone crosses; but it is noteworthy that wherever the English or Irish missionaries went they erected these memorials of their faith.

Burial-crosses, however, had quite a different origin and purpose. It was twofold: (1) Sometimes they were erected to mark the place where a corpse rested on its way to burial. In the case of a celebrated or wealthy person who had died some distance from home, it was very general to erect such a cross at every spot where the bier had rested on its way to interment, to remind people to pray for the soul of the deceased. Such were the very beautiful “Eleanor”-crosses, erected at Charing (now Charing Cross), London, Waltham, Northampton, etc. (2) The burial of suicides at cross-roads was the other origin and purpose

of burial-crosses. Until 100 years ago it was the custom in England to bury suicides (of the humbler classes) at night, and to inter them at the junction of cross-roads, with a stake driven through the body. Notorious characters also were frequently buried where cross-roads met. This was done, probably, not with a feeling of indignity, but in a spirit of charity; that, being excluded from the holy rites of Christian burial, they, by being buried at cross-roads, might be laid to rest in spots which were next in sanctity to ground actually consecrated.

In Hone's *Every-Day Book* reference is made to a fatal duel, in 1803, between two military officers who quarrelled and fought on Primrose Hill (London) because their dogs had quarrelled in Hyde Park. Moralizing on the fatal event, the writer concludes his reflections thus: "The humble suicide is buried with ignominy in a cross-road, and the finger-post marks his grave for public scorn. The *proud* duellist reposes in a Christian grave beneath marble, proud and daring as himself." The grave scene in Shakespeare's *Hamlet* has a reference to the distinction made between a suicide in humble circumstances and one of wealth or position. The clowns who are preparing Ophelia's grave say:

SECOND CLOWN: But is this law?

FIRST CLOWN: Ah, marry, is't; crowner's quest law.

SECOND CLOWN: Will you ha' the truth on't. If this had not been a *gentlewoman*, she should have been buried out o' Christian burial.

FIRST CLOWN: Why, there thou say'st; and the more pity that *great-folk* should have countenance in this world to *drown* or *hang* themselves more than their even Christian (*i. e.*, than their equal fellow-Christians).

The Parish Register of West Hallam, in Derbyshire, supplies an instance of burial at cross-roads. The entry runs thus: "1698, Katharine, the wife of Tho. Smith, als Cutler, was found, '*felo de se*' by ye Coroner's inquest, and interred in ye *cross ways*, near ye wind-mill, on ye same day." At Newton Moor, in Lancashire, there is a gravestone to an inn-keeper named James Hill, of Droylsden, who committed suicide in 1774, through jealousy. The epitaph reads:

“Unhappy Hill, with anxious Cares oppress’d,
Rashly presumed to find Death his Rest.
With this vague Hope in Lonesome Wood did he
Strangle himself, as Jury did agree ;
For which Christian burial he’s denied,
And is *consign’d to lie at this wayside.*”

In 1811, much excitement was created in London by the perpetration of certain murders committed by an Irishman named John Williams. He was arrested, and during his incarceration in Coldbathfields committed suicide. He was buried in Cannon Street, and a stake driven through his body. There is also record of an interment at “Cross-roads” in London, so late even as 1823. One Griffiths who had committed suicide, was buried at the cross-roads formed by the junction of Eaton Street, Grosvenor Place, and King’s Road. The burial was performed at dead of night and witnessed by a crowd of people. But in this case a stake was not driven through the corpse. The same year the barbarity of such burials was forced upon Parliament, and on July 8, 1823, the Royal Assent was given to an Act “to alter and amend the Law relating to the interment of the remains of any person found *felo de se.*” This was followed, in 1882, by a bill introduced into the House of Commons by the two members for Tiverton, “to amend the Law relating to the interment of any person found *felo de se.*” The result of this measure was to repeal the enactments requiring hurried burial without religious rites, and to sanction the interment “in any of the ways prescribed or authorized by the Burial Laws Amendment Act of 1880.”

PROVING GUILT BY A CORPSE.

Among the proofs of guilt once allowed in England, during the superstitious ages, was that of bleeding a corpse. If a person was murdered, it was believed that at the touch (or approach) of the murderer the blood gushed out of the body in various parts. By the side of the bier, if the slightest change was observable in the eyes, mouth, hands, or feet of the corpse, it was conjectured that the murderer was present; and many an innocent spectator must thus have been subjected to an unmerited death. Formerly the belief was long prevalent in England that it was legal to

detain or even seize a corpse for debt. An instance is recorded in the parish register of Sparsholt, Berkshire, in 1689. The entry is: "The corpse of John Matthews, of Fawler, was stopt on the churchway for debt, August 27, 1689. And having lain there fower days, was by Justices' warrant buryied in the place to prevent annoyances—but about sixe weekes after, by order of the Sessions, taken up and buried in the churchyard by the wife of the deceased." A later instance was that of Thomas Clay, at North Wingfield, Derbyshire, in 1724. Clay was a man of intemperate habits, and at the time of his death was indebted to Adlington, the village inn-keeper, to the sum of £20. The publican determined to seize the body, but the parents of the deceased carefully kept the door well bolted until the day of the funeral. As soon as the door was opened, Adlington rushed into the house and seized the corpse, and placed it on a form in the street. Clay's friends refused to pay the publican's account, and after the body had been exposed for several days the inn-keeper buried it in a bacon box. The gravestone erected in memory of the deceased bears this epitaph:

"What though no mournful kindred stand
 Around the solemn bier,
 No parents wring the trembling hand,
 Or drop the silent tear;
 No costly oak adorned with art
 My weary limbs enclose,
 No friends impart a winding sheet
 To deck my last repose?"

Mr. I. W. Dickinson, in his *Yorkshire Life and Character*, says that even as late as the early part of the nineteenth century it was generally believed that a corpse could be detained for debt, and that in several instances, in the West Riding of Yorkshire, the practice was successfully carried out, the friends of the deceased subscribing on the spot in order to pay their last respects to the dead. That there was no foundation for this belief was, according to *Notes and Queries* of March 28, 1896, proved by the fact legally established in 1841, that the body of a debtor, dying in custody, cannot be detained in prison after death. Scott, the gaoler of

Halifax, acting for Mr. Lane Fox, the Lord of the Manor, detained the body of one of the debtors who died in prison. On the refusal of the deceased's executors to pay the debt, the debtor was buried in the gaol, in unconsecrated ground. Action was taken against the gaoler, and at the trial at York Assizes he was convicted of breaking the law.

RIGHT-OF-WAY BY CORPSE.

Another general belief was that of "right-of-way" by means of a corpse. For long—indeed until recent years—it was the general opinion that if a corpse was borne over fields, or any other private ground, on its way to burial, the route taken by the corpse thereby became a "right-of-way." Hence it became customary when for convenience, or in some cases out of necessity, a corpse was taken across fields (or over any private ground) for the undertaker to stick a number of pins in each gate as the funeral procession went through. The pins were accepted by the owner of the land as a payment for the privilege of the corpse being carried over private ground, and acted as an acknowledgment that the "right-of-way" was granted only for that particular occasion. Closely allied to the above belief was the superstition that a doctor summoned to a sick person could legally take the nearest way, even through cornfields, pasturage, and private grounds, without rendering himself liable for damages.

PRACTICE OF WRAPPING DEAD IN LINEN.

The custom, which still prevails, of using swansdown for lining coffins, and of sewing up a corpse in flannel, originated (doubtless) in the Acts passed in Charles II's reign, which required "Burials in Woollen." The purpose was to prevent money going out of the kingdom by the buying and importation of linen from beyond the seas, and to encourage the woollen and paper manufactures at home. The Act directed that no person should "be buried in any shirt, or sheet, other than should be made of wooll onely." It even prohibited the use of linen for quilling round the inside of the coffin and for the ligature round the feet of the corpse: both were to be of woollens, but a custom which was older than Christianity was not to be lightly set aside. The prac-

tice of wrapping the dead in linen is of great antiquity : it is not surprising to learn, therefore, that the Act was often ignored. The amending statute, passed shortly after, required that at every funeral an affidavit was to be handed to the officiating priest, declaring that the full requirements of the law had been duly observed. A penalty of £5 was inflicted for a violation of this Act ; half the fine went to the informer, and the other half to the poor of the parish. The fines were seldom enforced, for reliable information was not easily obtained, and could only (as a rule) be given by the parties most interested in concealing the transgression. But as people who were in a position to pay the fine frequently preferred to bury their dead in linen, a servant of the household, or someone else whom the family desired to benefit by the fine, usually laid the information. Records of these fines exist, —*e. g.*, at Gayton, in Northamptonshire : “ 1708. Mrs. Dorothy Bellingham was buried April 5, in *Linnen*, and the forfeiture of the Act payd 50 shillings to ye informer and 50 shillings to ye poor of the parishe.”

Pope, the poet, wrote the following lines on the burial of Mrs. Oldfield, the actress, with reference to this custom :—

“ Odious ! in woollen ! ’twould a saint provoke,”
 (Were the last words that poor Narcissa spoke) ;
 “ No, let a charming chintz and Brussels lace
 Wrap my cold limbs, and shade my lifeless face.”

While the act was in operation, the law was sometimes evaded by covering the corpse with hay, or flowers, notification of which is met with sometimes in the parish register. But the act provided that persons dying of the plague might be buried without incurring any penalty, even if linen were used. The act forbidding burial in anything but woollen was repealed in 1814 (George III’s reign), but long before that period it had become practically a dead letter.

Sometimes after the name in the parish register are added the words : “ Not worth £600.” This refers to the Act of William III, in 1694, which required that all persons baptized, married, or buried, having an estate of that value, should pay a tax of £1. The money was needed for carrying on the war with France, and the act remained in force for five years.

An old English practice was to put an hour-glass in the coffin, as a symbol that as regards the deceased the sands of time had run out. Some antiquaries think that small hour-glasses were, like rosemary, anciently given at funerals, and by the deceased's friends either placed within the coffin or thrown into the grave.

Not only has salt been used to preserve a body—as in the case of Henry I, who (having died in Normandy) was cut and gashed, sprinkled with salt, wrapped in a bull's hide, and borne to Reading Abbey, to be buried—but likewise salt was placed on the corpse, as an emblem of eternity. Generally a little salt was placed on a pewter plate, and the plate laid upon the corpse. In Scotland the practice was to place both "salt" and "earth," separate, and unmixed, upon the corpse,—the salt being emblematic of the immortality of the spirit, and the earth symbolizing the corruptibility of the body.

Aubrey, in his *Remains of Gentilisme and Judaisme*, refers to a curious custom, now obsolete, namely, the very repulsive practice of "sin-eating" at funerals. When the corpse was brought out of the house and placed upon the bier, a loaf of bread was brought out, and delivered to the "sin-eater" over the corpse; and a *mazer-bowl* of maple, full of beer, which he was to drink up; also sixpence in money; in consideration whereof the "sin-eater" took upon himself all the sins of the defunct, and freed him (or her) from walking after his (or her) death.

The ancient custom in Russia is to give the deceased two documents, which are placed in the coffin: (1) the confession of his (or her) sins; (2) the absolution of his (or her) sins, signed by the priest.

Another ancient English custom which had a legal origin—as its purpose was to exculpate the heir (and all others entitled to the deceased's possessions) from the suspicion of having used violence—was the "arvel-dinner," held on the day of interment, when the corpse was exposed to view; and to which the relations and friends were invited, so that having inspected the body they could vouch that the death was from natural causes, and not the result of "foul means" on the part of any of the heirs or heiresses.

A pretty custom which long prevailed, and continued down to even modern times, was that of placing garlands on the coffin of

young unmarried women of unblemished character. The funeral garlands for chaste virgins were made sometimes of metal, but more often of natural flowers or evergreens, and generally had a white glove in the centre, on which was incised the name (or initials) and age of the deceased. This garland was sometimes laid upon—sometimes carried before—the coffin during its progress to the grave ; afterward it was (frequently) hung up in the church. In the primitive Church the usual practice was to place a *corona* of flowers on the head of deceased virgins.

It was customary too, especially in Scotland, for the nearest relatives of the deceased themselves to lower the body into the grave, and to wait by its side to see the grave properly filled up. This was both a nice and necessary precaution in times when body-snatching and grave-rifling—the *former*, to sell the bodies to doctors ; the *latter*, to steal any rings and jewels still worn by the corpse—were so universally practised.

Let me conclude with a very beautiful epitaph to a virgin, named Sarai Grime, who died in 1639, at Ashby Canons, in Northamptonshire :—

“ A Virgin’s death, we say, her marriage is,
Spectators view a pregnant prooffe in this ;
Her suitor is Christ, to Him her troth she plights,
Being both agreed, then to the Nuptial Rites.
Virtue is her ’tire, Prudence her wedding-ring,
Angels (the Bridemen) lead her to the King,
Her royal Bridegroom in the Heavenly quire,
Her joynecture’s Bliss, what more could she desire ?
No wonder Hence so soon she sped away,
Her Husband called, she must not make delay :
Not dead, but married she, her progeny
The stem of Grace, that lives Eternally.”

JOHN R. FRYAR.

Ramsgate, England.

II.—THE SACRIFICE OF THE CROSS.¹

THAT the death of our Lord on the Cross was, in the true and proper sense of the word, a sacrifice—nay, the greatest and most perfect sacrifice that ever has been or can be offered to God—is attested both by Sacred Scripture and by Apostolic tradition to be a dogma of Divine revelation, and has been as such explicitly professed and taught by the Church from Apostolic times.

Holy Scripture witnesses to this truth in both the Old and the New Testaments.

From the Old Testament.—(a) The sacrifices of the Mosaic Law, considered precisely under the aspect of sacrifice, were types foreshadowing the oblation of Jesus Christ upon the Cross. Therefore, since they were sacrifices in the proper and literal sense of the term, the death of the Cross was also a true and literal, though supereminent, sacrifice.² But it will be more convenient to defer the development of this argument until we are examining the Epistle to the Hebrews.

(b) The death of Christ is explicitly referred to in prophecy as a sacrifice. Isaias 53: 7-10: "He was offered because it was His own will. . . . He shall be led as a sheep to the slaughter. . . . If He shall lay down His life for sin, He shall see a long-lived seed." Here, first, the prophet is evidently

¹ See October number of REVIEW, pp. 378-394.

² In the second article, September REVIEW, p. 221, it is implied that the supereminence of the Sacrifice of the Cross is incompatible with its literalness. "The Passion and Death are the supreme, although not literal, sacrifice, viz., . . . supereminently. This use corresponds to that of other words which we know only as they are exemplified in creatures, but which we apply to God to indicate infinitely surpassing realities, such as Spirit, Personality, Intelligence, Love." I accept the simile, but draw a directly opposite conclusion. For these attributes are predicated of God, analogically indeed, but in their strict and proper sense; in fact, precisely because of their supereminence in God, they more truly and literally belong to Him in their literal signification than to creatures. The analogy arises from the necessarily imperfect way in which these perfections are possessed by creatures. "Quantum igitur ad id quod significant hujusmodi nomina, *proprie* competunt Deo, et *magis proprie* quam ipsis creaturis, et *per prius* dicuntur de Eo" (St. Thomas, *Summa*, P. I., q. 13, a. 3). The death of the Cross therefore is more perfectly and more strictly a sacrifice than any of the sacrifices by which it was or is represented. The passage quoted from the article confuses analogy with metaphor.

alluding to the death of the Cross—"He shall be led as a sheep to the slaughter," "if He shall lay down His life"; secondly, he understands it to be a true sacrifice. For "pro peccato" ("for sin")—*περὶ ἁμαρτίας*—in the Hebrew original *דָּבַח*, is the technical term for the *sacrifice* for transgression or trespass.³ The sense therefore is: "If He shall lay down His life *a sacrifice for sin*"; and thus also the phrase "Oblatus est," which in the Hebrew is not necessarily sacrificial, is determined to that signification. Do we not see the fulfilment of this passage of Isaias in John 10: 17-18: "I lay down My life ["if He shall lay down His life a sacrifice for sin"], that I may take it again. No man taketh it away from Me, but I lay it down of Myself, and I have power to lay it down, and I have power to take it up again" ("He was offered because it was His own will").

From the New Testament.—Eph. 5: 2: "Christ hath delivered Himself for us an oblation and a sacrifice to God for an odor of sweetness": *προσφοράν καὶ θυσίαν*,—*θυσία* being both the classical and Scriptural Greek word for a sacrifice of blood. See Fathers and theologians quoted below.

I Cor. 5: 7: "Christ our Pasch is sacrificed," *ἐτύθη, ἰ. ε.*, by a bloody sacrifice already past.

II Cor. 5: 15-21: "Christ died for all. . . . Him that knew no sin for us He hath made sin,—*ἰ. ε.*, the sin-offering, the sacrifice for sin, the *דָּבַח* of Isaias 53: 10.

Rom. 3: 25: "Whom God hath proposed to be a propitiation (*ἱλαστήριον*) through faith in His Blood." I John 2: 2: "He is the propitiation (*ἱλασμός*) for our sins"; and *ibid.*, 4: 10: "God hath sent His Son to be a propitiation (*ἱλασμόν*) for our sins." These words *ἱλαστήριον*, *ἱλασμός*, denote the sacrifice of propitiation for sin, as is clear from Levit. 16: 27; Num. 5: 8.⁴ All commentators admit that these texts are to be understood of the death of the Cross.

Similarly the words of our Lord in allusion to His death: "For them do I sanctify Myself" (John 17: 19), are interpreted by all sacred writers (*e. g.*, St. Cyril. Alex., l. 11, in John, c. 25; St. John Chrysos., *Hom. 81 in John*; St. Thomas, Rupert, etc.) to mean "I offer Myself in sacrifice for them."

³ Cf. Levit. 7: 1, etc.

⁴ See St. Aug., *Enarrat. in Ps. 64*, to be quoted later.

But the great and irrefragable argument from Scripture is found in the Epistle to the Hebrews. St. Paul's object in this Epistle is to demonstrate the preëminence of Christ's Priesthood above that of the Mosaic Law. Having first laid down therefore that Christ is a high-priest by virtue of the hypostatic union, a high-priest according to the order of Melchisedec (chap. 5), he shows that the priesthood according to the order of Melchisedec excels the Levitical priesthood, since it is eternal and efficacious, and therefore is to set aside and replace the temporary and inefficacious Levitical priesthood (chap. 7). And since priesthood and sacrifice are correlative (8: 3), he proves the excellence of Christ's priesthood by a comparison of His sacrifice with those of the Mosaic Law (chap. 9). These sacrifices were essentially figurative, typical of that of Christ, and this in three ways: first, the ceremonial and external sanctification which was the effect of the Levitical sacrifices, typified the true spiritual sanctification of grace obtained by the sacrifice of Christ. "For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh, how much more shall the Blood of Christ, who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works to serve the living God?" (9: 13, 14.) Secondly, the Old Testament, by which an earthly inheritance was conferred upon the Israelites, was initiated and dedicated by the blood of animal sacrifices:—"Wherefore neither was the first (Testament) indeed dedicated without blood;" which prefigured the dedication of the New Testament, which contains the promise of eternal inheritance, by the blood of Christ. "Therefore He is the Mediator of the New Testament, that by means of His death, . . . they that are called may receive the promise of eternal inheritance. For where there is a testament, the death of the testator must of necessity come in" (9: 15-18). Thirdly, as the tabernacle and all else pertaining to the Levitical ministry were consecrated and cleansed with the blood of sacrifices, so it was necessary that the heavenly things, that is, the spotless Church of Christ with all its divine gifts and means of grace, should be consecrated by the blood of a greater and nobler sacrifice (9: 21-28, *cf.* with Eph. 5: 25, 26).

This sacrifice of blood is the sacrifice by which Jesus Christ offered Himself on the altar of the Cross. For "Christ being come a high-priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but *by His own Blood*, entered once into the Holies, having obtained eternal redemption. . . . He is the Mediator of the New Testament, that *by means of His death* . . . they that are called may receive the promise of eternal inheritance. . . . Nor yet that He should *offer* Himself often, as the High-priest entereth into the Holies every year, with the blood of others; for then He ought to have *suffered* often from the beginning of the world; but now once at the end of ages He has appeared for the destruction of sin by the sacrifice of Himself." Here the antithesis is between suffering *often*, and the *one* all-atoning sacrifice; and the Apostle evidently understands "suffering" and "oblation" to be synonymous in our Lord's case ("if it had been necessary that He should *offer* Himself often, then He ought to have *suffered* often"), and thus clearly implies that His one Great Sacrifice was by suffering, *i. e.*, by His death on the Cross.⁵ "So also Christ was

⁵ "Passion," used in reference to our Lord, has two meanings: it is used first in a wide sense, of the whole series of sufferings antecedent to death and including it; and secondly, in a restricted sense, of the death also. Thus we use "suffer" of the death of martyrs—"He suffered at Tyburn," however great may have been the tortures previously endured. In this restricted sense, "Passion" is used of our Lord's death in the Nicene Creed, "Crucifixus etiam pro nobis sub Pontio Pilato, *passus*, et sepultus est;" and wherever Passion is identified with oblation and sacrifice, as in the passage before us. Hence St. Thomas, especially in 3, qq. 46-49, repeatedly uses "passion" and "death" as synonymous, especially where he speaks of the Passion as a true sacrifice: *e. g.*, q. 47, a. 2, in corp. et ad 1, q. 48, a. 3, ad 3, "*Passio Christi ex parte occidentium ipsum, etc.*;" also 3, q. 22, a. 2, ad 2; q. 83, a. 1, etc. In the wide sense of the word the Passion of our Lord really began with the Agony in the Garden, not with the Last Supper. The Banquet-theory indeed is obliged to include the Last Supper among the events of the Passion, in order that the Passion may not be totally deprived by it of the character of sacrifice, which would be too crude and obvious a heresy:—"Of all the series of events in the Passion, the only one that presents the essential characteristics of sacrifice is the Last Supper." But the Last Supper cannot be said to form part of the Passion, except in a representative sense. Our Lord Himself said, "With desire I have desired to eat this Pasch with you *before I suffer, antequam patiar*" (Luke 22: 15); and we say in the Mass, "*Qui pridie quam pateretur, accepit panem, etc.*" If therefore the Passion of Christ was a true sacrifice, *that sacrifice was not the Last Supper.*

offered once to exhaust the sins of many" (Heb. 9: 11, 12, 15, 25, 26, 28).

"We are sanctified by the oblation of the body of Jesus Christ once (*i. e.*, once for all). This Man, offering (in the Greek, 'having offered') one sacrifice for sins, forever sitteth on the right-hand of God. . . . By one oblation He hath perfected forever them that are sanctified" (10: 10, 12, 15). In these texts the Sacrifice of Christ is represented as already completed and past, never to be repeated in the same bloody manner, and certainly not prolonged; but enduring forever in its efficacy. And lastly, "The bodies of those beasts, whose blood is brought into the Holies by the high-priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people by His own Blood, *suffered without the gate*" (13: 11, 12). In this final passage, Jesus, dying upon the Cross on the hill of Calvary, is compared with the sacrifice of expiation of the Mosaic Law (Levit. 16: 27), and is declared to be the prototype shadowed forth in figure by that sacrifice. Jesus therefore, dying without the gate, poured forth His blood as a *sacrifice* of atonement for the sins of the world.

Tradition.—That this doctrine is an integral part of Apostolic tradition is clear from the unanimous consent of the Fathers from Apostolic times. The Epistle of Barnabas, c. 7: "Ipse (Dei Filius) pro peccatis nostris vas spiritus (*i. e.*, His human nature hypostatically united to the Divinity) oblaturus erat hostiam, ut et typus factus in Isaac qui oblatus est super altare compleretur:" therefore a sacrifice of blood.—St. Ignatius of Antioch, *Ep. to the Ephesians*, n. 1: "Ut discipulus ejus efficiar qui seipsum pro nobis obtulit Deo oblationem et hostiam,"—a distinct allusion to Eph. 5: 2, and the expression of his desire to die the martyr's violent death in imitation of his Master's Sacrifice on the Cross.—St. Clement of Rome, *I Epistle to the Corinthians*, nn. 21, 49, Christus "Pontifex oblationumstrarum . . . tradidit carnem pro carne nostra, animam pro anima nostra."—St. Justin Martyr, *Dialogue with Trypho*, n. 40, teaches that the two goats, one of which was driven out of the city, and the other offered in sacrifice, were a type of Christ, "qui sacrificium erat pro omnibus poenitere volentibus."—Tertullian, *adv. Judæes*, n. 13: "Christus oportebat pro

omnibus gentibus fieri *sacrificium, qui tamquam ovis ad victimam ductus est.*" So also Eusebius, St. Epiphanius, and others; but space forbids my quoting their passages. Let our last Patristic witness be St. Leo the Great (Ep. 124, c. 4): "Dicant quo sacrificio reconciliati, dicant quo sanguine sint redempti. Quis est qui tradidit semetipsum pro nobis oblationem et hostiam Deo in odorem suavitatis, aut quod unquam *sacrificium* sacratius fuit quam *quod verus pontifex altari crucis per immolationem suae carnis imposuit?*" Nothing can be more explicit than this.

The Teaching of the Church.—Hence we have the unanimous consent of theologians, teaching the truth of the Sacrifice of the Cross as a dogma of faith explicitly revealed in Scripture, and thus manifesting what is the infallible teaching of the Church on this point in the exercise of her ordinary *magisterium*.

St. Thomas, especially in the Third Part of the *Summa* (e. g., q. 48, a. 3.), where he proves the dogma from Eph. 5 : 2. Petavius, *De Incarnatione*, l. 12, cc. 11, 12: "Duplex in Scripturis sacerdotii Christi et oblationis modus invenitur, et ab interprete illarum, Ecclesia Catholica, ex Apostolica traditione et auctoritate Sanctorum Patrum adstruitur. Unus est . . . quo Christus semetipsum tamquam victimam in cruce, velut altari, Deo Patri obtulit. Nam dilexit nos, ut ait Apostolus (Eph. 5 : 2), et tradidit semetipsum pro nobis oblationem et hostiam in odorem suavitatis. De quo in Ep. ad Hebraeos copiose disseritur."—Bellarmine, l. 5, de Missa, c. 3: "Christus *praecipue* in mortem se obtulit ut esset sacrificium Deo pro expiatione peccatorum totius mundi, ut *sacri scriptores passim docent*, ac *praecipue* Apostolus, Eph. 5 and Heb. 7-10."—Vasquez, in 3, q. 22, (*Disp.* 84, c. 2): "Porro eo modo quo diximus, differre oblationem cruentam Christi et incruentam, ut cruenta sit universale meritum nostrae redemptionis, incruenta vero solum sit particularis per quam fructus et meritum cruenti sacrificii nobis applicatur, docuerunt quam plures recentiores theologi contra haereticos hujus aetatis."—Suarez (in 3, q. 22, a. 6, *Disp.* 46, § 1, n. 1): "In ara crucis seipsum obtulit in sacrificium pro humano genere, ut tota epistola ad Hebr. Paulus tractat, et idem Concilium Tridentinum (Sess. 22) docet, et D. Thomas hic, et infra, q. 48, a. 3; et optime Augustinus, etc."

De Lugo (*De Incarnatione*, disp. 29, § 1, n. 1): "Christus

duplex obtulit sacrificium, alterum cruentum in cruce, alterum incruentum in Eucharisticum in caena."—Billuart (*De Incarnatione*, disp. 19, a. 4, prob. 2): "Ergo Christus semetipsum obtulit in cruce ut victimam et hostiam piacularem pro peccatis nostris," which he proves from Eph. 5:2 and Apoc. 5:12.—Franzelin (*De Verbo Incarnato*, th. 48): "Juxta Scripturarum oracula, constans ac perpetua est fides Ecclesiae in eandem veritatem inde a temporibus Apostolicis."⁶—Stentrup (*De Incarnatione: Soteriologia*, th. 77). "Tam luculenta est sacrarum litterarum de morte Christi in ara crucis, quae fuerit verum propriumque sacrificium doctrina, ut incredibile sit fuisse et esse qui hanc veritatem in dubitationem adducant."—Pesch (*De Verbo Incarnato*, prop. 43): "Est igitur catholica doctrina ipsam Christi mortem habere rationem sacrificii." See also Billot, *De Verbo Incarnato*, th. 34 and 52 (4th ed.); De Augustinis, *De Eucharistia*, p. 3, art. 2; Satolli, *De Incarnatione*, p. 314; Janssens in 3, q. 48, a. 3.—Tanquerey (*De Verbo Incarnato*, c. 3, a. 3): "Christus obtulit in ara crucis verum et proprie dictum sacrificium. Est de fide contra Socinianos."—Finally, since Wilhelm and Scannell's *Manual of Catholic Theology* is so much relied upon by the banquet-theory, their view will be of peculiar value:—"In Christ's sacrifice the immutation of the victim is brought about by an internal act of His will: 'I lay down My life that I may take it again' (John 10:17). . . . It is of the bloody Sacrifice on the Cross that the Apostle speaks in this connection. . . . The Sacrifice of the Cross is also the central function of Christ's priesthood."—(Vol. II, pp. 203-4.)

But the Church teaches this doctrine, not only by her ordinary *magisterium*, as manifested by the unanimous consent of theologians, but also solemnly in General Councils. The Council of Ephesus made its own the anathematizations of St. Cyril, the tenth of which says: "Pontificem et Apostolum confessionis nostrae factum esse Christum, divina Scriptura commemorat. Obtulit enim semetipsum pro nobis in odorem suavitatis Deo et Patri:" referring to Eph. 5:2, where St. Paul speaks of the Sacrifice of the Cross.⁷ The Council of Trent (Sess. 22) teaches: "Is igitur

⁶ His thesis is: Christus . . . actum principem mediationis consummavit seipsum in cruce offerendo in verum ac proprium sacrificium."

⁷ Cf. St. Cyril Alex. in *Anathem.* 10, Migne, P. G., Vol. 76, col. 310.

Deus et Dominus noster, etsi semel seipsum in ara crucis, morte intercedente, Deo Patri, oblaturus erat, ut aeternam illic redemptionem operaretur . . . ut . . . relinqueret sacrificium, quo cruentum illud semel in cruce peragendum repraesentatetur, etc." (cap. 1.) Similarly in c. 2, and in can. 2 :—"Si quis dixerit Missae sacrificium tantum esse . . . nudam commemorationem sacrificii in cruce peracti, etc.;" and can. 4: "Si quis dixerit blasphemiam irrogari sanctissimo Christi sacrificio in cruce peracto per Missae sacrificium, aut illi per hoc derogari; anathema sit."

This fourth Canon of the Council of Trent furnishes us with a valid theological argument. "Si quis dixerit illi (sacrificio Crucis) per hoc (sacrificium Missae) derogari, A. S.;" or, as the Council explains in c. 2 :—"Oblationis cruentae fructus per hanc incruentam uberrime percipiuntur." It is abundantly clear from Holy Scripture that Jesus Christ effected the redemption of the human race by means of the sacrifice of Himself (e. g., Eph. 5 : 2, Heb. 9-10), that in the act of the Redemption our Saviour was acting literally as priest (Heb. 9 : 11, 12). Now, we are told that "of all the series of events in the Passion the only one that presents the essential characteristics of sacrifice is the Last Supper, and there alone did Jesus act literally as priest" (art. 2, p. 123); and that the death of the Cross, not as yet being of itself a literal ritual sacrifice, is interwoven into the fabric of a sacrificial feast of the Body and Blood of Christ, and becomes an element in that sacrifice" (*ibid.*). Consequently if this is so, it follows that the Redemption of mankind from sin must be attributed directly and primarily to the sacrifice of the Last Supper, that the all-sufficiency, the universal efficacy of Christ's atonement was derived from the first Mass, not from the death of the Cross. This is directly contrary to the teaching of Trent, which lays it down as of faith, in the words quoted above, that the Sacrifice of the Mass does not detract from the universality of the fruits of the death of Christ, for the Mass is not their source, but only the means of their application to individual souls; and (c. 1) that this application was the purpose of the institution of the Sacrifice of the Mass at the Last Supper :—"Dominus noster . . . in caena novissima . . . ut Ecclesiae relinqueret sacrificium quo . . . illius (cruenti sacrificii) salutaris virtus in remissionem eorum, quae a

nobis quotidie committuntur, peccatorum, applicaretur . . . corpus et sanguinem suum sub specie panis et vini Deo Patri obtulit" (c. 1).

It remains to determine what it was precisely that constituted the death of the Cross a sacrifice in the true sense of the word, and what was Christ's sacerdotal action in offering that sacrifice. Certainly Christ did not slay Himself. Nor was that essential to the sacrifice, since, as we have seen, destruction as such does not constitute the formal act of sacrifice, and therefore the material slaying of the victim is not necessarily the act of the priest. The sacerdotal action is the consummation of the destruction, and its determination as an act of religious worship by the oblation of the life to God. Now Christ held His human life absolutely in His own power. It could not be taken from Him against His will. He could always prevent the natural causes of death from producing their effect in Him. When, therefore, His executioners inflicted upon Him wounds which would naturally cause death, our Lord voluntarily allowed the effect to ensue. But it was not a mere passive permission. By an act of His human will, by an exercise of His active power, He "admitted death" to Himself, He laid down His life, and in doing so, offered it to His Father in expiation of the sins of the world.⁸ This is explained by our Lord Himself in John 10: 17, 18: "I lay down My life that I may take it again. No man taketh it away from Me: but I lay it down of Myself, and I have power to lay it down; and I have power to take it up again." This voluntary laying down of His life, and this oblation of His life to the Father was our Saviour's sacerdotal act, and constitutes the essence of the Sacrifice of the Cross.⁹

In his second article the late Bishop offers a series of objections against the sacrificial character of the death of the Cross. These will be dealt with later. The only really serious objection is the following:

"Making the sacrificial act to consist in death, it makes the Crucifixion to be in itself and by itself a complete sacrifice, and Jesus

⁸ This active laying down of life was sensibly manifested by the loud cry with which Jesus gave up the ghost.

⁹ See St. Thomas, *Compendium of Theology*, c. 230, and *Summa*. 3, q. 22, a. 2, ad 2. This is the teaching of Wilhelm and Scannell, *op. cit.*, II, 203.

Christ, therefore, to be a priest of the Levitical order, offering a victim by blood-shedding ; and if this be so, then our Lord exercises a second priesthood, and offers a different sacrifice in the Melchisedec-rite of the Mass, albeit that He, the same Divine Principal, officiates in both. If the substantive sacrifice be the Aaronic one, why should it not be commemorated or represented as an Aaronic sacrifice instead of being translated into a different ritual? . . . The complete Aaronic priesthood of our Lord would have excluded the Melchisedec-priesthood ; and in like manner the complete Melchisedec-priesthood, which alone is attributed to our Lord, must exclude the Aaronic priesthood, and so forbid the idea that the blood-shedding on Calvary was properly a sacrificial act."

This argument is based on two untrue suppositions : first, that the sacrifice of Christ, since He is the High-Priest according to the order of Melchisedec, must necessarily be the sacrifice proper to that order ; and secondly, that the death of the Cross, since it is not a sacrifice of the Melchisedec-order, must, if it be a sacrifice at all, belong to the order of Aaron. Jesus Christ on the Cross offered a sacrifice which was neither according to the order of Melchisedec, nor according to that of Aaron, but one which was unique and *sui generis*. The distinctive characteristic of the Aaronic order of priesthood was not that its sacrifices were of blood, for bloody sacrifices were offered by priests who were not of the order of Aaron, both before (as Abel, Gen. 4 : 4 ; Abraham, Gen. 22)¹⁰ and after (as Job, 42 : 8 ; Elias, III Kings 18 : 30 ff.), the promulgation of the Mosaic Law ; moreover, some of the Aaronic sacrifices were unbloody. The essential note of the Levitical priesthood was, as St. Paul explains in the Epistle to the Hebrews, that it was the priesthood of a divine dispensation whose sacrifices were types, shadows, of a great sacrifice to come, and therefore were only temporary and to be abrogated, and of themselves inefficacious for grace and the remission of sins (chaps. 7-10). Since, therefore, according to St. Paul, the Sacrifice of the Cross was the substantive sacrifice, the antitype, it could not

¹⁰ By the way, according to the banquet-theory, the Divine command to Abraham to offer Isaac in sacrifice must have included the obligation of eating his son's dead body. Those who find this idea too repugnant, will derive consolation from the fact that the body was to have been burnt, not eaten ; see *loc. cit.*, vs. 6, 7.

belong to the order of shadows, of imperfect types, although it was a Sacrifice of Blood.

But the priesthood of Christ is according to the order of Melchisedec, and this in three ways (Heb. 7): (1) in name, for Christ is the true King of Justice and the Prince of Peace (7: 2); (2) in its origin and its perpetuity. For Holy Scripture, contrary to its custom, makes no mention of the genealogy of Melchisedec or of any predecessor or successor in his priesthood, in typical symbolism of Christ, who is without mother according to His Divine Nature, and without father according to His human nature, and has in very truth no predecessor or successor in His priesthood, but "continueth a priest for ever" (v. 3), (3) by reason of the preëminence of the priesthood of Melchisedec over that of Aaron (vs. 4-10). But it must be carefully noted that St. Paul does not compare the orders of Melchisedec and Aaron in their respective sacrifices, for this would not be relevant to the point under discussion, viz., the excellence of the priesthood of Melchisedec. For the sacrifice of bread and wine has no special superiority over animal sacrifices. It was indeed necessary that Christ, as the High Priest according to the order of Melchisedec, should offer a sacrifice possessing the characteristics of that order, and therefore He instituted the Eucharistic Sacrifice of His Body and Blood under the appearances of bread and wine. But St. Paul does not argue from this Sacrifice, though it certainly excels the Levitical sacrifices, both on account of the discipline of the secret (Heb. 5: 11; St. Jerome, *Ep. ad Evagruim*); and because, when comparing the Sacrifice of Christ with those of the Old Law, the argument upon which he relies is the universal efficacy of the Sacrifice of Christ *once* offered in opposition to the impotence of the *repeated* sacrifices of the Levitical order (chaps. 9, 10). To this argument, the Sacrifice of the Mass, which is continually being repeated in the Church, would contribute nothing. The Apostle therefore argues only from the Sacrifice of the Cross, which was not according to the order of Melchisedec.

For the Priesthood of Christ, if considered from the point of view of its sacrifice, was not restricted to the order of Melchisedec. Consecrated High Priest by virtue of the hypostatic union of the Divinity with the humanity, He possessed a supereminent and

unique priesthood, in which He could have no associate, which could be communicated in its fulness to no man. Christ's priesthood was the source of all participated priesthood, whether of the order of Aaron or of Melchisedec. It was not only according to the order of Melchisedec, by reason of the Eucharistic Sacrifice which He offers in His Church by means of His ministers, priests according to the order of Melchisedec, but was also the principle and fount of that order, and this by means of the Sacrifice of the Cross. The Sacrifice of the Cross could not belong to any *order* of priesthood. For the sacrifice proper to an order of priesthood is the sacrifice which is offered not once only and by one priest, but repeatedly and by many priests, whether simultaneously or successively, according to the rite of an established religion and law, as the official act constituting Divine worship in that religion (cf. Heb. 7 : 12). Now there are two divine laws or dispensations, the Old and the New. Under the Old Law, God instituted the Aaronic order of priesthood to offer the typical sacrifices as long as that law remained in force. But in the oblation of the substantive Sacrifice of the Cross, the Old Law with its order of priesthood was abrogated, and the New Law came into being, possessing its own sacrifice and its own proper order of priesthood, the Sacrifice of the Body and Blood of Christ under the species of bread and wine, and therefore the priesthood according to the order of Melchisedec. The Sacrifice of the Cross, therefore, stands alone between the Old Dispensation and the New, as on the one hand the fulfilment of the types, the substance of the shadows, the culmination and perfection of all the imperfect and inefficacious sacrifices of the Old Law ; and, on the other, the root from which the Eucharistic Sacrifice of the New Law springs, the foundation on which it depends, the source from which it derives all its efficacy. Hence it is that St. Paul unites the Sacrifice of the Cross with Christ's priesthood according to the order of Melchisedec ; for, in the first place that sacrifice, though not itself according to that order, was offered by Him who was the High Priest according to the order of Melchisedec ; and further, from it the order of Melchisedec takes its origin, and has its legitimacy and efficacy.

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THE CORNER-STONE LAYING AND THE BLESSING OF A SCHOOL.

THE following article is written in answer to a query from a priest who, not finding in the *Roman Ritual* any ceremony describing the laying of a corner-stone of a school, desires to know what rite is to be observed on such occasion. There is indeed in the Appendix of the *Ritual* a "Benedictio Domus scholaris noviter erectae," but that cannot, obviously, be used for the corner-stone laying. On the other hand there is a "Benedictio Primarii Lapidis Aedificii," which might, of course, apply to any private building for any purpose whatever. Since a school building receives a special blessing, one might easily suppose that there is a similar blessing set apart for the corner-stone laying of the same building. This is not the case, however.

I.—Laying of Corner-Stone.

Whilst the *Pontificale Romanum* and the *Rituale Romanum* contain distinct rites for the laying of a corner-stone of a church, there is no such rite to be found in either of these liturgical books for the corner-stone laying of a school. The corner-stone of any other building, whether school house, hospital, college, seminary, orphanage, presbytery, etc., is laid according to the simple ceremony taken from the *Rituale Romanum* in the Appendix under the head of "Benedictiones non reservatae." If, however, such a building has attached to it another destined to permanently serve as a semi-public chapel, the ceremonies for the laying of a corner-stone of a church may be used.

A brief summary of the observances for the laying of the foundation-stone of a school or other public building upon which the special blessing of God is invoked, will no doubt be of service to pastors who have doubts as to the manner of proceeding in cases similar to that indicated in the above-mentioned query. We give first the ceremony of laying the corner-stone, and next that of blessing a school.

I.—LAYING THE CORNER-STONE OF A SCHOOL.

1. The corner-stone may be simply a solid block of stone ; or it may be hollowed out so as to have a cavity sufficiently large

for a small metal case, in which are placed current coins of money, an attestation recording the act of laying the corner-stone¹ and other suitable memoranda. A slab of stone is cemented over the cavity.

2. This ceremony may be performed by any priest, on any day and at any hour. He may be vested simply in surplice and white stole, or on more solemn occasions in amice, alb, cincture, white stole, and cope.

3. At a *private* ceremony he should be assisted by at least two altar boys, one of whom carries the *Rituale*, and the other the holy water vase and sprinkle. At a *more solemn* ceremony he is attended by priests vested in surplice, cross-bearer and acolytes and an altar boy carrying the holy water vase and sprinkle.

4. When he arrives at the place where the corner-stone is to be laid, the celebrant takes off his biretta and says :

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus, Deus, a quo, *etc.*²

At the end of the prayer he sprinkles the stone with holy water, after which the mason puts the same in its proper position.

5. These are the only ceremonies prescribed by the *Rituale*. Other ceremonies, suggested or sanctioned by local custom and not contrary to the letter and spirit of the liturgy, may be added to increase the solemnity of the function. The following will serve as a sample :

(a) The clergy together with the children and people, being congregated in the near-by church or in some other suitable place, the officiant intones the *Veni Creator Spiritus*, which is continued to the end by the choir or chanters. During the singing of the first strophe all present kneel ; at the second strophe all rise and remain standing to the end of the hymn. At its end the officiant sings the following prayer :

¹ The attestation is written on parchment rolled up and put into a glass tube which is then securely sealed, and thus preserved from destruction by damp, etc.

² *Rituale Romanum*, Benedictio Primarii Lapidis Aedificii.

OREMUS.

Deus qui corda fidelium sancti Spiritus illustratione docuisti : da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Dominum nostrum Jesum Christum Filium tuum qui tecum vivit et regnat in unitate ejusdem Spiritus sancti Deus, per omnia saecula saeculorum. R. Amen.

(b) A procession is formed leading to the place where the corner-stone is to be laid in the following order :

(1) School children, societies, and confraternities of the parish, wearing their badges and regalia, each preceded by its sodality banner or standard.

(2) Cross-bearer and acolytes, altar boys, visiting clergy, holy water bearer, and officiant between two assistant ministers.

(3) The rest of the faithful not belonging to the confraternities. During the procession appropriate hymns, the Litany of the Saints, etc., may be sung.

(c) When the procession has arrived at the place where the corner-stone is to be laid, the ceremonies are performed as noted under number 4.

(d) A sermon appropriate to the occasion is delivered by a priest vested in surplice and stole (white).

(f) After the sermon the *Te Deum* chanted by the children or congregation concludes the service.

II.—Blessing of a School.³

The *Rituale Romanum* contains two blessings for a school. The first is very simple, and may be used at the private blessing ; the second, which is more elaborate, is properly used in more solemn functions of this kind. Both blessings are classed among the “Benedictiones non reservatae,” and consequently may be performed by any priest, on any day, and at any hour.

PRIVATE BLESSING.

1. The officiant, vested in surplice and white stole, assisted by two altar boys, one carrying the *Rituale*, the other carrying the holy water vase and sprinkle, enters the school. At the threshold

³ May be used when blessing a seminary, college, and convent school.

the officiant takes off his biretta, and the following versicles, responses, and prayer are recited.

V. Pax huic domui.

R. Et omnibus habitantibus in ea.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

Oremus. Domine Jesu Christe, *etc.*⁴

After the prayer he sprinkles the different parts of the building with holy water, and then retires.

SOLEMN BLESSING.

A. BY A PRIEST.

According to the *Rituale*, this blessing should take place on a Sunday or feast day. If possible, the ceremony should be performed in the morning, since the *Rituale* says that a "Missa conveniens officio diei" is to be celebrated after the blessing.

Things to be Prepared.

In the parochial residence, or some other suitable place near the school, on a table covered with a white cloth :

(a) amice, alb, cincture, white stole, and cope for the officiant ;

(b) two amices, albs and cinctures, dalmatic and tunic for the deacon and subdeacon ;

(c) amice, alb, cincture and tunic for the subdeacon who is to carry the processional cross ;

(d) two candlesticks with lighted candles for the acolytes ;

(e) processional cross ;

(f) censer with fire and boat containing incense, and holy water vase and sprinkle ;

(g) surplices for the attendants and visiting clergy.

In the principal room of the school, on a table covered with a white cloth, a large crucifix, which is afterwards to be hung on the wall, between two candlesticks with lighted candles.

Functions.

All being vested, they proceed to the church in the following order :

⁴ *Rituale Romanum*, Benedictio Domus Scholarum.

- (1) school children preceded by their banner ;
- (2) chanters ;
- (3) thurifer with censer and boat and an altar boy carrying the holy water and sprinkle ;
- (4) subdeacon carrying the cross between the two acolytes bearing their candlesticks with lighted candles ;
- (5) clergy, followed by the officiant between the deacon and subdeacon.

During the procession, appropriate hymns, the Litany of the Saints, etc., may be sung.

On reaching the church, the clergy go to the main altar. The cross-bearer and acolytes stand on the Gospel side, the thurifer and holy water bearers on the Epistle side, the clergy in rows before the altar. The officiant and his assistants kneel on the lowest step of the altar. All present, except the cross-bearer and acolytes, kneel. The officiant then intones the hymn "Veni Creator Spiritus," which is continued to the end by the chanters. At the beginning of the second strophe all rise and remain standing to the end of the hymn.

After the hymn the following versicles, responses and prayers are sung :

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison. Pater noster (*secreto*).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Deus, qui corda, *etc.*

Deus, cui omne cor patet, *etc.*

Actiones nostras, quaesumus Domine, *etc.*

V. Sinite parvulos venire ad me.

R. Talium est enim regnum coelorum.

OREMUS.

Omnipotens sempiterne Deus, *etc.*

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.⁵

The officiant and his assistants now turn toward the people and the deacon sings :

V. Procedamus in pace.

To which the chanters answer :

R. In nomine Christi. Amen.⁶

After this the procession leads to the school in the order in which it filed from the parish house to the church.

Having arrived, all remain standing in front of the building and the officiant sings :

V. Pax huic domui.

To which the chanters answer :

R. Et omnibus habitantibus in ea.

The officiant then intones the antiphon "Asperges me," which the chanters continue to the end, to which they add what follows :

Ant. Asperges me . . . dealbabor

Miserere . . . misericordiam tuam.

Gloria Patri, *etc.*—Sicut erat, *etc.*

Ant. Asperges . . . dealbabor.⁷

Whilst the chanters are singing this antiphon and the first verse of the "Miserere," the officiant with his assistants and holy water bearer go around the school, sprinkling the outside walls. He begins at the front, passes to the right side, then behind the building, and returns to the front by the left side. If there be an obstruction, it will suffice to sprinkle the front of the school.

When the chanters have repeated the antiphon, the officiant sings the following prayers :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

⁵ *Rituale Romanum*, Benedictio Domus Scholaris noviter erectae.

⁶ If no church be near by, the "Veni Creator Spiritus" and the above mentioned versicles, responses, and prayers are sung where the vesting took place.

⁷ *Ibidem*.

OREMUS.

Omnipotens et misericors Deus, *etc.*

Domine sancte, Pater omnipotens.⁸

The officiant with his assistants and the clergy now enters the building, and at the door of the principal room he sings :

V. Pax huic domui.

To which the chanters answer :

R. Et omnibus habitantibus in ea.

All then go to the table on which the crucifix is prepared. The cross-bearer and acolytes stand on the side of the table opposite to the officiant, facing the latter ; the thurifer and holy water bearer stand near the deacon ; the clergy stand around the table. Facing the crucifix the officiant sings the following :

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Exaudi nos Domine, *etc.*

Domine Jesu Christe, *etc.*⁹

The officiant now intones the antiphon "Asperges me," which the chanters continue, and to which they add the first verse of the psalm "Miserere," "Gloria Patri," *etc.*, "Sicut erat," *etc.*, and then repeat the antiphon as above.

In the meantime the officiant, accompanied by his assistants and the holy water bearer, goes around the room and sprinkles it.

Having returned to the table, he puts incense into the censer in the usual manner and blesses it, saying :

Per intercessionem . . .¹⁰

Having received the censer, he incenses the room in the manner in which he sprinkled it, whilst the chanters sing the following :

Ant. Incensum istud, *etc.*

Ps. Dirigatur, *etc.*

Gloria Patri, *etc.*

Sicut erat, *etc.*¹¹

⁸ *Ibidem.*

⁹ *Ibidem.*

¹⁰ *Ibidem.*

¹¹ *Ibidem.*

When the chanters have finished the psalm "Dirigatur," the officiant, standing before the crucifix, sings the following:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Visita quaesumus, *etc.*

Bene + dic, Domine, *etc.*¹²

After this prayer the officiant, with the assistance of others, if necessary, affixes the cross to the wall, or places it on a shelf or in a niche prepared for it, saying:

Signum salutis, *etc.*¹³

Then, facing the crucifix, he sings the following prayers:

OREMUS.

Omnipotens, sempiterne Deus, *etc.*

Adesto nobis, Domine, *etc.*¹⁴

After the prayer *Adesto*, the officiant blesses the room and assembled people, saying:

Benedictio Dei, Omnipotentis, *etc.*¹⁵

If a sermon appropriate to the occasion is to be delivered, this would be the most suitable time for it. The preacher is vested in surplice, and, where it is the custom, also in stole (white).

After the sermon—or, if there be no sermon, after the blessing—the *Te Deum* may be chanted; after which all return to the church in the order given above. During this procession suitable hymns are sung and the church-bells ring joyous peals, *more festivo*. Then follows the Mass *conveniens officio diei*.

B.—BY A BISHOP.

As the *Pontificale Romanum* does not contain a special blessing of a school, the ceremonies given above are observed when a bishop is the officiant. In this case the following items are to be noted:

(a) The bishop vests in amice, alb, cincture, pectoral cross, white stole, and cope, mitre (*auriphrygiata*), and crosier.

¹² *Ibidem*.

¹³ *Ibidem*.

¹⁴ *Ibidem*.

¹⁵ *Ibidem*.

(b) The bishop is followed by mitre, crosier, book and candle bearers. The book-bearer holds the *Rituale* open before the bishop as often as the latter recites anything from it. The candle-bearer is always at the side of the book-bearer.

(c) The mitre and crosier are used by the bishop in all the processions.

(d) The bishop uses the mitre without the crosier in the following instances :

1. Whilst sprinkling the outside of the school.

2. Whilst sprinkling and incensing the large room within the building.

(e) A cushion or priedieu is placed at the foot of the altar for the bishop's use during the first strophe of the "Veni Creator Spiritus."

(f) The bishop may celebrate the Mass, or assist at it in mozzetta and biretta or in cope and mitre, in his own diocese, or in mantelletta and biretta outside his diocese.

S. L. T.

EXPERIENCES OF A MISSIONARY BISHOP IN JAPAN.¹

III.

AMONG THE SICK.

I HAVE attempted thus far to sketch merely the *outline* of a city missionary's duties in Japan. A very interesting chapter of experiences might be related regarding the life in the schools annexed to the mission, as also of his relation to and work among the religious communities, and their dealings with the orphan children, in all of which duties the missionary plays a leading part. I may not, however, at present dwell upon these details, since I propose to give the reader a glimpse of mission life in the country.

There are various causes which call a missionary away from the centre of his activity in the city. Among these is the duty of attending to the sick who need his immediate ministrations. I should say at once that the Japanese invalid is unlike other sick

¹ Translated by the Rev. James Anthony Walsh, Director of the "Society for the Propagation of the Faith" in the Archdiocese of Boston.

people, and constitutes, so to speak, a class by himself. In most countries the sick-chamber is the scene of trial not only for the patient, but for those who have to humor the sufferer amid the frettings caused by pain and peevishness. In Japan the sick-chamber is the habitation of peace and contentment on the part of the sick and his nurses and doctors. The Japanese patient not only takes his medicine, but he loves it and wants as much of it as he may safely take under the direction of the doctor. There is no country on earth where physicians abound as they do in Japan; and this has been the case from time immemorial.

"Ishadono," Mylord physician, was the title formerly bestowed upon the doctor (and the common people still speak of him in this grandiloquent style) who carries, as the emblem of his profession, a spoon. When he has examined the patient, he manipulates his spoon, lays it down in a pompous fashion, or allows it to fall to the floor, which last-mentioned act was at one time accepted as a declaration that the sick man was beyond the pale of recovery. At the present day less importance is attached to this sort of charlatanism; and indeed the modern Japanese, being shrewd in the detection of pretence, are rather fond of making sport of the doctor's spoon.

The doctor is, as a rule, both physician and pharmacist. The reason of this is to be found in the principle of economy, as the poor people, under the existing régime of the prevailing fondness for medicines, and the readiness of doctors to prescribe remedies, would find it impossible to pay the expenses of a serious illness if there were two claimants; and as a result mortality would grow to the delight only of the undertakers. Apart from eminent physicians therefore—those who have a name, a well-known clientele, and an authentic degree—the physician expects no pay for his visits. But he compensates himself by running up a bill for drugs. As a rule he makes the treatment last as long as possible, so as to demonstrate the reasonableness of his prescriptions. Thus a dose of quinine administered at one time might quickly stop the fever; but then the sick man would not believe that he had been seriously ill, or that he had been treated with due regard for his ailment. Hence the quinine is given in small doses, so as to make the treatment last for at least eight days. To give due solemnity

to the occasion it is requisite that in every malady at least two remedies are given, one in form of powder (*konagusuri*), the other as a liquid (*mizugusuri*). Should the doctor forget himself, and prescribe only one remedy, he will surely meet with remonstrance or suspicion on the part of the patient and his friends.

You enter the sick-chamber and there find your patient surrounded by vials and little paper envelopes containing the wonderful powders; on the table and on trays there are cakes and delicacies brought by friends of the sick man, who takes his discomfiture with thorough good grace. Does he think he is going to die? Hardly. The friends around the sick-bed understand the art of beguiling his suffering soul by pleasantries and hopes. Among Christians it becomes often the priest's principal task to inform the invalid of the seriousness of his condition, a duty beset with manifold difficulties. When, as frequently happens, the attending members of the family are not Christian, approach to the sick-bed becomes fairly impossible if the missionary's object is in the least suspected. Happily an intermediary (and in Japan nearly everything may be done by an intermediary) will be ready to inform the priest regarding these conditions, and thus warning will be given to the missionary what he is to do or what tactics to adopt in order to reach the infirm man's heart. As a rule the catechists are of great service in all such cases and the way will be prepared. By a not unusual superstition among pagans the priest is often credited with occult powers of which he is entirely innocent. But the credulity of the people sometimes serves a noble purpose, and one may occasionally see a missionary enter the sick-chamber with the air and authority of a physician who carries with him the vials and powders that are to cure the patient. As he must be left alone with the sick person for the hearing of his confession and for the administration of the last Sacraments, some manœuvring will be required to get the friends of the invalid to vacate his room, especially if he be too weak himself to make this request in a sufficiently peremptory or persuasive manner to be heeded.

I remember being called to assist a dying Christian in this condition, when I hardly knew what to do to counteract the influence of the friends who had gathered around him. The sick

man was prostrate on his bed and the rattle of death was already in his throat. About him were his relatives, one of whom held him firmly in his arms, looking all the while steadily into the breaking eyes and crying out in a strident voice that made the blood creep in my veins: "*Shikkari-shik!! Shikkari-shik!!* Hold yourself firm." I did the best I could to get near the patient and to administer the Sacraments to him, but was by no means satisfied with what I had done, although I believe that the words shouted continually by the attending relative meant to the sick man nothing more than that he should not despond, since death is no hardship for a brave Samurai, even though he loves life. Japanese history shows, and the valiant little soldiers of Nippon have been giving a striking example of it on the plains of Manchuria, that a Japanese can face death without flinching. No doubt, the "hold yourself firm" to the end, may be for the average non-Christian Japanese nothing but an expression of the stoicism which every good Samurai, every good Japanese, has to manifest in the presence of death.

THE JUNKWAI.

A missionary who has attended the scattered flock of Christians in the country regions of Japan will have some interesting stories to tell about his *junkwai*.² These may be made by railway, by boat, on horseback, or more commonly in a *kurama*. In preparing his travelling bag the missionary remembers that our Christian settlements in Japan are for the most part at a distance from railway communication. Hence he has to economize by taking only a very light, two-colored vestment, a small chalice, the smallest possible altar stone, very diminutive candlesticks,—in short, nothing more than that which is absolutely necessary, and that of the smallest weight and compass; for in most cases his journey will be long, the hills are steep, and the least excess of baggage is felt upon the shoulders. For obvious reasons the missionary will, as often as he can do so, act as his own porter. When he arrives at a railway station, he finds there the *kurumaya*,

² The word *junkwai* ordinarily signifies a voyage undertaken on public business by a Government official; the term is, however, also applied to journeys of missionaries who attend the Christians.

—the man who is willing to carry the missionary and his baggage in the light vehicle to which he hitches himself with easy dexterity. “Get in, sir. I will carry you very cheaply.” As a matter of fact there are about ten leagues of road to travel. Why not get in? The price is discussed however in advance. You know them,—these elegant little Japanese carriages, convenient, well balanced upon their flexible springs. You have also seen (at least in pictures) the little *kurumaya* with his sturdy calves, his skin tanned by the sun, in a costume that is made of one piece, and that piece too not very large, with his elegant rounded helmet, or with the little German cap which in latter years has largely replaced the old national head-covering.

A European naturally feels at first some reluctance to enter a vehicle drawn, not by a beast of burden, but by a brother man. Custom, however, overcomes sensitiveness, and one yields soon to the exigency of the occasion, and adapts himself quickly to a means of locomotion which is not only very convenient, but which does not entail so much hardship on the sturdy carriers as one not accustomed to the same exercise would suppose.

From time to time, there appear in the journals conducted by European Socialists some protests against the employment of the *kurumaya*. But the crusade is both harmless and without fruit, for there are few who do not find it convenient to make use of the *kurumaya* for their business and enjoyment. We may weep if we wish over the *kurumaya*. Let us hope even that it may disappear, if humane hearts are comforted thereby; but while we wait, let us not deprive the owners of the little carriages of their present means of sustenance, while at the same time we spare our own legs; for the plains of Japan are extensive, and the traveller may have to climb the mountain peak which touches the horizon, while the little *kurumaya* runs, flees, proud indeed sometimes to carry on his primitive chair six or eight persons mounted one on top of the other, complaining and consoling themselves by turn. He makes his three leagues an hour,—this little motor man. The carriage is well balanced, the weight of your body does not seem to affect him, if one may judge by the speed with which he carries his passengers. He descries in the distance a village. Drawing up to the tea house, he will put you

down for some moments to take breath and perhaps to strengthen you with a plate of rice. During this time you are seated on very clean mattings and the daintiest of cushions. You will take a cup of tea, lightly troubled with warm water, a little biscuit, if you wish, which they offer you with salutations of discreet and domestic politeness. "*Danna, Monsieur!*" It is your driver who calls you. He is ready to start off. You pay the innkeeper (a Japanese will be charged the fourth part of what you have to pay, but you are a stranger and honor obliges). You will be repaid by numerous bows and wishes of "bon voyage" without end. Your carriage starts off. If you are a poet, you can dream. The country invites you to do so. Everything is smiling in Japan,—the trees, the flowers, the child with his little brother on his back, the fine country fellow who picks his rice, buried to his knees in the mud in the rice field. Everything sings,—the wind in the fir-trees, the stream along the route. Everything sings, except the bird; strange thing in this gay country. Outside the nightingale's call here and there, Japan is not enlivened by the singing of birds, so charming a feature of our own country.

Here we are at the foot of the mountain. Good-bye to the carriage. One thinks of his legs, his purse also, for the voyage will be long,—eight days, fifteen perhaps, and, according to your means, you may take or leave behind one of the porters who comes to offer his services.

Forward! Ah, the mountains of Japan; the tourist knows the poetry of them. The missionary measures their height, their length, the jolts, the precipices. In the springtime, in the fall, he can occasionally share in the artist's joys; but in the summer, and in winter especially, with snow on the ground, his trials are many. He is bathed in sweat and soaked with rain, and his only comfort is the meagre dinner of a village inn, with a chamber icy in winter or full of mosquitoes in summer. But he keeps on; he never wearies of travelling. He has marked on a card the different places he will have to visit. This evening he must be at the next village, ten leagues away. The following day he walks, the poor fellow, with a step more and more heavy. If he is wise—and he is—he will soon change his shoes, which are too heavy and too smooth, for straw sandals, the national *waraji*. The

little soldiers of Manchuria do the same. The heavy European shoe tires one quickly; the little heroes who attacked Liao-Lyang and Port Arthur wore, no doubt, straw sandals.

We arrive at the village. The night has fallen. Fatigue has been on us for a long time, but there are two or three Christian families to visit. If they can, the Christians will lodge the Father and nourish him. If not, he must try to find a modest hotel. The missionary, however, prefers to stay at the house of a Christian. His chamber will often be a dining-room at 8 o'clock in the evening, a sleeping-room at 10, a chapel the next day. All the same he feels very much at home. There are many things to say and many more to be listened to, embodying the experiences, the heart-yearnings and the prospects, sad or joyful, but always consoling to the heart of the missionary who sees in all the hand of God over His people. These Christians are indeed his joy, as he hopes they will one day be his crown; their kind offices and generosity of heart amidst their poverty follow him throughout his journey. They give him the best corner in the house and the choicest morsel from their humble pantry. To the young missionary who goes among them for the first time I would give this advice: Never express a preference for any dish or food while on your journey among these people. The report will spread like a rapid fire line into every Christian settlement along your route, and you will have to pay the penalty for the expression of preference by being forced to eat during the following week or fortnight the same kind of a dish in every house you chance to enter. God bless these good Christians whom one meets in the country! The poor laborer, father of the family who takes you into his house, may be put to great inconvenience to supply the necessities of daily life to his family; yet he will never forget the missionary; he will put aside, day by day, something for the Father, to help him bear the expenses of his journey. He will joyfully carry your bag as far as the next village, and it will grieve him to the heart if you do not accept his alms and his services. We are here very far from the difficult problems of the race-question which agitates Americans, and our Christians are content in the serene region of the Catholic faith which proclaims that all men enjoy equal rights because they love the same God as their

common Father. This explains the buoyancy and happiness of our missionaries amidst all the difficulties that beset their travels, whatever may be the route and the season; for it is worth a thousand hardships of the long journey to meet on the way such devotion as this.

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THE SYMPTOMS OF DEATH AS A CONDITION FOR ADMINISTERING THE LAST SACRAMENTS.

(Continued.)

THE SIGNS OF DEATH.

BESIDES putrefaction and, perhaps, cadaveric rigidity, there is no symptom that is a positive indication of death.

We have seen that life remains in the body some time after what is commonly called the "moment of death," and that the Sacraments may be safely administered to a person during this period of latent vitality. The question still remains: How can we, at least approximately, diagnose the actual termination of this period of latent vitality? This involves a twofold inquiry: first, as to whether there is a sure indication of actual death; and secondly, whether there is any sign in an apparently dead body which would serve as a sure indication of the continuance of life.

As regards the first question, it may be safely asserted that, with the exception of the general mortification of the organism, and perhaps cadaveric rigidity, no absolutely positive indication, applicable to every case, exists.

The Paris Academy of Medicine recently offered a premium for the demonstration of the existence of such an infallible sign; and although 102 monographs were submitted, the prize was not awarded. The signs alleged were considered to be too uncertain.¹ Even among the ancient Greeks, as Zacchias relates,² it was observed that the ordinary signs of death were not to be relied upon as indicating actual cessation of life. "Admiracionem

¹ Dr. Coutenot: *Études Franciscaines*, l. c., p. 43.

² *Quaest. Medico-Legales*, L. IV, tit. I, q. 9, n. 54.

quidem praebere potest illud quod Democritum proposuisse narrat Celsus (suae Medic., lib. 2, c. 6) nimirum ne finitae quidem vitae satis certas notas esse, quibus medici credidissent. Itaque si etiam mortui hominis signa conjecturalia sunt, possunt nos aliquando decipere et vivum pro mortuo, mortuum vero pro vivo nobis imponere."

The reason of this is that by the indications spoken of we merely ascertain in general that the principal functions of respiration and circulation have ceased; but, as we have seen, a man may in spite of this fact continue to live for a shorter or longer time without exhibiting external signs of life. "If in the cases wherein circulation is suspended," says Dr. Blanc, "the vital functions of cell-life still continue by reason of the living energies of the soul, although they have ceased for the time to renew their reserve materials, what reason is there for assuming that the soul has left the body when the phenomena of circulation and respiration cease at the instant of what is ordinarily called *death*?"³

Beclard in like manner writes: "The apparent cessation of the action of the brain and the suspension of the respiratory movement may sometimes set in, although life has not necessarily ceased."⁴

Moreover, we can hardly know with any degree of assurance whether these principal functions have actually ceased, since at times they continue to be exercised in a manner so delicate and subtle as to escape the senses of the keenest observer. It may be opportune to cite here the testimony of Zacchias, who says: "Respective ergo ad nos, et sensum nostrum, homo potest absque ullo sensu et motu etiam pulsus, et respiratione vivere ita ut vere a mortuo vix, ac ne vix quidem dignosci valeat."⁵ In the same sense Dr. Blanc writes: "Little importance can be attached to the candle or mirror test for determining the presence of respiration; we may say the same of the practice of placing a vessel of water on the abdomen, for the intestinal gases may communicate to the water movements that are deceptive."⁶ "There exists," says Icard in this

³ *El Criterio Católico en las Ciencias Médicas*, p. 171.

⁴ *Physiologie*, Paris, 1866, p. 1216, Sect. 427.

⁵ Zacchias, l. c., n. 45.

⁶ Dr. Blanc, l. c., p. 201.

connection,⁷ "many clinical facts which tend to show that the heart may continue its functions, though the most experienced ear may be unable to detect a sound, by means of auscultation." Dr. D'Halluin, in a work recently published, mentions the fact that "Kuliabko cites Rousseau's experience, who detected the beatings of a human heart twenty-nine hours after death" (*i. e.*, after the moment commonly called death).⁸ Finally Dr. Blanc tells us: "In practice cases often occur of persons returning to life after a period considerably longer than is indicated in the books, during which an expert could not perceive the beating of the heart. This is true not only in cases of apparently sudden death, but even in cases of protracted sickness, after the final agony."⁹ So also Beclard, Surbled, and many others.¹⁰

This explains the occasional fact that medical men of much experience, after having employed auscultation for more than an hour without perceiving the slightest heart-beat or any sign of respiration, and concluding that they were dealing with a dead body, have proceeded to an autopsy, only to find, on opening the breast, that the heart was still beating, and that in consequence what they thought to be a corpse was actually a living being.¹¹ "Not even the test of uncongealed blood has any absolute value as a criterion," continues Dr. Blanc (*l. c.*), "since there are sick persons, choleric for instance, whose blood will not flow on pricking a vein."

The learned Benedictine, Padre Feijoo, in the eighteenth century, stated all these difficulties in the following words: "No one knows what the final action is that the soul exercises in the body, nor what is the disposition essentially required on the part of the body for the union of the soul with it. Not knowing these things, it is im-

⁷ *La mort réelle et la mort apparente*, p. 89. The same author in the article already referred to from the *La Presse médicale*, writes: "Apparent death is characterized by such a diminution of all the functions as to exhibit no appreciable sign indicating that they have fully ceased. Hence it need not surprise us that frequent errors arise from a neglect of this condition of latent life, causing persons to be burnt or buried alive, and thus to die a more frightful death."

⁸ *La résurrection du cœur*, Lille, 1904.

⁹ *L. c.*, 204.

¹⁰ Beclard, *Physiologie*, *l. c.*; Surbled, *La vie organique*, *l. 4*, *c. 6*.

¹¹ See Icard, *l. c.*, p. 90.

possible to know the precise moment when a man dies. A human body is before us, let us say, whose faculties have gradually lost their activity until the limbs begin to look absolutely lifeless,—no respiration, no color, no sensation, no motion; all we can say is that the soul is not exercising in that body any operations perceptible to our senses. May we conclude that it is putting forth no activity, vital or animal, in one or more of the inner organs? . . . You tell me that when the flow of the blood and the heart's movements stop, life has ceased. But I ask you whence you know this, since you have no means of ascertaining the fact, unless God reveals it to you by an angel or by some other means. We can only say that no vital operation perceptible to the senses is going on. . . . In the second place, I say that while the blood remains in its liquid state, there is no certainty that circulation has ceased; although it may be so slight as to be imperceptible. It may be that merely the more subtle and active particles continue to circulate, while the grosser remain inert, and this would suffice to preserve life. I say the same concerning the movement of the heart.”¹²

Icard supposes¹³ that life at once ceases when the heart's beating is arrested, but that the beats are often so faint as to be imperceptible by auscultation. Hence he suggests that we have recourse to cardiopuncture, or certain injections, or to direct examination of the heart.¹⁴ Many experienced physicians have endorsed this statement. When it is once definitely ascertained

¹² Feijoo, *Señales de muerte actual*, ed. Rivadeneira, p. 252, sect. 4.

¹³ L. c., p. 2, c. I, etc.

¹⁴ *Cardiopuncture* consists in driving a long and slender pin through the breast, over a person's heart; if the heart is beating, the pin is seen to move, but not otherwise. We may also ascertain whether or not the heart is still beating by cutting the breast open and laying the heart itself bare. It goes without saying that these operations are exceedingly dangerous, and that scarcely any family will allow them to be performed in the case of its own members.

For the same reason the treatment known as “massage of the heart” will always be impracticable. In this operation the chest is opened, the heart is rhythmically manipulated until it vibrates and performs its customary functions. Thus the circulation of the blood is restored, and the spark of life rekindled through the entire organism. Another massage treatment sometimes adopted is the following: the stomach is opened, and the massage is applied below the diaphragm. This treatment, mentioned by D'Halluin (l. c., p. 99, etc.), has not yet been perfected, nor does it meet with success except at the hands of skilled physicians.

that the heart actually stops, then we may take it for granted that death definitively supervenes. This is the unanimous opinion of such men as Drs. Viault, Folyet,¹⁵ Surbled, and the majority of professional men to-day.¹⁶ But Dr. Coutenot affirms that "after the stopping of the heart, life persists for a certain variable time, the duration of which experiments will some day determine."¹⁷ Laborde¹⁸ seems to favor the same opinion.

More than a century ago the same view was held by Dr. Barnades. "Daily experience," he says,¹⁹ "clearly proves that some time before actual death, the beating of the heart and the pulse of the dying are not noticeable. What is more remarkable still is that some patients do not die, but later regain the full use of their senses and recover. . . . The simple fact moreover that the action of the heart—and as a necessary consequence that of the arteries and the blood—is held in suspension, by no means establishes actual death. This statement may seem somewhat strange; yet it has found strong advocates in Frederick Hoffmann, Boerhaave, Haller, Gorter, and Stevenson, all eminent authorities on human physiology." Moreover, Dr. Blanc²⁰ and the greater part of the doctors of the Barcelona Academy hold that there may be a condition of life in which the soul continues to inform the body, and prevent its corruption, without performing in it any other vital action. "It is not contrary to any known laws of nature," says the first of the above mentioned conclusions of the Academy, "that a man should continue for a longer or shorter time to live, without any vital operation. This is known to happen in the case of certain inferior animals and of plants during winter. But science does not possess the means to demonstrate how this condition at times obtains." (*Approved by the majority.*)

Other apparent indications of death do not give us any more certainty than those already discussed. "One of the signs generally assumed to be of great value," says Dr. Blanc, "is the appearance of livid spots or markings in those parts of the body whose

¹⁵ *Fisiologia*, Spanish translation by Dr. Corominas. Barcelona, 1900, p. 850.

¹⁶ Surbled, *La vie organique*, l. 4, c. 6.

¹⁷ Cited by Dr. Blanc, *El Criterio* . . . , p. 207.

¹⁸ As previously quoted.

¹⁹ L. c., part I, p. 101.

²⁰ L. c., pages 136, 137, 172, 197.

relative position happens to be lowermost. But here we confront the difficulty that in those who die of hæmorrhage, the signs in question present themselves late and in a scarcely discernible manner, and that in choleric persons they appear even before death.”²¹

These marks called “cadaveric” usually appear between eight and fifteen hours after death ; but in not a few instances they have been noticed in the case of asphyxiated persons who later recovered perfect health.²²

Admittedly still more dubious are the indications drawn from the *countenance* of the patient, the death-stare, etc. Hence we need scarcely delay upon their consideration here. “Some may argue,” writes Dr. Blanc,²³ “that in the course of the last agony a moment arrives when such a radical transformation occurs in the facial appearance of the dying person that the watchers about the sick-bed unanimously agree that ‘all is over.’ This change, however, is by no means a sure indication of death, since it is due to a contraction or relaxation of the muscles caused by the sudden suspension of the movement of the heart,—whereby, the pressure of the blood being released, there ensues, as in all syncope, a contraction of the arteries of the head, causing sudden pallor, etc. This notable change is thus reduced to muscular contraction and relaxation, and, as we have explained, it cannot be positively taken to be an indication of the final moment.”

As another certain sign, “death-rigor” is often adduced ; but it has the serious disadvantage of being confounded by all who are not medical men with the rigor that comes upon those suffering from attacks of spasms, asphyxia, tetanus, etc. “Evidently,” says Icard,²⁴ “cadaveric rigidity may be confounded with other pathological states of which we have spoken, and give rise to regrettable errors ; although we believe it to be an indication which may be greatly relied upon by an experienced physician.”

It is reasonable therefore to conclude with Beclard (*l. c.*) that no sure sign of death, besides that of putrefaction, has as yet been discovered : “Putrefaction is *par excellence* the sign of death ;

²¹ L. c., p. 207.

²² Capellmann, *Medicina Pastoralis*, p. 183 (ed. 2a latina).

²³ L. c., p. 207.

²⁴ Icard, *l. c.*, p. 25.

one may even say that no other is required." The same is the teaching of D'Halluin.²⁵ Dr. Letamendi comes to the same conclusion in his *Curso de Patologia general*.²⁶ "No one can affirm that death is real until the store of energy that constitutes the reserve fund of the subject *in extremis* has been exhausted, permitting the action either of mortification or of some other cause of alterations impeding the continuance of vitality." Even here, however, in cases of gangrene, and of newly-born infants apparently dead, it is easy to mistake the first signs of putrefaction for other symptoms, and to consider as dead one who is still living.²⁷

With good reason, therefore, does Fr. Villada write.²⁸ "It is evident also that no other signs of certain death can be found applicable in every case than *cadaveric rigidity and putrefaction*, not precisely in their incipient condition, but when in a somewhat advanced stage. To these may be added the absence of contractility, or muscular reaction under galvanic influences; for if no indication of sensibility can be obtained by the proper appliance of the electric machine, we have more than a probable indication that there is no longer any muscular tension, which ordinarily ceases about three hours after real death."²⁹ Other signs that are ordinarily given, such as pallor of the body, corpse-like appearance of the features, absence of blood-circulation and respiration, cessation of the so-called vital warmth, even the cadaveric spots, and the glassy stare of the eyes, broken or obscured, offer nothing surer than a *merely probable* or at the most a *very probable* indication of death. Moreover, since it is exceedingly difficult to distinguish the cadaveric rigor (which, according to Capellmann, makes its appearance between one and twenty-four hours after death and lasts from six to forty-eight hours) from the rigor of spasms, asphyxia, tetanus, and convulsion—a rigor which in some diseases sets in before death—we have practically no other sure

²⁵ L. c., p. 87.

²⁶ Vol. III, p. 223, Madrid, 1889.

²⁷ Dr. Goggia, *Cosmos*, v. 44, p. 147.

²⁸ *Casus*, v. 3, s. 7, p. 235, ed. 1a.

²⁹ According to Icard, p. 20, the failure of contractility is noticed from one and a half to twenty-seven hours after the moment usually counted as death; the average time, however, is about five or six hours. Dr. Blanc (l. c., p. 201) states that contractility lasts from seven to eight hours after the moment usually called death. Only a skilful operator can pronounce on the presence of death with merely this sign to guide him, as a mistake is easily made in the use of the instrument.

test of actual death than mortification, which generally sets in about three days after death." The same doctrine is clearly indicated by the Italian Dr. Goggia,³⁰ by Dr. Coutenot (*l. c.*), and others.

Testimonies to the same effect might be multiplied; but we deem it sufficient to conclude this chapter with the following important resolutions, approved *unanimously* by the Academy of SS. Cosmas and Damian.

"*Resolved 7.*—The opinion of Brouardel which maintains that we possess no sign, or combination of signs, to determine with scientific certitude the moment of death, is correct.

"*Resolved 10.*—The so-called cadaveric rigor commences at a time more or less removed from the instant of what is commonly called death, as its appearance is influenced by the disease or lesions that caused death, by the surrounding temperature, etc. A statistic study by Niederkorn has shown that in two-thirds of the cases examined rigidity set in from two to six hours after the so-called instant of death; after twenty-five hours it is completely established, and after thirty-six or forty-eight hours it disappears.

"*Resolved 11.*—*Before the appearance of putrefaction, no indication or combination of indications exists that will establish with absolute certainty the presence of death.*

"*Resolved 13.*—The greenish hue of the abdomen, which as a rule appears as the initial mark of mortification, presents itself more or less promptly, according to the medium surrounding the body, and the external temperature, and in case of newly-born infants, according to their actual previous breathing capacity.

"*Resolved 14.*—Generally, after twenty-four or twenty-six hours have elapsed from the so-called moment of death the signs of mortification become unmistakable, and putrefactions appear more quickly during the summer."

As was stated in a former paragraph, many methods of treatment have been introduced for restoring signs of life to those who apparently are dead, chief among these being *rhythmic tongue-tractions*, of which Dr. Laborde is the known originator. It has the double advantage of bringing back to life those who are only seemingly dead, and of in a certain measure demonstrating, other-

³⁰ *De Cosmos*, l. c., p. 145.

wise, the certainty of death. To this end the tractions must be continued without any interruption for at least three consecutive hours,—the time being doubled or tripled to make assurance doubly sure. This is Dr. Laborde's opinion, as can be seen from the following address made before the Paris Academy of Medicine in its session of January 30, 1900 :³¹

"The systematic application of this procedure is not only the most powerful and effective means of restoring the cardiac respiratory functions, and consequently of restoring animation, in all cases of asphyxia and seeming death; but by its negative action, *i.e.*, by its fruitless application for an average period of three hours after apparent death, it constitutes a certain indication of real death. To confirm this certainty beyond doubt, and establish the impossibility of reanimation, a continuation of this method may and can be carried on beyond the given time-limit, by doubling or tripling its duration."

CASES OF SUDDEN DEATH.

In cases of sudden death the period of latent life probably continues until mortification begins to manifest itself.

The principal and most serious point of our discussion still remains to be established, namely, the length of time a man probably continues to live after the moment death appears to have set in.

Since data are more abundant and definite in cases of sudden accident and violence, whether they are brought about by external or by internal causes, such as drowning,³² hanging, death by electric shock, by hæmorrhage, epilepsy, hysteria, strokes of apoplexy, cholera, intoxication, poisoning, plague, etc., we shall begin our examination with these, reserving for the last portion of this section all cases of death by lingering illness.

³¹ *Bulletin*, p. 105.

³² In regard to drowned persons Dr. D'Halluin writes: "They are classified as *livid* and *white*. In the former only does the water fully penetrate into the lungs, and produce rapid asphyxia. The latter sink into a fainting state which continues for quite a long time. When, fortunately, this state sets in during the first moments of drowning, it prevents the water from entering the lungs and facilitates return to life, even after the lapse of some time. A dropping of the glottis produces the same effect in all drowned persons. If they have not remained under water very long, life can be restored even one hour after the accident." (L. c., p. 34.)

Examples of persons stricken down by some sudden accident who have been reanimated and restored to perfect health after remaining for hours in a state of apparently certain death, are so numerous that no indication of death other than mortification is admitted in our day in their regard. Before this sets in we cannot be certain that death has really occurred, and consequently it is probable that life still exists; or at least death in such instances is doubtful. It follows that during all this interval absolution can be given *sub conditione*,—that is, until putrefaction has begun to manifest itself.

Zacchias has recorded in his *Quaestiones Medico-Legales*³³ cases of persons apparently lifeless as a result of some sudden attack of disease, being fully reanimated, and this after the patients had remained seemingly dead for two or three days. To-day such cases are very frequent, because scientific processes have been invented and are now made use of for this very purpose. Professor Witz, of the Catholic University of Lille, France, relates several instances of men who had apparently been killed by an electric discharge, and were restored to life after an *hour and a half* or even *three hours* of incessant efforts in their behalf.³⁴

At the session of the Paris Academy of Medicine, January 30, 1900, Dr. Laborde related the case of a person who had remained under water for ten minutes, and who on being drawn out was to all appearances dead. Rhythmic traction of the tongue was then applied to him for the space of three consecutive hours, when he at last gave signs of life, being afterwards perfectly restored.³⁵ But a more remarkable instance is that accredited to Dr. Sorre, who was able to resuscitate a person who had been drawn from the water an hour before, apparently dead.³⁶

Indeed periods of even longer duration are on record during which this latent life is known to have remained in the seemingly

³³ L. I., tit. I, q. II, n. 32.

³⁴ *Revue des Questions Scientifiques*, v. 47, p. 475, etc.

³⁵ *Bulletin de l'Académie de Médecine*, séance du 30 Janv., 1900, p. 99-100.

³⁶ Laborde, *Les Tractions*, etc., p. 19. Dr. Barnardes, l. c., p. 226, mentions several cases of persons who had been *submerged beneath the water* for fifteen minutes, twenty minutes, two hours, and even sixteen hours, etc. When these persons were removed from the water they were to all appearances dead; yet they were restored to life and even to perfect health.

dead body. So the *Cosmos* for the year 1903³⁷ tells of a soldier who had hung himself and who was brought back to life, after eight hours of uninterrupted tractions of the tongue. And Del-l'Aqua, by means of an electric instrument of his own invention, the *bioscope*, found a man to be alive who had lain dead, as it was thought, for forty-eight hours.³⁸

But it is not merely by hours, but by days that this latent life is at times to be reckoned. "Innumerable," Dr. Blanc assures us,³⁹ "are the instances of soldiers wounded on the battle-field, and apparently dead from hæmorrhage, who are known to have returned to life, after lying for *two, four, and even twelve days*, in this state of seeming death."⁴⁰

Dr. Laborde in his work *Les Tractions Rhythmées* relates not less than 189 cases of persons, drowned, hanged, asphyxiated, struck by lightning, etc., who since 1897 had been reanimated by means of rhythmic tractions. Of these revivals a large number occurred after many hours of apparent death. Other instances of the same nature are mentioned by Icard, the restoration being at times spontaneous, at times the result of various treatments.

On this point, therefore, we can hardly admit any great difficulty in our days, and the conclusion which we expressed at the beginning of this chapter may be deduced clearly and logically from all that we have hitherto said. Fr. Villada, in the place already quoted, says on this point: "Si agatur de illis morbis asphyxicis, etc. [that is, in cases of sudden accidents], puto idem faciendum esse (*i. e.*, licite conferri posse et per se etiam debere sacramenta poenitentiae sub conditione—'si capax es, vel si vivis et dispositus es,' etc.) donec per putrefactionem aut defectum irritabilitatis ope machinae electricae probatum, vel alio forsan modo peritus medicus declaret certo et indubitanter mortem con-

³⁷ *Cosmos*, v. 48, p. 256.

³⁸ Goggia, l. c., p. 148.

³⁹ L. c., p. 138.

⁴⁰ As early as the days of Plato we find records of this. In his *Politeia*, Bk. X, n. 30, he tells us that Er, the son of Armenius, a native of Pamphylia, had been wounded in battle and left for dead upon the field. At the end of ten days he was found without any signs of corruption, lying side by side with the corpses that were all in a state of complete decay. Er was taken to his house; but as no signs of life were apparent, he was placed upon the funeral pyre. Here, after having lain in a state of apparent death for twelve days, he returned to life. (*Edition Didot*, Vol. II, XXXVII of the Collection, p. 190. Paris, 1900.)

tigisse." Alberti affirms the same. And Fr. Feijoo had long ago written of persons who are seized by sudden death: "They should therefore be absolved conditionally even though not merely *two*, but even *ten, twelve*, or more hours have elapsed."⁴¹

Let us conclude this paragraph with the words of Professor Witz: "When the body appears to be dead, all indications lead us to believe that we have before us but a lifeless clod,—and yet the helps of religion may still come mercifully to the aid of one who is actually living. Experience has confirmed the principle that,—in cases of drowning, hanging, or death by lightning, *we must disregard all appearances, and act as if the subject were still alive.*"⁴²

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[To be continued.]

THE TRAINING OF SILAS.

VIII.—THE FESTIVAL IN MONUMENT HALL.

MONUMENT Hall was a wilderness of palms, flowers, lights, decorations, all artistically blended. The booths were what the President had called them—fairy dells; every one filled with good things and carefully guarded by dozens of St. Paul's vivacious and prettily-gowned lay-helpers.

Shortly after seven o'clock the ticket-holders began to arrive, and in less than an hour the spacious room was filled with citizens of all denominations. Of course the greater number were Father Sinclair's own parishioners. But there was present a blending of the masses and the classes that recalled the Church to which most of them belonged.

The orchestra was playing selections from Berlioz, when the pastor entered. He moved through the miscellaneous throng with a bright smile and a pleasant word of recognition for all. The new library was naturally the topic of the evening; and many were the good wishes for its success which were expressed within Father Sinclair's hearing.

⁴¹ *Señales de muerte actual*, X, l. c., p. 257.

⁴² *Revue des Questions Scientifiques*, l. c., p. 475.

Meanwhile the booths were becoming the centre of attraction. The candy-sellers had theirs close to the wall in the form of a *V*. The table was decorated in blue and gray,—no one knew why, unless it was because the lady in charge had come originally from Virginia. Immeasurable quantities of chocolate and cream candy were temptingly displayed in layers, and stores of the same delicious articles were within reach of the assistants, who were ready to dole out the dainty boxes and take in the cash.

The flower booth was in the opposite corner. Chrysanthemums and roses, velvet pansies, and ferns, were spread out in the most artistic manner; and a dozen rose-lamps, scattered here and there among them, shed a mellow radiance that gave to the whole a positively fairy-like appearance. The presence of the rose-lamps told the pastor plainly that his old sexton had not been able to resist the pressure. On a massive pedestal, in the centre of the Hall, the Honolulu palms from the city gardens heaved up and down as though moved by their native zephyrs. Flower-bearers, candy-sellers, Dolly Vardens and Marguerites glided hither and thither with boutonnières for sale, and fancy boxes, guessing-bottles, and fortune tickets.

“Mr. Gray!”

Gray turned pale at the mention of his name.

“Mr. Gray,” said Clare Cayson, “will you please guess how many beans there are in this bottle? There is the loveliest pin awaiting you, if you guess the right number.”

“Bless your 'eart, Miss,” gasped Gray, “I’m not a Yankee, Miss. I’m from Lunnun-on-the-Tems.”

“Well, just give me a number, and then I want twenty-five cents for the privilege of your guess.”

“But I protest, Miss; I really am not a Yankee. Never guessed in my life. Don’t know ’ow it is done. But ’ere is twenty-five cents, provided you leave me alone, and make my friend, Mr. Tompkins ’ere, guess.”

“Mr. Tompkins, won’t you guess?”

“Every time, Miss. I’m from Bosting. ’Leventy-’leven hundred and one.”

“Won’t you please put that number down, and then give me twenty-five cents?”

Tompkins found it harder than he thought to get figures for his number. But the operation cost him just a quarter of a dollar.

Gray was congratulating himself on his narrow escape, when a gentle voice suddenly fell on his ear :

"Don't you want your fortune told, Mr. Gray?" This time it was Miss Garvey who spoke.

"Look 'ere, Miss, I'm a confirmed bachelor, and you 'ave uttably no chawnce. Try my friend Tompkins 'ere. 'E isn't a bachelor."

"I'll see Mr. Tompkins later. If you are a bachelor, Mr. Gray, you can afford twenty-five cents for the new library." And she got it.

"Now it's Mr. Tompkins' turn."

Tompkins looked at his friend in despair.

"Say, Gray, this beats an Arizona hold-up. Let's get out of here, or we'll go stranded."

"No, Miss, this friend of mine 'ere, Tompkins, 'as plenty of money in 'is pockets; and so go and get the other ladies. I'll 'old 'im till you come back."

But Gray made Tompkins bolt as soon as she left; and he bolted too, when he saw them coming. Neither of them could be found.

During this little episode Miss Gye sang a selection from *Aïda*, and responded to an encore by rendering the gipsy solo from *Il Trovatore*.

The word had been passed round among the ladies what was to be done if Silas Maglundy appeared; Miss Garvey, who knew him by sight, was told off to keep her eyes on the door.

But a note was handed to Father Sinclair instead, which dashed all hopes to the ground. It read as follows :

"The Reverend Father Sinclair will please excuse Mr. Maglundy's absence. He will be occupied all the evening with his contractors, with whom he is to discuss the proposed addition of the calf and the extras to the city fountain. Mr. Maglundy begs to inform Father Sinclair that he has changed the inscription a bit."

"Changed the inscription a bit! Evidently the work of some wag," mused the pastor, thrusting the note into his pocket.

" 'Tis all well, Mr. Maglundy, provided you keep that calf episode to yourself."

The fortune-tents were doing a thriving business. Miss Brownless, dressed as a gipsy, was in one corner of the room, and Miss Seddon in the other.

Tompkins and Gray had quietly edged up to the latter's tent. Tompkins sneaked in and came out after five minutes, twenty-five cents poorer.

Gray was waiting for him.

"Strange how some people like to be fooled," said Tompkins, putting his hand over his bald head; "and the old fools are the worst."

"What did she tell you?" asked Gray.

But Tompkins and Gray got no further: Miss Garvey and half a dozen Marguerites were up to them with boutonnières for sale.

Tompkins looked at Gray, and Gray looked at Tompkins. Both were in the agony of despair.

"Have you got any more money, gentlemen?" asked Miss Garvey.

"All gone," vociferated Tompkins.

"All gone," echoed Gray, only louder.

"Well, we are looking for an auctioneer; and I hear, Mr. Gray, that you are excellent at that."

"I a hauctioneer, Miss!" exclaimed Gray. "What's that? 'Ow do you spell it? It must be my friend, Mr. Tompkins, you are aftah."

"No, sir; it is you we are after," insisted Miss Garvey.

"'Pon my 'onah, Miss, I'm willin' to wager tuppence that it's Tompkins you 'ah aftah."

It was Tompkins; for before the latter could escape, a dozen university students seized him and hoisted him onto one of the tables.

With the best possible grace, Tompkins, on whom all eyes in the hall were turned, entered into the spirit of the scene. He drew himself up and began:

"Ladies and gentlemen, the occasion is a memorable one. I regret that you have not seen fit to choose some one who could

fill the position better than I, and do credit to himself and this honorable assembly."

"Question, question," came from a dozen quarters at once.

"The question at issue, ladies and gentlemen, is this. I have seized its importance. The question at issue is to dispose of as much candy as possible, and of as many flowers as possible, for the greatest possible amount of cash. Is not that the question at issue at this solemn moment?"

"That is the question," echoed the dozen voices.

"Well, let us begin. Here is a splendid box, all done up in colors, and brimful of delicious chocolates. What am I offered? Look at the ribbons, ladies, the blue and the gray, mingling——"

"Tompkins must be a Southerner," whispered Miss Garvey to Clare Cayson.

"——their variegated tints recalling the heroic years——what am I offered?"

"But he is!" insisted Miss Garvey; "and he told us he was from Boston."

"Recalling the years of the great civil struggle——what am I offered?"

"Five cents," came a voice from the rear.

"Five cents I am offered for a two-dollar box of chocolates——Chattamauga brand——five cents. Are you not ashamed of yourself, sir?"

"Ten cents," ventured a voice.

"Fifteen," shouted another.

"Two bits," vociferated a Westerner.

"Ten and fifteen and twenty-five make fifty cents. Fifty offered——going, going——"

"One dollar."

"One dollar for a two-dollar box of candy, done up in blue and gray, recalling the events of forty years ago when you and I were young." He looked at Miss Garvey. "The two colors peacefully entwining a two-dollar box of chocolates. Half its value——going, going, gone."

Tompkins kept this clatter up for nearly an hour, and disposed of all the flowers and candy; even the chrysanthemums which, he declared, had come direct from Japanese gardens for the occasion.

"Wasn't he a success?" exclaimed Miss Garvey to Clare. "But he needn't have looked at me when he mentioned that horrid Civil War. People might really guess my age. I know they are trying hard."

This was a delicate point with the little lady; but she went over to congratulate Tompkins who had joined his friend.

"What did I tell you?" asked Gray. "And you wanted to get me up there?"

Every one voted Tompkins a success as an auctioneer. The university students were about to show their appreciation after their own peculiar methods, when Gray rescued his friend, and both escaped through the door.

The auctioning off was the last item on the programme of the evening. The orchestra played the National Anthem, which was listened to in respectful silence. The visitors then slowly dispersed; the lights were lowered; the Autumn Festival became a matter of history.

IX.—UNREST IN THE CAMP OF THE ENEMY.

The excitement and fatigues of the past couple of weeks had told on the organizers. It was two days before Mrs. Melgrove or any of her lieutenants appeared at the glebe-house.

"Well, *Madame la Presidente*," asked Father Sinclair, smiling, "what is the condition of the treasury?"

"Six hundred dollars, Father, and several ticket-sellers still to be heard from."

"That is splendid. It means at least four hundred books to begin with, does it not?"

"It should have been more. But the expenses were higher than we bargained for. We had to buy some of the flowers and the ribbon for the candy boxes."

"No matter," said the pastor, encouragingly; "that is a splendid result. And at your final meeting on Wednesday, will you not thank everybody concerned?"

The energetic President departed, conscious of a good work done; and the pastor put the money away in the safe.

But Father Sinclair could not get it out of his mind that six hundred dollars was a small sum with which to begin a free pub-

lic library. If men like Mr. Maglundy—and there were dozens of them in Laurenboro—could find several thousand dollars to put up drinking fountains, which nobody wanted, they could easily contribute a few hundred for a vastly more important work. And Maglundy had given just one-half dollar,—he had bought a ticket. The Newells had not contributed anything.

How could he approach these wealthy men and lay the affair before them? This was the problem that was worrying him. Might they not be urged to contribute, according to their means, their share to the work of God's Church and the welfare of souls, as well as the poor? But that was a subject for further consideration. The work in hand was to begin the library as soon as possible.

The day after the Festival, a squib appeared in the *Times*.

"The Directors of the Elzevir learn with regret that there is question of establishing a new library in this city. In view of the efforts they are constantly putting forth to meet the desires of all classes, the Directors consider it untimely—unfair, in fact—to neutralize the good the Elzevir Library is destined to do in Laurenboro."

Father Sinclair smiled.

"This is excellent," he mused. "The shoe is pinching somewhere. A bait thrown out to see who will be caught. We can wait."

He did not have long to wait. In the very next issue a note appeared in the *Times*.

"To the Editor:—

"Lest there should be any misunderstanding in certain quarters, I desire to say that I have nothing whatever to do with the movement on foot to establish a library in opposition to the Elzévir. I believe in centralization.

"R. KENNETH NEWELL."

"The insufferable audacity," thought Father Sinclair, "and the officiousness."

He laid down the paper when the telephone rang. It was the voice of Melgrove.

"Did you see to-night's paper?" Melgrove asked.

"I did," answered the pastor, "and our friend Newell has given us a hideous example of spinelessness."

"That thing should not be allowed to rest there," persisted Melgrove. "We must give those Newells a lesson. I'll drop a note to Burton myself."

"What good will that do?" asked Father Sinclair.

"At least it will show Kenneth Newell, and his likes, that they do not represent Catholic sentiment in this section. That's all."

"Nobody that I know ever thought they did," replied the pastor, "and a note from you now would only embitter Newell and make things worse. Could you come over to the glebe-house to-morrow evening?"

"I shall be with you at seven; will that suit?" And the 'phone rang off.

The whole of the next day was taken up by Father Sinclair's lieutenants in gathering in the ticket money and settling accounts. The total receipts from the Autumn Festival were \$625.25, clear of all expenses, and a dozen tickets unaccounted for. Father Sinclair sent a note which was to be read at the final meeting of the organizers. It thanked Mrs. Melgrove and the ladies for their devotedness and their labor, and congratulated them on their success. But he was careful to add that the work was only just begun, and that he would call on them again when the book catalogues had arrived from the publishers.

At seven, Nanny ushered Horace Melgrove into the cosy study. Nowhere was that excellent man more at home than with Father Sinclair in the glebe-house. The two had been students together at St. Anselm's, and though they drifted in different directions in after-life, it was one of the pastor's very great consolations, when he moved into Laurenboro, to see his old friend Melgrove settled there in good circumstances. He had worked himself up to the general managership of one of the great insurance companies of the metropolis.

Horace Melgrove was a Catholic, pure and simple, and he was fearless in the expression of his principles. In fact, he was thought sometimes to be a little too hasty in putting them forward. Catholicism was so deeply imbued in him that he could see things only as the Church saw them, even in matters of busi-

ness. Justice for him, for instance, was something more than a mere term of law. In religion, his unflinching attitudes had antagonized others who could not always see things from his ultra-Catholic point of view. With Protestants he was considered a bigot; with weak-kneed Catholics, like Newell, he was overzealous. But Melgrove was neither; he was simply a practical member of his Church. Half a dozen like him would leaven any parish.

After the cigars had been lighted, and the topics of the day discussed, the Newell episode was disposed of. Business considerations, Melgrove had learned, were at the bottom of Newell's grovelling note to the *Times*. When a man tries to keep friendly with the hare and the hunter, he has many a humiliating leap to make, many a prickly hedge to cross. A Catholic with only hazy convictions, or without courage to uphold the few he has, capitulates before the enemy on every occasion, and becomes a scandal for his brethren.

Melgrove was strongly inclined to carry out his intention of the previous evening to send a note to the *Times*, to protest against the officiousness of Newell. It would head off others of his class who might share his sentiments on centralization in library matters.

"If we let that pass," he asserted, "we shall soon have a deluge of correspondence, protesting against superfluous libraries. I'm for nipping such impertinence in the bud, and in the public press too," he added, energetically.

"Theoretically, you are right, Melgrove," replied the pastor. "If Newell and his friends will air their grievances against us before the public, they should let the public be listeners to the end. But practically, would it be prudent? Men like Newell do not take kindly to castigation in public. A sound half-hour's talk with him would do him more good than a letter from you in the *Times*, which would keep wounds open unnecessarily. Newell belongs to the class that would like to pass for liberal,—not too bigoted, you know. It is his education that is responsible for this. Newellism would like to reconcile the Church and the world. It has not yet seized what the oneness of Truth is, Melgrove; nor how the human mind must necessarily recoil from error. Don't be too hard on Newell. I shall try to see him."

Melgrove acquiesced ; but as if recalling something he had nearly forgotten, he spoke up.

"I have a suggestion to make."

The smoke began to curl up to the ceiling.

"Well?" retorted the pastor, "I am waiting."

"You should give that new library a name as soon as possible."

"How would Laurenboro Free Library do?"

"Excellent. Now we have a handle to pull in the shekels with."

"Second suggestion," he continued. "Why not get some celebrity to lecture in Laurenboro under the auspices of the Free Library? It would bring the concern before the public in an intellectual way, and give it lots of advertising."

"Whom would you suggest?"

"There is a man creating quite a sensation across the border just now"—Melgrove pulled a prospectus from his pocket—"Professor Blundwell Orrin-Flume."

"Phew!" cried Father Sinclair, who had advanced ideas of his own on triple-masted and hyphenated celebrities.

"He has a series of lectures," continued Melgrove. "Could we manage to get him for one, at least?"

"I see no objection on the horizon," answered the pastor. "What are the lectures about? Have you the list? Let us choose one."

Melgrove began to read:

"First Lecture: delivered successfully over five hundred times in different parts of the Union: *The True Inwardness of Self.*"

"Pure cant," exclaimed Father Sinclair. "Some psychological analysis that has neither philosophy nor sense. Where do these people get their philosophy? Pass on."

"*'Sunshine and Shadow, delivered——'*"

"Moonshine and darkness," said the pastor. "Pass on."

"*'The History of Hypocrisy.'*"

"Has no history. It is ever present. Next."

"*'Shibboleths and Claptrap.'*"

Father Sinclair reflected. "That sounds well to me. Shibboleths and Claptrap? If the man would only treat the subject

in a practical way, I think it ought to take. You might write to him and get his terms."

"I did write," answered Melgrove, "and here is the answer," handing the letter over.

"Professor Blundwell Orrin-Flume respectfully refers all applications for dates and lectures to the Flume Lecture Bureau, Irving Square, New York. His terms are: Two Hundred and fifty dollars and expenses."

"But where are we going to get a quarter of a thousand dollars to pay a man for an hour's lecture?" asked the pastor.

"Advertise. Get the *Times* to talk about him. Get the citizens' curiosity aroused. Write to Flume for an anecdote or two. Hire the biggest hall in town. Spend fifty or seventy-five dollars in bill-posting; and so on; and so on."

"But supposing 'Deception' be our shibboleth after all this claptrap?" objected the pastor.

"The lecture will be a success,—if we go about it in the right way."

"Will you undertake the job, Melgrove?"

"Of course; willingly. I shall start to-morrow."

The visitor bade good-night to the pastor and left the glebe-house.

Melgrove was in his pastor's estimation more of a philosopher than he was given credit for. People do not object to an occasional hoodwinking; they take kindly to it; it is one of the phases of our social life. And his scheme of advertising the lecture was simply carrying out a practice that is changing the conditions of the world. Newspaper notoriety as a way to wealth is what most men are looking for; and they get both, because the rest of the world likes to be hoodwinked. Father Sinclair would have shrunk from such methods, but Melgrove had the commercial instinct. He knew the people and how to catch them. That is why he went down town next morning to the *Times* office, and had a long talk with Burton, the editor. The result of the interview was the promise of all the space he wanted to advertise—Burton called it "booming"—the event which was to take place the following week.

Three days later a double column half-tone portrait of Pro-

fessor Flume appeared in the *Times*. He was billed to speak in Orpheon Hall eight days after, in aid of the Laurenboro Free Library. Subject: "Shibboleths and Claptrap."

Day after day a half column appeared in print about the lecturer; his early struggles; how he took to the lecture platform; his experiences in slumming in London; his escape from a mob in Chicago; his visit to the King of Siam, etc. All Laurenboro was discussing Professor Blundwell Orrin-Flume before the week was out.

Melgrove had the tickets printed at once and distributed in various parts of the city. He had the plan of the Orpheon Hall on view in the Eagle Rotunda, whither he went every day to see how the boxes and reserved seats were going. They were going faster than he had anticipated, and he took the precaution of reserving a few "complimentaries" for the ladies who had worked so hard during the Autumn Festival. Melgrove's tact kept pace with his skill in matters of organization; and those who knew him were sure that there should be no bitterness or ill-feeling in anyone after he had completed the work he had in hand.

Only three days remained before the lecture, and the *Times* was still talking about Flume.

"What's shibboleths, Jake?" asked Mrs. Herris, one evening after laying down the paper. "The *Times* is doing nothing all these days but talking about that new lecturer and about *Shibboleths and Claptrap*."

"Shibboleths—well, madam—you know what claptrap is—don't you, dear?"

Jake made this remark unwittingly. He was only trying to gain time while he leaned over to get his Worcester.

"Jacob Herris, you are not answering my question. But I am going to hear him all the same. Have you secured the tickets?"

"Why, madam, he lectures only the day after to-morrow. He hasn't reached town yet. There is plenty of time to get tickets."

"There is not plenty of time, Jake. I heard to-day that the box office is closed, or about to close, and no more tickets would be sold."

"That is only an advertising dodge, my dear. Some shrewd genius is engineering that lecture, you may depend upon it. And he will have a house full, too. I'll get the tickets to-morrow. But where and what is the Laurenboro Free Library, pray?"

"Haven't you heard? That is the new library the Catholics are getting up. Father Sinclair is the prime mover in the affair."

"Glad to hear it," said Jake Herris. "Father Sinclair is a man whom I respect. You'll find no trash in that library, if he has anything to do with it, as you do in the Elzevir."

"Jake, you shouldn't speak that way. Are not two of our church elders among the Directors?"

"Ahem," retorted Jake, shrugging his shoulders, "that doesn't make the library any better."

But a disappointment awaited Herris the next morning. The box office in the Orpheon was closed. All the tickets had been sold, and he went home to inform his wife that they should have to forego the pleasure of hearing Professor Flume. "Sorry we can't hear Shibboleths," said the husband, looking at his better-half. "As for hearing Claptrap—that pleasure will end in the grave."

Herris disappeared quickly; for his wife was going to say something he did not care to listen to. He went to his desk and penned a note to Father Sinclair:

"Dear Reverend Sir:

"The tickets for the Flume Lecture are all bought up. However, I am desirous of showing my appreciation of your work. Herein you will find a small cheque to help a good thing along.

"Sincerely,

"JACOB HERRIS."

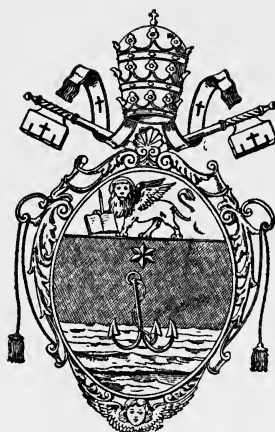
Father Sinclair found a cheque for fifty dollars in the letter when he opened his box in the post office the next morning.

"A gratifying note from a non-Catholic," he mused, "which I shall frame and place beside the Newell letter to the *Times*."

E. J. DEVINE, S.J.

Montreal, Canada.

(To be continued.)



Analecta.

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM.

DE EXAMINIBUS SUBEUNDIS IN URBE AB OMNIBUS ORDINANDIS
EX UTROQUE CLERO SAECULARI ET REGULARI, NON EXCEPTIS
SODALIBUS E SOCIETATE IESU.

PIUS PP. X.

Motu Proprio.

Sacrosancta Tridentina Synodus de iis agens, qui ad sacra initiandi forent, sic perscribebat : “ Sancta Synodus, antiquorum canonum vestigiis inhaerendo, decernit ut quando Episcopus ordinationem facere disposuit, *omnes* qui ad sacrum ministerium accedere voluerint, feria quarta ante ipsam ordinationem vel quando Episcopo videbitur, ad civitatem evocentur. Episcopus autem, sacerdotibus et aliis prudentibus viris, peritis divinae legis ac ecclesiasticis sanctionibus exercitatis, sibi adscitis, ordinandorum genus, personam, aetatem, institutionem, mores, *doctrinam* et fidem diligenter investiget et examinet.”

Ex quibus profecto patet neminem omnino excipi a doctrinae periculo subeundo, qui velit ad sacros ordines promoveri ; itemque

doctrinae periculum eiusmodi, non quasi pro forma atque obiter, sed diligenti investigatione faciendum.—Ac merito quidem: non enim promiscuum est, doctus sit an indoctus qui sacris initietur: sed ea prorsus ratione qua castis rectisque moribus commendari illum oportet, eadem et doctrina exornari necesse est.

Hinc Decessores Nostri, praesertim vero Alexander VII f. r. Const. *Apostolica sollicitudo*, de doctrinae examine ab ordinandis rite peragendo, multa monuerunt ac sapientissime decreverunt, tum pro dioecesibus universis, tum praecipue pro hac alma Urbe, quae ipsis erat peculiari officio commendata, utpote Romani Episcopatus sedes.

Quae cum decursu temporum, ut assolet in humanis, nonnihil neglecta fuerint: placet Nobis, quoniam res agitur momenti maximi, quid in ea re sit praestandum enucleatius edicere ac distinctius statuere. Quae igitur sequuntur sancte in posterum praestanda volumus et mandamus.

I. Quicumque in Urbe, sive de saeculari clero sive de regulari, sacris ordinibus initiandi erunt, omnes, excepto nemine, doctrinae periculum facient in Curia Cardinalis Vicarii Nostri. Qua in re Tridentinae Synodi decreta innovamus et confirmamus, ac privilegium exemptionis quodcumque penitus exstinguimus, atque illud etiam quo fruitur Societas Iesu ex Constitutione *Pium* Gregorii XIII et Constitutione *Quantum* Pauli V Decessorum Nostrorum.

II. Quibus de rebus quave methodo examinandi sint, qui vel sacram Tonsuram vel minores Ordines sunt suscepturi praxis edocet, quae huc usque obtinuit, quamque Nos obtinere in posterum, nulla mutatione, volumus.

III. Ad maiores Ordines qui sunt evehendi, ii de *Instructione* primum interrogandi sunt, quae ad Ordinem suscipiendum pertinet. Tum etiam tractationes aliquas de Theologia dogmatica proponunt; videlicet, unam pro Subdiaconatu; binas pro Diaconatu; ternas pro Presbyteratu, ac praeterea tractationem de Sanctissimo Eucharistiae Sacramento.

IV. Qui ad Diaconatus Ordinem promovendi sunt, in faciendo periculo, tractationem theologicam, quam pro Subdiaconatu proposuerunt, iterum proponere ne queant: item Sacerdotio qui sunt augendi, tractationem nullam proponant, de qua in praeteritis examinibus tentati iam fuerint.

V. Quas quisque theologicas tractationes proponat, singulorum ordinandorum arbitrio permittimus. — Cardinalis tamen Vicarii Nostri erit Tractationum seriem perscribere ac definire, praeter cuius limites nulla ordinandis eligendi facultas esto. — Singula porro examina quam diu sint protrahenda, eiusdem Cardinalis Vicarii Nostri prudenti arbitrio statuendum relinquimus.

VI. Quicumque, ex ordinandorum numero, Theologiae lauream in aliqua pontificia Universitate consequuti fuerint; eos a subeundo periculo de re theologica exemptos volumus.

VII. Pontificia decreta quae adhuc vigeant, et Vicariatus Nostri urbani consuetudines, quae hoc Motu-proprio Nostro non sint mutata vel abrogata, vim omnem ac robur in posterum etiam obtinere volumus ac decernimus.

Contrariis non obstantibus quibuscumque.

Datum Romae apud Sanctum Petrum, die XVI Iulii anno millesimo noningentesimo quinto, Pontificatus Nostri secundo.

PIUS PP. X.

E S. CONGREGATIONE RITUUM.

DECRETUM SEU INSTRUCTIONES CIRCA EDITIONEM ET APPROBATIONEM LIBRORUM CANTUM LITURGICUM GREGORIANUM CONTINENTIUM.

Quum Sanctissimus Dominus Noster Pius divina Providentia Papa X suis litteris Motu Proprio datis sub die XXV Aprilis anni MCMIV disposuerit, ut editores cantum gregorianum a Se restitutum typis mandare possint iuxta Vaticanam editionem opportunum huic Sacrae Rituum Congregationi visum est nonnullas instructiones seu leges evulgare a praedictis editoribus observandas, quandocumque novam aliquam impressionem cantus liturgici parare voluerint. Hae autem leges, in audientia diei VII vertentis mensis Augusti ab eodem SS.mo Domino Nostro admissae et approbatae, sunt quae sequuntur :

I. Editores seu typographi cuiuscumque loci vel regionis, qui gregorianas melodias in Vaticana editione contentas imprimere voluerint, sive aequali forma sive grandiori vel minori, sive omnes,

sive aliquas tantum, ab eadem Sede Apostolica prius facultatem obtinere curabunt.

II. Ab unoquoque ex editoribus, qui huiusmodi pontificiam facultatem obtinuerint, haec erunt diligentissime attendenda :

(a) Forma notarum aliorumque gregoriani cantus signorum ea debet servari quam maiores instituerunt et editio Vaticana adamussim exhibet.

(b) Nihil praesertim mutari potest in ordine quo eadem notulae pro variis sonorum intervallis sibi succedunt.

(c) Neque pariter in modo quo ipsae notulae pro diversis neumarum, ut aiunt, formulis copulantur.

(d) Absolutissima quoque verborum sacri textus relatio ad notulas cantus observetur, ita ut unaquaeque syllaba notulae vel notulis suis penitus subiaceat.

III. Editione parata ac confecta, nefas erit ipsam evulgare et in sacris functionibus adhibere cuique, nisi eam Ordinarius loci declaratione munierit, qua de eius concordantia constet cum editione typica vaticana.

IV. Ordinarius vero declarationem huiusmodi non concedat, nisi prius censores in cantu gregoriano periti, collatione facta diligentissime, in scriptis, onerata conscientia, testentur novam editionem cum Vaticana omnino concordare.

V. Illis officii liturgici partibus quae cantus diversos pro diversitate diei vel festivitatis admittunt, ut v. g. hymni et Ordinarium Missae, melodiae, possunt adaptari, quae in editione typica non reperiuntur, et a Sacra Rituum Congregatione approbari, servatis debitis conditionibus, iis maxime quae in (§ d) Motus proprii XXV Aprilis MCMIV apponuntur. Minime vero tonorum seu cantuum huiusmodi varietates admittantur in caeteris partibus, v. g. in Antiphonis et Responsoriis sive Officii sive Missae.

VI. Si autem agatur de officiis propriis alicuius Ecclesiae vel Ordinis regularis Romanum ritum sectantis, aut de officiis noviter concessis, gregorianae eorum cantilenae, a viris peritis restituae vel concinnatae item Sacrae Rituum Congregationis approbationi subiiciantur : qua obtenta, Ordinarius loci certior factus, ut supra, de concordantia cum originalibus a S. C. recognitis, declarationem requisitam concedet.

VII. Tolerari potest quod cantus gregorianus notulis musicali-

bus modernis edatur, dummodo periculum sedulo amoveatur, quominus ordo notularum ac neumarum quomodocumque deturbetur. Ordinarius itaque pro hisce editionibus in commodum fidelium approbationem suam concedere poterit, si ei constiterit, iuxta art. 4 et 6, de fidei conformatione cum editione typica vel melodiis approbatis.

VIII. Quandocumque liber sacrum cantum continens vel melodia quaelibet, liturgica Sacrae Rituum Congregationi ad approbationem obtinendam subiiciuntur, tria exemplaria ad eandem mittenda sunt.

IX. Melodia gregoriana ad usum liturgicum a S. R. C. secundum normas praedictas destinata et commendata, ad sacrum Ecclesiae Romanae thesaurum seu patrimonium, sicut ipse textus, pertinet. Itaque quando novus textus fidelibus ab ipsa proponitur seu conceditur, cantus textui respondens ita simul concessus reputatur, ut nullus editor vel auctor querelam de eo movere possit, quod Apostolica Sedes easdem melodias ad alias extendat ecclesias.

Contrariis non obstantibus quibuscumque.

Die XI Augusti MCMV.

A. Card. TRIPEPI, S.R.C., *Pro-Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

Studies and Conferences.

OUR ANALECTA.

SECRETARY OF BRIEFS publishes a *Motu proprio* of Pope Pius X in which the Sovereign Pontiff requires that in future all candidates in the City of Rome for major orders must submit to regular examination by the Roman Vicariate.

S. CONGREGATION OF RITES explains what the Holy See requires of publishers of the new Vatican edition of the Gregorian Chant Books. In the Conference Department of the next number will be found a translation of these regulations.

BISHOP BELLORD'S VIEW OF SACRIFICE.¹

To the Editor of THE ECCLESIASTICAL REVIEW:

With much more than ordinary interest I have read and endeavored to think out the articles given in your REVIEW by my friend Bishop Bellord, on the notion of sacrifice in general, and, in particular, of the Sacrifice of the Mass. It makes one pause before giving an opinion on the subject, and of his special view of it, seeing that the writer has passed away from this world of controversy and questioning, and can now neither answer nor explain. He asked me, however, to say what I thought of it all, and the wish of a dying man is law. You have kindly added your invitation to his request, and therefore one need have no further hesitation.

His statements as to the essence of the Mass are certainly somewhat original, and, I suppose, may be said to be new. To anyone accustomed to the ordinary text-book and the everyday comments from the professor's chair, the articles may indeed seem startling.

Before proceeding further, let me make this remark: those who knew the Bishop well realized always the intensity of his

¹ In the December number this discussion will be brought to a close with a supplementary statement on the subject by Father Lehmkuhl, S. J. The concluding paper of the Rev. Dr. Cronin, of Rome, will then appear also.

zeal, joined with a great originality of mind. This originality was born of a large and generous outlook upon every subject he touched, and a great desire to make acceptable to men the beautiful truths of the Church of God.

I cannot follow him in his view, and so far as I can understand it, I feel it very difficult to agree with him. He appears to present a view of the Mass which is not quite adequate; he does not link it, as we have the Mass now, sufficiently with Calvary and the Cross; and he makes no note of the fact that the Body and Blood of Christ are offered up before they are taken in Holy Communion. I say designedly "as we have the Mass now," and I shall return to this remark later on.

At the same time, one is bound to consider that the precise point of the essence of the Mass is one which theologians have not yet clearly defined. For example, Scavini tells us: "*Alii cum Pignatelli essentiam sacrificii Eucharistici collocant in ejus tantum sumptione; quia in ea tantum destructio illius habetur in quo quidem propria sacrificii essentia sita est.*" Here we see an author placing the essential moment just where the Bishop does, though their reasoning on the matter is diverse. Then Scavini goes on to say: "*Alii cum Azorio collocant in oblatione quae consecrationem sequitur illis verbis: 'Unde et memores,' etc.; ratio quia sacrificium non est nisi victimae oblatio.*" Perhaps I may be permitted to say that I should personally accept this second opinion given here rather than any other I know, on the supposition, of course, that it is explained and developed more fully, and to this I will return again.

The Bishop evidently wrote that he might elicit opinions, and he has given his own in public with the idea of testing its worth. His desire is to broaden and deepen a subject which is most dear and important to us all. There are views which are given and commonly accepted; and yet one feels very keenly at times that these views are crude and very inadequate to express and fully develop the meaning and grandeur of the Mass.

We are said, for example, to stand on Calvary when we come to the Holy Sacrifice; but we sometimes forget that, while it must bring in the Cross and Death of our Lord and Saviour, most beautifully and wonderfully, the Mass means a very great

deal more. Seldom, if ever, do we see it pointed out in treatises or books of devotion that the Mass is offered up in memorial of the Resurrection and Ascension of our Lord, as well as of His Passion, though we know that the Church insists upon this in the Liturgy, and in more places than one.

But we must go step by step, and, to clear the way, we may take the offering of the Mass in three settings :

1. in its aspect to the Cross ;
2. in its aspect to the Last Supper ; and
3. as we have it now.

I use the word *offering* designedly, as I think it important, and I hope to show this as one proceeds.

1. In regard then to Calvary. It is true indeed that the Mass represents Calvary and the Cross ; yet even here the outlook is narrow, because notions are crude and sometimes are pressed too far.

It is commonly said that the essence of the Mass is in the consecration ; that by the words the sacrifice is made ; that our Lord, by these words, is brought to a condition of mystic death ; and that in this mystic slaying consists the sacrificial act of the priest, and the essence of the Mass. Now, the Council of Trent tells us that the Mass is one and the same with the Sacrifice of the Cross, and it is well to remember that in the Sacrifice of the Cross our Lord did not slay Himself. He *offered* Himself only, and the priest on earth who takes His place does just what He did, nothing less and nothing more.

It appears to be forgotten that the Sacrifice was made only once, and that even then, so far as the slaying went, that part was done by the hands of wicked men. The Divine Victim's part was to accept the death, and make an offering of Himself to the Majesty of God. In the "*Oblatio Sacrificii, seu directio intentionis ante Missam,*" we say, in the preparation for Mass, "*Domine, Jesu Christe, in unione illius divinae intentionis, qua ipse in ultima coena et in ara crucis Sacrificium Corporis et Sanguinis Tui, Deo Patri obtulisti, hoc idem sacrificium ei offerre intendo.*" When the Mass is over, we repeat the idea : "*Placeat Tibi, Sancta Trinitas, obsequium servitutis meae, et praesta, ut sacrificium quod oculis Tuae Majestatis indignus obtuli, Tibi sit acceptabile.*" The

Council of Trent says : " Si quis dixerit, in Missa non *offerri* Deo verum et proprium sacrificium, anathema sit."

Christ offered Himself on the Cross ; we offer him now ; the " Consummatum est " of Christ becomes the " *Ite, Missa est* " of the priest, when the Sacrifice has been sent up to God.

There is a passage in Newman's *Loss and Gain* which is constantly quoted with satisfaction, but I confess that I have never read it myself without feeling a sense of shock. Most people will remember where he is speaking of the rapidity of the Mass and the words he quotes, at the end of the passage : " What thou doest, do quickly." One hardly knows what the eminent writer had in his mind when he penned these lines, but if they are taken very seriously, then certainly sometimes they might fit in very painfully with this notion of our representing the function of those who with their hands and words slew our Lord upon the Cross.

Even a theologian like de Lugo sees the difficulty of the theory that the Mass consists in the words of consecration. He is commenting upon an author whom Vasquez has praised, and he says : " Simeon Thessalonicensis quem affert P. Vasquez ex Francisco Turriano, ubi quaerit, quando munera sacrificentur ? respondet, ' nec ante consecrationem, nec post consecrationem, sed in ipsa consecratione ; tunc enim fit mutatio ex pane non mactato in Corpus Christi quod vere fuit mactatum : Hoc testimonium valde commendat Vasquez dicens, illud esse omnium praeclarissimum, sed immerito : auctor enim ignotus est, vel saltem ignobilis, cum sit modernus, et ad minus schismaticus.' " He himself goes on to a curious view of his own : that our Lord is brought into a lower state of existence ; an opinion which, I think, with all respect, gets away from the Cross altogether. However, one need not dwell upon this, except only that it may be interesting to note a small extract, where he almost appears to join company with Bishop Bellord, though I dare say he (de Lugo) would be astonished to hear one say this. These are his words : " Licet ipsa consecratione non destruat (Corpus Christi) substantialiter, tamen destruitur humano modo, quatenus accipit statum declivorem et talem quo reddatur inutile ad usus humanos corporis humani, et aptum ad alios diversos usus per modum cibi."

2. When now we come to the consideration of the Last Supper, of the first Mass that was said, and to examine what our Lord did there, the view is broadened further, and we shall see, I think, the idea of offering more prominent still. Here let me quote a passage from St. Thomas, which is very interesting, and in the present connection, in my opinion, extremely significant. It is found in Chap. XI, Lect. 6, of his commentary on St. Paul's First Epistle to the Corinthians: "*Christus corpus suum tradidit inter coenam, sed sanguinem suum dedit expresse post coenam. Cujus ratio est, quia corpus Christi representat mysterium Incarnationis, quae facta est legalibus observantiis adhuc statum habentibus; sed sanguis in Sacramento directo representat passionem, per quam est effusus, et per quam sunt terminata omnia legalia.*"

Here certainly we have no idea whatever of the mystical slaying by the words of consecration. St. Thomas appears to say, in continuing his comment, that our Lord took the Blood which He held in the chalice, which Blood was about to be shed for them, then offered It, and afterwards gave It to His disciples as a pledge of their salvation and a pledge of the new pact or testament (*novi et aeterni testamenti*) which was just established. He goes on to say: "*Et ideo Dominus de hoc dicit: Hic calix novum testamentum est in meo sanguine: quasi dicat: Per id quod in hoc calice continetur, commemoratur novum testamentum per Christi sanguinem confirmatum.*"

Does it not appear that we have three things in this first great solemn rite of the Last Supper: the Real Presence by consecration of the bread and wine; the offering, in anticipation, of the Precious Blood; and then the pledge by Holy Communion of the New Testament for man's salvation? What our Lord did then, we do now, only that His action on that night was anticipative, ours now is retrospective. But in each case there is no slaying, only the offering of the Sacrifice.

3. We come at last to the study of the Holy Sacrifice, as we have it now, as the Church presents it, as we celebrate it. As I said at the beginning, the Mass is Calvary and the Cross indeed; but is it not, in a wonderful and beautiful manner, something very much more? To my mind, the idea that at Mass we assist in spirit merely on Calvary is entirely inadequate, and I believe sub-

versive of a grand and glorious truth which is set out in every part of the Liturgy of the Church. *Lex orandi, lex credendi*, and on this rule, out of the Missal we use, we see the teaching of the Church. In the Mass we offer Christ to the Eternal Father, or rather He offers Himself through us as He is now. Seldom do we see the truth pointed out that in the Holy Sacrifice we are in Presence of a Living Christ; and yet, how it is impressed upon us in the Mass as we say it, that we are offering it in memory of the Resurrection and Ascension of Christ! "Suscipe, Sancta Trinitas, hanc oblationem, quam Tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Jesu Christi Domini Nostri." "Unde et memores, Domine, nos servi Tui sed et plebs Tua sancta, ejusdem Christi Filii Tui, Domini nostri, tam beatae passionis, necnon et ab inferis resurrectionis, sed et in coelos gloriosae ascensionis; offerimus praeclarae majestati Tuae de Tuis donis ac datis hostiam puram, hostiam sanctam, hostiam immaculatam, panem sanctum vitae aeternae et calicem salutis perpetuae." May one not remark by the way, the importance of realizing this at the present day, when the great thing we have to preach is our Lord's Divinity, His present living Life?

One step further. If the Mass were merely the assisting at our Saviour's mystic death, surely the vestments should always be black, or at least of a sombre red. But the Church has guided us otherwise. If again *lex orandi* is *lex credendi*, the lesson coming from the mind of the Church seems to me very clear indeed. We put on a robe of regal splendor, and all that art can give has been spent upon the vestments of a priest saying Mass. The grand pontifical function, the glorious papal celebration, tell us of Christ's Resurrection and triumph, though that triumph was won through a battle of blood. It reminds us indeed of suffering and death, but a death overcome by the very Victim who died. Music and song, bright color of silk, sparkling jewels and the beauty of flowers, accompany the Sacred Host we have consecrated at Holy Mass.

And this brings us in touch with another reflection. We may well believe, and it is good to believe, that had sin never happened, Christ would have come. The Incarnation would have been God's most perfect work and the Incarnate Word as God and Man

would have offered the highest possible homage and worship to the Divine Majesty. And if the Incarnation had been, the Mass and Blessed Sacrament we might have had on earth also. Is it merely a fancy to suppose that our Lord gave us His Body and Blood and the first Mass also, precisely before He died, that this truth might be manifest? We have then, I think, what we should have had in any case; only, on account of the accident of sin, the suffering and death have been added. The Mass is latreutic, eucharistic, as it would ever have been, but it is propitiatory also now, because of sin. We come with our hands filled with adoration and praise, but we cannot enter the Holy of Holies till the handwriting that was against us has been blotted out. We have the Banquet as we should have had it in any case, but the Banquet has been purchased with the price of Blood. Still and through it all, the Holy Sacrifice, as we have it now, is a service to God which brings supremest joy to angels and to men.

In conclusion, may I give, with all due deference, a résumé of what I conceive to be implied in the Celebration of the Mass.

First of all, the priest has a participation in the divine power which, through the words of consecration, brings down upon earth the sacred Body and Blood of Christ. *Secondly*, the priest, holding that Body and Blood, offers It as Christ offered It, and does offer It now, in most perfect adoration of God, and as a propitiation for the sins of men. This offering, which we may call perhaps the essence of the Mass, is developed strongly and beautifully in the prayers following the Consecration. In the first prayer, *Unde et memores*, we have, as already pointed out, the idea of Christ having suffered indeed, but risen and living in Heaven, and as such offered up to the Divine Majesty. In the second prayer we have the Mass and the Offering of the Sacrifice linked with those which were offered of old and of which the Mass is the fulfilment. "Sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchae nostri Abrahæ, et quod tibi obtulit summus Sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam." In a word, Christ offered Himself before His Death at the Last Supper. He offered Himself in His Death on the Cross. He offers Himself now, by the hands of the priest, as having triumphed over death, risen, and ascended into

Heaven. All is the same because the Body and Blood are the same, and the Great High Priest is one in all.

Thirdly, in the third prayer after the Consecration we get the idea of Holy Communion, and I should like to say to the Bishop, if he were on earth to hear me, that in this third prayer there is brought out to a certain extent the notion which runs through his theme. The Host and Chalice are sent up on high to the Divine Presence: "Jube haec perferri per manus sancti angeli Tui in sublime altare Tuum, in conspectu divinae Majestatis Tuae." And they are then brought down to earth again as the Banquet of the Children of God: "ut quotquot ex hac altaris participatione sacrosanctum Filii Tui Corpus et Sanguinem sumpserimus omni benedictione coelesti et gratia repleamur."

Though we cannot agree with all that the Bishop has written, we may appreciate his desire to invite discussion, and the opportunity thus given to express one's views. And he has added the provision, which is the safeguard of us all, that both thought and will bow down in all things to the teaching of the Church.

He has intensified indeed the aspect of Holy Communion. There is much, however, to be said for this, since every Host and Chalice which is consecrated and offered, is destined in the end to be a glorious Banquet, and the life-giving food of the individual soul.

SAMUEL JOHNSTON.

Brighton, England.

FATHER REILLY'S CRITIQUE OF OUR RECENT BIBLE STUDY FOR JUNE.

We are sincerely grateful to the Rev. Thomas a'K. Reilly, O.P., S.T.L., for examining our June contribution to the *Recent Bible Study* with a care that is seldom devoted to the contents of that department. And we are still more beholden to our Rev. examiner because he has thought it worth his while to unite his efforts with ours in the endeavor to assign to one of our most prominent Scripture students his true opinions, and to these opinions their true value. Moreover, our Rev. critic has thus given us an opportunity of repeating our own views in a briefer and perhaps clearer form.

1. In connection with Fr. Lagrange's *Major Premise* we said that his syllogistic series is inapplicable to "historical and scientific" truths in the Bible. This was our proof: Fr. Lagrange's syllogistic series concerns truths *taught* in the Bible. But, according to Fr. Lagrange, historical and scientific truths are not *taught* in the Bible. Hence Fr. Lagrange's syllogistic series does not concern historical and scientific truths in the Bible.¹

What does Fr. Reilly answer? As to our *Major Premise*, he passes over "the requirements for formal teaching, adopted from Fr. Nisius." As to our *Minor Premise*, he proves it "touching profane things"; he admits it with regard to historical and scientific propositions that are inspired without being revealed; but he denies it with regard to propositions "at once revealed and historic and scientific." Hence he narrows down our *Minor Premise* and our conclusion to the following form: But, according to Fr. Lagrange, historical and scientific truths which are inspired without being revealed are not taught in the Bible. Therefore, Fr. Lagrange's syllogistic series does not concern historical and scientific truths in the Bible which are inspired without being revealed.

Even with this limitation Fr. Lagrange's syllogistic series remains inapplicable to a wide range of Biblical truths, and, we are afraid, to precisely those truths that give most trouble to our commentators. To say that the syllogistic series applies to these truths "negatively," is like saying that a wrong key opens a door negatively. But is Fr. Reilly right in his distinction of our propositions? Is the expression *des vérités révélées et des faits historiques connexes*² rightly explained by the phrase "those [propositions] that are at once revealed and historic and scientific"? We will not quarrel about the addition of the term "scientific," which has no equivalent in the French original; but if the *faits historiques connexes* were to be regarded as revealed, would they not fall under the class of *vérités révélées*? Our *Minor Premise* and conclusion seem therefore to stand in their unlimited width.

2. Fr. Lagrange's *Minor Premise* remains "scathed" even

¹ Fr. Reilly supposes that we deny our *Minor Premise*; but this is a mere inadvertence.

² The omission of the word *révélées* in Fr. Reilly's quotation was due no doubt to an oversight of his amanuensis.

after Fr. Reilly's able defence. We denied that "God teaches in Scripture only what is taught by the inspired writer." In proof of this we said: (a) "God teaches the truth conveyed by the typical sense, and the sacred writer does not necessarily intend it." Our contention is not impaired by the fact that the *existence* of the typical sense in any given passage can be known only by revelation, nor by the fact that "what signifies here is not the terms, but things." These elementary truths are known to every tyro in Scripture lore and were supposed by us. They do not contradict the truth that the typical sense is one of the genuine senses of Scripture, taught by God in and by Scripture. And again, as Caiaphas' words, "It is expedient for you that one man should die for the people," contained God's hidden meaning before God had revealed it, so do the Scripture types contain the typical sense before God reveals its existence. Truly then "God teaches the truth conveyed by the typical sense, and the sacred writer does not necessarily intend it."

(b) We drew attention to the arguments advanced by Dr. McDonald in the *Irish Ecclesiastical Record* for April, 1905.³ We asked, what were the Messianic ideas held by the Old Testament prophets, and what were the eschatological views of the New Testament evangelists. If these ideas and views were *contrary* to the true sense of Scripture, we fail to see how God can be said to have taught only what is taught by the inspired writer. We need not deny Fr. Reilly's contention that "a man can teach a truth without himself grasping its full significance;" we need only urge the impossibility that a man should teach, in the proper sense of the word, the contrary of what he intends to teach.

3. Fr. Reilly finds in our treatment of Fr. Lagrange's *Subsumed Minor Premise* a failure in an informal distinction and a trap. Neither is present. (a) *No Failure in Distinction*. We grant that "the sacred writer teaches only what he intends to teach" in passages whose objective sense is ambiguous. But when the objective sense is not ambiguous, then the sacred writer teaches what he intends to teach, if he intends to teach the objective sense; he does not teach what he intends to teach if he does not intend to teach the objective sense. Thus far for the distinc-

³ P. 343.

tion.⁴ (b) *No Trap*. The trap which Fr. Reilly finds in our "reply" is founded on our supposed ignorance of the essential elements of the typical sense. We are not conscious of having given occasion for such a supposition.

4. Finally, a few words about Fr. Billot's three statements. (a) Fr. Reilly misunderstands the first of these statements. Fr. Billot denies that the inspired writers are *principal authors* just as profane writers are. Fr. Reilly believes, his opponent denies that the sacred writers are supernaturally *unilluminated* just like profane writers. (b) Fr. Reilly does not meet Fr. Billot's second statement. Fr. Billot denies that Biblical writers chose their own *literary form*; Fr. Reilly speaks of the writers' *individuality* and their *style*. And even these irrelevant remarks he does not prove. The writer of II Mach. 15: 39 might well have written the words quoted by Fr. Reilly even if God had clearly determined the kind of style to be employed. (c) Fr. Reilly does not disprove Fr. Billot's third statement. We know that the sacred writers were supernaturally inspired, and their works are inerrant; Fr. Billot therefore is justified in excluding from Sacred Scripture all those literary forms which he considers incompatible with inerrancy. For by inspiration and inerrancy at least were the sacred writers in advance of their contemporaries.

We fully agree with Fr. Reilly in his readiness to embrace the truth in whatever form it may appear. But while we are prepared to open our minds to its novel forms let us also have the courage to defend it in its traditional dress.

⁴ In keeping with our last sentence of the preceding paragraph, we expressed it as our conviction that "it would be wrong to claim that the writer did not intend to say what is actually said in the passage;" that he does not intend to teach its objective sense. Why then make such a distinction? Because "recent apologists appear to sin in this respect." When the objective sense involves historical or scientific difficulties, they claim that God or the sacred writer did not intend the objective sense; that God does not intend to teach science, and that the sacred writer does not intend to write history in our sense of the word. Would they defend the inerrancy of any profane book in this way? Nor can the presence of figures and parables in the Bible be urged against us; their objective sense is the figurative and the parabolic sense respectively.

CATHOLIC SINGERS IN PROTESTANT CHURCHES.

Qu. Now that the REVIEW is urging forward the correct interpretation of the Pope's *Motu proprio* on Chant and the music reform, our city pastors are threatening to get the bishops into trouble by referring the indignant lady soloists hitherto in possession of the lofty organ domain, to the episcopal parlors for adjudication of their grievances. It is needless to say that explanations are out of the question, but soothing is not, and a bishop who knows his business will not fan the flame of female resentment.

But there is a serious aspect to this question. Some of our singers who have been doing their duty, and have justly earned a salary, even as the priest himself does in the exercise of the sacred functions, are being deprived of a living by being dismissed from the Catholic choir. Some of these could readily find the needed material compensation and more in accepting positions as singers in non-Catholic, that is, Protestant or Jewish churches. In a few cases no other way of earning a decent livelihood would seem to be open to such women, who for the rest are good and believing Catholics. Is there any interpretation of the prohibition of *communicatio in sacris* which gives these really worthy women a chance for their living? It seems to me that Protestant religious service is in large measure nothing more than a sacred concert, and no theologian would object to our Catholic lovers of music attending sacred concerts in which Protestants take a leading part, since we live in constant intercourse with such; and Catholic charity owes them undoubtedly a certain amount of respect for holding their views on religious matters in good faith, though perhaps not in a very serious way. Are we not too severe in these matters? I felt as if it were so when not long ago a lady said to me, "Priests don't realize our position; they need not look for a living, and so it is easy for them to make laws."

Resp. The REVIEW has had occasion to express an opinion on the above subject before the present supposed urgency arose by which ladies who have been singing professionally in Catholic choirs are thrown out of positions. The question is not whether we make hard laws, but whether the laws which God made may be explained away by our circumstances and needs. Necessity dispenses from the law, but not every inconvenience or hardship implies a necessity, and no inconvenience or hardship could sanc-

tion an act of disobedience implying sin. The priests in France who are deprived of their salary and in some cases of a decent support or living might do many things unbecoming their sacred calling, but they could not lawfully go into Protestant or Jewish houses of worship and take part in the same under plea of earning a living.

For the rest, we have only to repeat here what we said in a previous number of the *REVIEW* upon this subject.¹

Whilst as Catholics we are not forbidden honorably to assist Protestants, Jews, or pagans, when they stand in need of our service, nor to earn our daily bread by serving them in honest employment, the positive divine law forbids all conscious and direct participation in heretical worship. We participate by playing the organ or singing in the religious service of those who deny the revealed truth of Christ as manifested through its only legitimate channel, the Catholic Church. In the case of most sects the very term "Protestant," accepted by them as their religious party-name, is an unconscious admission of their denial of the Catholic teaching as emanating from God. Individual Protestants may not realize this fact; they may be, as they say, "in good faith;" nevertheless they have attached themselves to a wrong or defective system of interpreting the truth in which God commands us to worship Him. Catholics who are supposed to know and realize the fact that they are in possession of the true faith, cannot consent under any pretext to participate in such false worship without denying implicitly the faith which they are pledged to maintain uncorrupted at the risk of their lives.

What is said here of Protestants is true of Jews and of all other sects separated from the one true Church which, like an open book, is accessible to all who will approach and examine her teaching without malice or prejudice.

What the Catholic believes on this subject to-day is precisely the same as that which the early Christians believed when they shed their blood as martyrs rather than worship in the pagan faith; or which the Jews believed before the coming of Christ, as is witnessed by Eleazar and the Maccabees, who preferred to suffer torture and death rather than participate in a religious wor-

¹ Vol. XV, 1896, pp. 428-430.

ship which they knew to be false, although there may have been men who belonged to it in good faith.

If there could be any doubt as to the duty of Catholics in this respect, it would be dispelled by the following declaration of the sacred tribunal which acts as the ordinary legitimate interpreter of Catholic disciplinary law:²

"Quidam . . . istius archidioecesis petierat facultatem pulsandi in diebus festis organa in templis protestantium ad victum sibi procurandum. S. Congregatio super precibus, uti supra, hoc edidit decretum Fer. IV. die 19 elapsi Junii:

Illicitum esse in templis haereticorum, cum ibi falsum cultum exercent, organum pulsare. . . . Quod decretum SS. D. N. Leo XIII eadem die ratum habuit et confirmavit."

It must not be forgotten, however, that playing or singing in churches or houses which are used for Protestant worship is not quite the same as playing or singing at Protestant worship.

Nor is every gathering of non-Catholics for purposes of moral culture, on Sundays, a religious worship in the sense that it excludes or opposes the Catholic teaching of Christ's Church.

This it may be useful for *confessors* to remember, not because Catholics are in any way to be encouraged to associate themselves with any movement which will cast a doubt upon their thorough and sincere fidelity to the one true Church of Christ, but because circumstances may bring a Catholic unwittingly into associations which look like a denial of faith without being such in reality. In these cases prudence and discretion will counsel and lead a person out of the danger, where blind and mechanical zeal would forthwith condemn and refuse absolution under morally unchangeable conditions.

PROPER OFFICES IN THE UNITED STATES.

Qu. Will you kindly inform us in the columns of your magazine how many dioceses in the United States have special *propers*?

PUBLISHER.

² Cf. *Collectan.*, n. 1854. Ex Litt. S. C. de Prop. Fide, 8 Jul. 1889 (ad Archiep. Marianopolit.).

Resp. Besides the eleven dioceses included in the provinces of St. Louis and Milwaukee, there are about fifteen dioceses, if we are rightly informed, in which the Roman *Propria* are used. There have been some changes in this respect during recent years. The offices for the United States were brought into conformity in 1840, when the bishops of the Fourth Provincial Council of Baltimore requested the privilege of observing a certain fixed order of feasts throughout the year. The S. Congregation of Propaganda, in a letter of November 22d of the same year, sanctioned the order proposed "pro omnibus Foederatae Americae Septentrionalis diocesisibus." This *Ordo* was observed in the dioceses of that period, viz.: Baltimore, Boston, Cincinnati, New Orleans, St. Louis, Dubuque, Nashville, Charleston, Mobile, and in all those that were subsequently erected within the same territory.

Later on requests were made by some diocesans to introduce the Roman office proper, probably as a result of the large number of priests to whom that office had been granted because they had studied in Rome. Thus, in 1879, the Bishop of the present Diocese of Indianapolis obtained the Roman Office, prescribed in the local *Ordo* as *Proprium*. Besides these two distinct *Ordos*—i. e., the Baltimore and the Roman—a particular *Proprium* was granted in 1897 to the Archdiocese of St. Louis, which was extended to the other dioceses of the Province. In the following year, 1898, the bishops of the Province of Milwaukee obtained the privilege of using the *Proprium* granted to the Archdiocese of St. Louis, five feasts being added to the *Proprium* of the latter.

The Southern dioceses formerly under Spanish jurisdiction also retain a number of feasts from the *Proprium* of the Mexican Province. These are all the *Propria*, outside those that belong to the different Religious Orders, which are recognized.

SANCTION OF THE LAW.

The promulgation of ecclesiastical laws through the press and Synodal meetings is an initial step toward the maintenance of good discipline in the Church. But we all know how sadly inefficient such promulgation remains when it lacks the practical sanction of immediate authority, and the vigilance of the execu-

tive officials to whom the preservation of good order is entrusted. The Archbishop of Cincinnati leaves his diocesans in no doubt about the part he means to take in the execution of Pontifical decrees. Like Pius X, who, it is said, periodically demands a report of what has been done in the way of carrying out the disciplinary laws enacted by him since the beginning of his Pontificate, Archbishop Moeller provides for a practical inquiry at the end of the year into the extent to which his pastoral directions have actually been carried out. Touching the subject, for example, of Gregorian Chant, he writes in a recent Pastoral Letter to his clergy :

“ Pastors will see to it that, as soon as practicable, Gregorian (Solesmes) Chant be taught in their schools for at least half an hour every week. To secure this end, they will require teachers to familiarize themselves with this chant without delay. They will report to us at the end of the year, stating to what extent our direction has been carried out.

“ While under certain restrictions, figured music is allowed, the Gregorian is to be preferred, and during the penitential seasons of the year, Lent and Advent, and at Requiem Masses, this chant should be used exclusively. Consequently, directors of choirs and organists should know this chant, if they desire to hold their positions.

“ We have engaged the Rev. Leo Manzetti to teach Gregorian Music in our Diocesan Seminaries, and arrange, as soon as it can be done, to have it sung in the Cathedral. He comes to us very highly recommended as a teacher of Gregorian Chant.

“ As the Holy Father wishes his Instruction on Church Music to be observed, it is our duty, as loyal children of the Church, to obey. That a reform in Church music is sadly needed is evident to all who have a proper idea of the dignity and solemnity of the Mass and of the other sacred functions of the Church.”

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. Two Catholicisms?—Professor Götsberger, of Munich, who is Old Testament editor of the *Biblische Zeitschrift*, considers the recent literature concerning the leading principles of Catholic exegesis too important to be relegated into the department of "Bibliographical Notices." He devotes to this topic the leading article of the last number of the *Zeitschrift*,¹ and he interests his readers from the very first line of his review. The Professor writes in German, for a public well acquainted with German; still, he gives his article a French title, and what is more, a French title cooped up in quotation-marks. *Autour de la question biblique* was the title of Father Delattre's much-commended and much-criticised little work against the new school of exegesis.² Dr. Götsberger employs the same title for his article. Not as if he wholly agreed or disagreed with Father Delattre. The title denotes neither the friend nor the foe, but merely suggests the fact of the struggle and the nature of its object. The struggle is between Catholic scholars, their bone of contention being the proper Catholic method of exegesis.

And here we meet with the first real difficulty. The principles of exegesis belong to the sources of our faith. A difference of opinion concerning these principles seems therefore to imply a split in the unity of the Catholic faith. This appears to be the inference drawn by such writers as Vautier³ and Blondel;⁴ in fact, the latter speaks of two Catholicisms into which Catholic exegetes are split. It is true that, according to Father Prat,⁵ the disagreement between Catholic exegetes is a mere difference of intellectual

¹ iii, 3.

² Liège, 1904.

³ *La Liberté chrét.*, 1904, nn. 1-3; *De la question biblique chez les catholiques de France.*

⁴ *Histoire et dogme. Les lacunes philosophiques de l'exégèse moderne*, 1904, 2.

⁵ *La Bible et l'histoire*, 1904, 34.

temperament; and, according to Ermoni,⁶ it is a case of mutual misunderstanding rather than of real opposition. Loisy, too, maintains that all Catholic exegetes adhere to the same fundamental principles of hermeneutics.⁷ Professor Göttberger points out that the existence of a difference of principles between Catholic scholars is usually denied by friends of the more liberal exegesis. They desire to be ranked among the conservative interpreters in order to secure for themselves a more benevolent hearing. At the same time he calls attention to the fact that the difference of exegetical principles between Catholic scholars may be too highly emphasized by those who pose as the champions of the ancient Catholic faith;⁸ for they are as apt to be influenced by feeling as are the champions of science who always advocate the last word of the university chairs.⁹ The same writer then groups the opposition, apparent or real, between Catholic exegetists around the two great topics of Ecclesiastical Authority and Biblical Inspiration.

2. **Ecclesiastical Authority.**—Under this head we may consider the attitude of different Catholic exegetists toward dogmatic definitions, the consensus of the Fathers, ecclesiastical legislation, the human value of tradition, and the New Testament exegesis of Old Testament passages. Dr. Göttberger divides his subject in a fairly satisfactory way; nor will we quarrel with him about the order of his parts. But we believe he might have added the difference of opinion existing between Catholic writers as to the general question whether in each of the foregoing cases Ecclesiastical Authority is to exert a positive or a negative influence on the exegesis of a given Biblical passage. We have considered the literature touching this point (in 1900¹⁰); it will be remembered that Father Nisius treated the same question more exhaustively than any of his predecessors in the *Zeitschrift für kath. Theologie*.¹¹ It is well that the writer has not referred to such views as are advo-

⁶ La crise de l'exégèse biblique, ii; cf. *La Quinzaine*, February 16, 1904, 486.

⁷ *Études bibliques*, 1903, 144.

⁸ Cf. Magnier: Dissertations et discussions exégétiques, i, 16.

⁹ Cf. Lagrange: La méthode historique surtout à propos de l'A. T., 1903, 127: "Le dernier cri des chaires universitaires."

¹⁰ ECCLESIASTICAL REVIEW, vol. xxiii, pp. 644 ff.

¹¹ 1899, pp. 282-311; 460-500.

cated by Denis,¹² who distinguishes a theological, an historical, and a literal method of exegesis which he attributes to the Jesuits, the Sulpicians, and the Dominicans respectively. Nor would it have been commendable to consider the extreme views of Lefranc and Leclair when they question the inerrancy of the Bible.¹³ Nor again would it have been profitable to delay over the view of Leclair that the Church would exceed its competency were it to define a scientific truth contained in the Bible.

Returning now to the question whether Catholic Biblical scholars really disagree in the principles of exegesis, it must be kept in mind that there may be a difference of view as to the extent and the manner in which certain principles ought to be applied, which need not imply an opposition of view as to the principles themselves. When Magnier expresses his belief that in the field of commentary nothing can be found that is not contained in the writings of the Fathers,¹⁴ he runs the risk of extending the principle concerning the duty of adhering to the consensus of the Fathers beyond its rightful limits. Similarly, there may exist a difference of opinion as to what is required to constitute a consensus of the Fathers, and as to what is strictly within the limits of matters of faith and morals, without destroying substantial unanimity as to the principle itself. Thus far there is no danger of a split in the Catholic faith.

Nor does any such danger spring from the different human value attributed to tradition by different Biblicists. Magnier's belief that the terms *traditional* and *ecclesiastical* are equivalent¹⁵ may be repudiated without danger. Again, Loth's appeal to experience as verifying in most cases the data of tradition¹⁶ is rather deceptive as an argument. The conclusion might point the other way if the writer had collected a number of instances in which traditional data have not been verified by experience. Moreover, a difference of opinion as to the human value of tradition is not going to influence theological tenets.

¹² *Annales de Philosophie chrétienne*, 1905, Febr., pp. 504-517.

¹³ *Annales de Philosophie chrétienne*, 3 S., T. iv, 113-136; 3 S., T. v, 250-266.

¹⁴ *Dissertations*, i, 51.

¹⁵ *Dissertations*, ii, 180 f.

¹⁶ *La Vérité française*, Febr. 2, 1904. Critique et tradition.

The danger becomes greater in the case of an independent attitude toward ecclesiastical legislation. Göttberger states it on the authority of Prat¹⁷ that Loisy broke forth into an expression of impatience against a law restricting his hoped for liberty; ¹⁸ Houtin too showed restiveness under the strain of ecclesiastical statutes and drew attention to their fallibility. But such cases are exceptional, and they are easily cured by a few moments of calm reflection. The Church does not wish to have these casual laws considered as important and weighty as her immutable dogmatic decrees. They are rather an evident sign that no dogmatic decrees have been pronounced on certain questions, though they express the Church's leaning toward their final solution. But before the last word has been spoken, every Catholic scholar is free to coöperate in the slow process of evolving the final dogmatic teaching or to impede a too rapid course of development, if he considers it prudent to do so. But such a different attitude toward the evolution of dogma does not imply a split in our Catholic belief.

In the next place, we face the question whether the New Testament exegesis of Old Testament texts is always objectively true. In other words, is the sense which the New Testament finds in certain passages of the Old Testament necessarily and always the original meaning which the Divine Author of these passages intended to convey in them? Father Delattre¹⁹ considers the New Testament explanation of the Old Testament passages as their original and divinely intended sense. This principle he extends as far as possible to the patristic exegesis of Sacred Scripture. Father Lagrange, on the other hand, admits even in the New Testament what may be called a historical or, better still, a creative exegesis.²⁰ Fr. Delattre may be wrong in imputing, at least seemingly, to Fr. Lagrange the view that this creative exegesis of Old Testament passages practised in the New Testament acts retroactively; that it changes by a kind of retroactive creation the New Testament explanation of Old Testament passages into

¹⁷ *La Bible et l'histoire*, 16 f.

¹⁸ *Revue du Clergé français*, 1900, June 1, 17.

¹⁹ *Autour de la question biblique*, pp. 305 ff.

²⁰ *Cf. La méthode historique*, pp. 113 ff.

their original divinely intended meaning. This is a false imputation, if any one really makes it. But it is easier to understand this position than the position Fr. Lagrange really holds on this question. We know that the "Idylls of the King" have been variously and beautifully interpreted by certain commentators; but we know too that Tennyson did not acknowledge these interpretations as the original meaning of his work. It appears to us that God would repudiate, in a similar manner, any meaning different from the original one which any New Testament writer would carry into the Old Testament, however nearly akin such a process of *εἰσῆγγους* might be to the Jewish method of interpreting prevalent at the period of the inspired writers of the New Testament. We must confess that in this question of New Testament exegesis there is a difficulty that might be explained more clearly than has been done by either Father Delattre, or Father Lagrange, or again Dr. Götsberger. But this want of clear statement does not endanger the Catholic unity of faith.

Finally, we must again touch upon the question of dogmatic definitions in order to add a few considerations that are omitted in Dr. Götsberger's synopsis. Our readers remember that Loisy admits the unchangeableness of dogma in the light of faith, but denies it in the light of reason. According to him, the truth within us is something necessarily conditional, necessarily relative; always open to increase or diminution.²¹ Loisy grants, however, that our dogmas are the symbols of absolute truth; they are its best and safest expression until the Church shall think it well to modify by explaining them. Now, Loisy is not the only scholar who has found difficulty in admitting the unchangeableness of dogma. M. E. Le Roy is a mathematician who has distinguished himself by several publications of a philosophical nature. Quite recently he has added an article entitled "What is a Dogma?"²² to his former non-mathematical studies. By dogma he understands the dogmatic *statement* or the dogmatic *formula*, but not the reality underlying the latter. Then he goes on to tell us that our modern thought is averse to dogma for four reasons: (1) Dogma cannot be demonstrated, because it is not susceptible of a

²¹ Cf. *Études*, 1903, iii, 191.

²² *La Quinzaine*, April 16, 1905. Qu'est-ce qu'un dogme?

direct, homogeneous, decisive vindication. (2) Dogma cannot be accepted, because its proof from extrinsic testimony is of a nature different from its contents. (3) Dogma cannot be understood, because it borrows the terminology of its definitions of the unthinkable from the language of a philosophy that is questionable, antiquated, and prescribed against. (4) Dogma cannot be measured by the standard of the other elements of human knowledge, because it cannot join the positive sciences in contributing to the general progress of the intellectual life.

M. J. Wehrlé has given us recently a quite satisfactory review of Le Roy's study.²³ He naturally sets aside the writer's distinction between the dogmatic *formula* and its underlying reality. He examines his four exceptions singly and in detail: (1) It is true that dogma cannot be proved in the way described by Le Roy; but then such a proof can be had only in mathematics and the allied sciences. It is not found in biology, or geology, or natural history. (2) The second exception contains a real difficulty, and Le Roy is not the first Catholic writer who has attempted to answer it. M. Maurice Blondel has been engaged in this study at least since June 7, 1893. Wehrlé himself is of opinion that the mystery of the Incarnation is the effective bond between the Sensible and the Intelligible, between the Absolute and the Relative. We know that neither the difficulties under discussion nor their solutions are proposed here as emphatically and clearly as they are expressed in the two articles of Le Roy and Wehrlé; but the reader cannot expect to find in two paragraphs all the information which two thoughtful writers give us in two lengthy articles. (3) Wehrlé points out that the third exception involves really a double thought: first, the dogmatic expressions are unintelligible on account of their antiquated language; secondly, the reality covered by the dogmatic expressions is unthinkable. But the exception is futile under both aspects. We can translate from the Greek without becoming Greeks; even so, we can translate from a philosophical language, however false and antiquated its philosophy may be, without becoming adherents of its falsehoods. Again, Le Roy does not see any medium between all and nothing, between adequate com-

²³ *Revue biblique*, July, 1905, 323-350.

prehension and an intellectual *tabula rasa*, when he pronounces the reality underlying the dogmatic formulas to be unthinkable. Catholics who know their Catechism have a fairly satisfactory initial understanding of these realities. (4) The unchangeableness of dogma appears to be in keeping with the fact of a want of progress. Again, the very end and aim of dogma cannot allow any other than an indirect support on its part to be given to the advance of merely secular knowledge.

3. **Biblical Inspiration.**—This subject has been surveyed in the April REVIEW²⁴ of the current year. At present we need only add a summary of Dr. Götsberger's proof that the various views which Catholic Biblicists take concerning the influence of inspiration on Catholic exegesis do not necessitate a split in the tenets of faith. The difficulty which occasions these various views arises from the fact that exegesis must combine two seemingly contradictory facts: Biblical inspiration on the one hand, and a series of Biblical statements which are at least material inaccuracies or errors on the other hand. Götsberger gives us the recent attempts to solve the difficulty:

(1) Attempts have been made to restrict the influence of inspiration to matters of faith and morals. But the restriction of the influence of inspiration to matters of faith and morals is said to be opposed to the teaching of the Encyclical *Providentissimus Deus*.

(2) Certain writers have urged a wider meaning of the word *auctor*. But the wide meaning given to the Conciliar expression *auctor* is not found to harmonize with its evident sense in the Tridentine and the Vatican decrees.²⁵

(3) The next expedient to which our Biblicists had recourse consisted in the so-called *citationes explicitae*. Inspiration was said to guarantee merely the accuracy of the quotation, while inaccuracies and errors were assigned to the sources quoted. There is a weakness in this method of exegesis that is quite plain to the honest inquirer: It is not true that of its very nature a quotation implies nothing more than the accuracy of its wording. An author may quote in order to express his own thoughts in the well

²⁴ Pp. 408 ff.

²⁵ Cf. Prat, *Études*, xcv, 555 ff.

worded language of another writer ; or in order to prove the truth of his own opinion by the authority of another ; or again to give his own opinion with all the weight of traditional authority. Unless it be proved, therefore, that a writer intends nothing more in his quotation than to give the words of another writer with historical accuracy, we have no right to assume this. And even if we make this assumption, the theory of "Explicit Quotations" will not suffice to harmonize the fact of inspiration with the series of apparent Biblical inaccuracies and seeming errors.

(4) It is for this reason that Catholic exegetes have added the expedient of the so-called *citationes implicitae*. It cannot be denied that the inspired writers did not always employ either material or formal quotation marks when they cited the words of preceding writers. Nor can it be said that it is *a priori* impossible to admit implicit quotations in the Bible which may intend only the historical accuracy of their respective words.²⁶ At the same time, the decision of the Biblical Commission against the opinion which holds that Catholic exegetists may without further proof explain what seem to be historical inaccuracies in the Scriptures by the theory that they are "tacit quotations" from profane authors, is not only legitimate but also eminently reasonable. Even if it can be shown that one or another of the Fathers has had recourse to this expedient in solving one or another Scriptural difficulty, we have no right to infer their adherence to the theory of "tacit quotations" in general.²⁷

(5) In the next place, our Catholic exegetists had recourse to the principle that inspiration does not demand the absolute truthfulness of every statement of the Bible, but that it is satisfied with the truthfulness demanded by the literary kind of a given book. Thus Parable, Legend, and Midrash may be perfectly truthful without being endowed with the perfection of *historical* truthfulness. All this is very true and very clear ; but in its application, our Scriptural interpreters are apt to fall into a *petitio principii*. They say that the Book of Jonas is a Midrash on account of the

²⁶ Cf. Delattre, *Autour de la question biblique*, pp. 53, 307 ; Prat, *La Bible et l'histoire*, pp. 31 f., 40 ff.

²⁷ Cf. Prat, *l. c.*, p. 20 f. ; Delattre, *l. c.*, pp. 63 ff. ; Sanders, *Études de S. Jérôme*.

miracles it contains, and then they infer that the miracles must be explained in the light of the Midrash. Again, the Book of Judith is declared to be a Legend on account of its assumed historical inaccuracies, and then the contents of the Book are viewed in the light of a legend.²⁸ It is in order to prevent similar argumentations that the Biblical Commission has issued a decree ratified by our Holy Father on June 23, 1905, which rejects the opinion that Catholic exegetists may assume that the inspired writer of the Historical Books intended to convey either in entire books or in parts thereof not history in the proper sense of the word, but parables, allegories, or any other not strictly historical meaning. Such a supposition can be made only when it is not against the sense of the Church, nor violates her judgment, and when it rests on solid proofs.

(6) The Encyclical *Providentissimus Deus* grants that in the realm of Natural Science the inspired writers have followed the sensible appearance of things without always attending to scientific accuracy. Loisy,²⁹ Lagrange,³⁰ and Prat³¹ are therefore of opinion that a similar concession has been granted in the field of inspired history. But Delattre³² and Magnier³³ are no doubt right when they deny that the words of the Encyclical convey such a concession. The patristic testimony alleged in favor of allowing a similar latitude to inspired history is not sufficient to constitute a theological argument. Considering the question in the abstract as it were, we see that a similarity between "sensible appearances" and "the prevalent opinion of a certain age" can hardly be admitted. The sensible appearances remain the same at all times, but the opinion of the time passes away with its age. An adaptation to the former in our inspired writers cannot, therefore, be urged as an unanswerable argument for their adaptation to the historical inaccuracies and errors of their respective times.

²⁸ Cf. Magnier, *Dissertations*, ii, pp. 158, 191 ff., 332 ff., Fontaine, *Science catholique*, 1903, November, 1017 ff., 1028.

²⁹ *Études bibliques*, 160.

³⁰ *La Méthode historique*, 104.

³¹ *La Bible et l'histoire*, 27.

³² *Autour de la question biblique*, 22, 182.

³³ *Dissertations*, i, 255.

Criticisms and Notes.

NOUVELLE THÉOLOGIE DOGMATIQUE. I. Dieu,—Dans l'Histoire et la Revelation (pp. 103); II. Les Personnes Divines (pp. 123); III. La Creation selon la Foi et la Science (pp. 192); IV. Le Verbe Incarné (pp. 156); V. L'Eglise et les Sources de la Revelation (pp. 134); VI. La Grace et les Vertus Infuses (pp. 163); VII. Les Sacraments (pp. 153). Par R. P. Jules Souben. 1905. Paris: Gabriel Beauchesne Co.

OXFORD CONFERENCES ON FAITH. Summer Term, 1905. By Fr. Vincent McNabb, O.P. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner Co.

A course of dogmatic theology in French and an octave of English lectures on a single theological subject may seem to be so far apart as to call for disparate treatment at the hands of the reviewer. In the present case, however, the two works mentioned have so much in common as regards method, spirit, and at least general purpose, as to justify a conjoint notice.

Some look dubiously on any work entitling itself "a new dogmatic theology." They are sceptical of the possibility no less than the desirability of such a production. Nevertheless the scruple as to possibility may be easily banished,—*solvitur ambulando*. *Esse* proves *posse* in the present case, for the *fait accompli* is right here in the books before us. As to the desirability, the quasi-necessity, indeed, of such an undertaking, there ought to be no question. The Latin manuals, institutes, and courses of dogmatics are fairly numerous and excellent,—even indispensable in their sphere and scope. That they admit, however, and require some supplementing will be disputed by no one who is familiar with their limitations on the one hand and with the exigencies of the modern mind on the other. And herein precisely lies the merit of the present *Nouvelle Théologie Dogmatique*, that it gives not only a fresh and consequently a more interesting setting to the traditional science of dogma, but it likewise supplies to a considerable degree certain elements in which the Latin vehicles of that science have hitherto been lacking and which are especially demanded in these times.

The author before us has had in view the legitimate tastes, ideas, and requirements of his contemporaries and has accordingly pressed

into good service history, modern philosophy, and the physical and natural sciences. This note of modernity is manifest especially in the opening treatise—*de Deo uno*,—wherein the division headings “God in History” and “God in Revelation” at once arrest attention. The immense historical research carried on during the past century in the domain of religious beliefs and practices and philosophical speculation has thrown much light on the ideas which man’s erring yet groping mind has devised concerning the first cause; and by contrasting the result with the solid, consistent and profound teaching of revelation on the same subject, the author is enabled to bring out more clearly the moral necessity of the successive methods whereby God has revealed Himself to men. The general view, historical and critical, over the vagaries of human thought is itself, as the author observes, an answer to the assertions of rationalism. Nor is it less a reply to the fideism of traditionalism, since it shows that human reason is capable of ascending the stream of its own past experiences and arriving by sustained progress at a knowledge of certain high truths concerning the Divine Nature.

The second volume, treating as it does of the Trinity, could not of course draw much illustrative material from history or pure philosophy. The author has, however, happily balanced the positive with the scholastic elements in the theology of the mystery.

The title of the third volume—“Creation according to Faith and Science”—indicates the line of treatment. The characteristic note is suggested by the words of Faber which are, if possible, truer to-day than they were half a century ago when they were first written: “No erudite theologian will refuse to admit that his science owes more to Aristotle, and even to Plato, than it has suffered from them, though he will not be backward to acknowledge that the influence of those two mighty heathens has not been an unmixed benefit. So in the present circumstances of the world, and looking at theology as the science upon which the practical conversion of souls is based, it seems as if the physical sciences were the natural allies of theology and a profound study of them an essential part of a theological education. They are of far greater importance now than metaphysics or psychology, and have connected themselves with a greater number of fundamental questions, while they are also in a state of forwardness and system that renders them much more capable of being used by the theologian. Perhaps it would not be rash even to prophesy that the fresh start and new development of the mental sciences, to which we

must all be anxiously looking forward, are waiting for the further advance of certain of the physical sciences, in whose future discoveries mental science will find another starting-point."

How completely the author before us has acted up to this ideal, how wisely he has shown the service rendered by the sciences to religion, is obvious throughout this volume, especially in the chapters describing the several kingdoms of nature and those discussing the method of creation and the evolutionary hypothesis. The temper of the true theologian is manifest in the treatment of the latter troublesome problem. The arguments for and against are fairly stated, the excessive tendencies in both directions clearly indicated, and the mental liberty which faith accords is carefully safeguarded.

It will not be necessary to signalize the characteristics of the remaining sections of the work,—those, namely, which treat of the Incarnation, the Church, Grace, and the Sacraments. Like their predecessors they are admirable for their clarity, precision, and interesting style. The latter element is especially noteworthy throughout the whole work. The author has the happy art of making the most abstruse subjects attractive by a simple transparent mode of expression and has certainly succeeded in his endeavor, *instuire en interessant*.

A critic who would measure the work by the standard of the technical compendium of dogmatics would most likely miss the mechanism and detail of the text-book, notably so in the chapter on the Divine Attributes wherein not a few unproved statements are to be found. However, the work is to be gauged by another ideal in keeping with its scope and method. The author disclaims to have produced a *summa* of theology, though he has followed the lines of the immortal *Summa*. His ambition has been *d'écrire un simple manuel, clair, précis, suffisamment complet*, and this end he may be fairly credited with having attained.

Two more sections are still to appear to complete the work,—one on the Sacraments, the other on the "last things." It is to be hoped that still another volume will be added,—devoted to fundamental theology or apologetics. With the latter addition those who read French would be supplied with a complete, solid, timely system of Catholic belief presented in a readable form,—a work to serve as supplementary reading for the student of divinity and a source of valuable material for the use of the clergy, and the educated laity.

The felicitous method and the timeliness in the selection and adaptation of material that characterize the foregoing work are no

less evident in Father McNabb's *Oxford Conferences*. One is so accustomed to the stereotyped treatment of the familiar theme of Faith that one quite naturally expects to find pretty much the same thoughts and methods repeated in almost any book on the subject one happens to take up. There is therefore all the pleasure of an agreeable disappointment in store for the reader of these *Conferences*. First of all, the problem of faith is approached not from the abstract way but from the concrete, not from above but from below, not from metaphysics but from experience. The what and the whither of the problem are shown in its whence, for the author traces its history as it has come down from the beginning and as it reveals itself in its present crisis. Then the object and the light of faith, the meaning and scope of authority, the relation of will to faith, the door of faith (conversion), the scruple of doubt, and the abiding influence of faith on life,—these topics are exposed with a wealth of fact, allusion, and happy illustration from literature, the sciences, and psychology, old and new, that rob them of their remoteness from experience and give them a closely personal relationship. While the text on which the doctrine is based is the definitions of the Vatican Council and the essential argumentation is that of St. Thomas, the whole manner of treatment is graphic and adjusted to the best habits of the modern mind. The matter and the method prove that it is possible to secure accuracy, precision, thoroughness, and solidity, without sacrificing that form and style which are indispensable in a book that is not to confine its usefulness to the professional student alone.

The work is on the whole so good that one would like to see a few minor imperfections disappear in a future edition, such as too frequently recurring assonances, for instance "already" repeated p. 195; "see its sway" immediately followed by "secrets of the sea," p. 196, etc. The rhetorical figure at the top of p. 156 is not quite happy and a critic might object to finding "an end put to the Throne of the Fisherman."

A GRAMMAR OF PLAINSONG. In Two Parts. By the Benedictines of Stanbrook Abbey, Worcester. London: Burns & Oates, Ltd.; The Art and Book Co., Ltd.; New York, Cincinnati, Chicago: Benziger Bros. 1905. Pp. 116.

The movement looking toward a restoration of plainsong, both in its musical text and in its liturgical use, which has been signalized by the profound and unremitting studies of the Benedictines of Solesmes,

received the authentic stamp of highest approval in the *Motu proprio* of Pius X on Church music, and in the clearly expressed command that not only should a restoration of this kind be made in the musical text according to the most ancient codices, but that all previous editions of the Chant should *quamprimum* cease to be used. The Pope has also recommended the more extended use of plainsong wherever possible.

Among the many perplexities necessarily precipitated by such legislation, not the least was the fact that the various text-books of plainsong, based on the now superseded Ratisbon chants, could no longer serve the purposes for which they had been compiled. On the other hand, it was perhaps inevitable that the somewhat recent science of musical palæography should have left many questions of rhythmic interpretation open to discussion, and that mutually exclusive theories concerning the practical rendition of the ancient chants should be propounded and warmly advocated by their several schools. In the midst of all this discussion, not a little of which has served to darken counsel, what practical step could be taken by diocesan authorities to introduce the long-needed reform?

His Lordship the Bishop of Birmingham solved the difficulty in an admirable fashion by his request to the Benedictines of Stanbrook Abbey, that they should compile a practical Grammar of Plainsong. One may well fancy, *a priori*, that into no better hands could such a labor be intrusted; for such a task has both a theoretical and a practical side. Stanbrook Abbey had long been noted for its zeal in matters of liturgy, as the volumes of the *Liturgical Year* of Dom Guéranger, issued in translation by the Abbey press, abundantly witness. The essential connection of plainsong with the liturgy led naturally to a close study of the question of musical palæography, and the Abbey press again furnished us with an admirable work on this subject, a work which vouches adequately for the familiarity of the Benedictine nuns with all the questions mooted on the side of plain-song theory. On the other hand, the practical side of the question had not been neglected; and the singing of the new chants by the nuns has proved a practical demonstration of the beauty of the chants and their artistic and liturgical possibilities. A uniquely interesting testimony to the musical zeal of this famous Abbey is the long letter of Pius X to the nuns of Stanbrook, dated December 29, written wholly *propria manu*, and commending their labors in the highest terms of appreciation.

Equipped thus both theoretically and practically for the task laid upon them by the Bishop of Birmingham, the Benedictines of Stanbrook have produced a volume which, while it is beautifully printed and withal inexpensive, covers the ground assigned with sufficient fulness. As it is intended to be an introduction to the practical study of plainsong, intricate questions of archæology have been avoided as far as possible, although, very properly, the difficult but fundamental question of rhythm receives, in addition to the treatment accorded to it in Part I, a more elaborate study in Part II. This whole second Part, indeed, is wholly given up to the absorbingly interesting study of rhythm. The number of pages (32) occupied with this one theme is not relatively too large; for it would scarcely be an exaggeration to say that in plainsong the melody is of slight importance, while the rhythm is everything. Into questions of this kind, however, it is not necessary to enter here. Suffice it to point out the really eminent success achieved in the presentation of this most difficult question with equal clarity and attractiveness. But these two qualities are, indeed, the distinguishing features of the whole volume.

In the "Practical" part of the volume (Part I), after an admirably condensed exposition of the history of plainsong (Chap. I), the question of the pronunciation of Latin—so necessary a preliminary to a successful rendering of the chants—is taken up and is treated with elaborate care. Then follow the chapters on Notation, Tonality, Rhythm, Psalmody, Hymnody, Accompaniment, the Song Parts of the Mass and Vespers, the Liturgical Recitatives, the Liturgical Books; while an appendix treats of Broken Mediations of the Psalm-tones. Part II takes up the Theory of Rhythm and gives in its seven chapters a treatment of rhythmic analysis and synthesis, illustrated fully with plainsong melodies in both notations; and here, as we have already said, the difficult subject is presented not merely clearly, but attractively.

While no formal bibliography accompanies the volume, the references found throughout it to the most recent, as well as to mediæval, sources, indicate the wide reading that prefaced the composition of the work. The musical illustrations, both in chant and in modern notation, are abundant and well selected. Like the letterpress, they also are attractively printed. Altogether a very difficult work has been performed with a success that should earn the grateful appreciation alike of the scholar and of the student of the Church's song.—The work will appear shortly in German, French, and Italian. H. T. H.

L'HISTOIRE, LE TEXTE ET LA DESTINÉE DU CONCORDAT DE 1801. Par L'Abbé Em. Sevestre. Paris: Lethielleux, Editeur. Pp. xxiv—702.

Those who desire to form an intelligent opinion of the actual complicated condition of affairs in France will be greatly assisted by the present work, wherein is collected a vast amount of information that could otherwise be gathered only at the cost of much time and labor spent in searching through public documents and miscellaneous reports. As the title indicates, the book comprises three parts. The first treats of the negotiations and the signing of the Concordat—its ratification at Rome, its publication in Paris, its publication and acceptance by the various French governments during the past century, and the criticism to which it has recently been subjected. The second part studies the text in the light of the negotiations, juridical and theological interpretations, and authoritative decisions bearing upon it, and compares it with the other concordats signed in Rome and the “organic articles.” After discussing what should be the relations between the Church and State in France, in view of Catholic doctrine, the tendencies of modern societies, and the character and historical antecedents of the French nation, the third part inquires who have been the authors of the denunciation of the Concordat, and in face of recent discussions in the Chamber of Deputies—discussions which the author has very minutely studied and completely summarized—what are likely to be the consequences of the abrogation of the Concordat. Lastly, an appendix of some 200 pages comprises the principal documents, those treating of the Concordat régime in France, of the separation of the Church and State, and of the relations of the State to the Protestant and Jewish worship; besides the Concordat régime in other countries. The most recent documents are here given—the allocutions of the Holy See, extracts from M. Briant's report, the letter of the French Cardinals, Protestant and Jewish deliberations on the question of separation, and the rest.

All the problems, historical, judicial, and philosophical, bearing on the Concordat and consequently on the separation of Church and State, are thus discussed. Although the work centres on the condition of things in France, the principles involved have a universal application, and since the facts may thus be regarded as fairly typical of similar conditions occurring or likely to occur elsewhere, the book assumes a broader significance and will serve as a guide to the study of the difficult relations between Church and State generally. Besides

this, the copious bibliography and annotations adapt the work still further to the student's requirements.

MANUAL OF CHURCH MUSIC. Prepared by William Joseph Finn, C.S.P., Catholic University of America; Prof. George Herbert Wells, Georgetown University, Washington, D. C.; Prof. Francis Joseph O'Brien, Ochoirmaster, Gesù Church, Philadelphia. With Preface by the Rev. H. T. Henry, Litt. D., Professor of Ecclesiastical Music, St. Charles Seminary, Overbrook, Pa., and Introduction by His Excellency the Apostolic Delegate to the United States. The Dolphin Press: Philadelphia, Pa. 1905. Pp. xv—150.

To those who from the outset of the recently proposed reform in Church music simply sought to gain clear information about what was to be done and how we were to begin the work in our churches, the attitude of some of our practical churchmen and seemingly authoritative interpreters of the Papal *Motu proprio* must have been greatly puzzling, if not altogether disturbing to their faith in the unity of Catholic discipline or loyalty to the ordinances of the Holy See. On the one hand there were grave men, bishops even, Jesuit Fathers, and monsignori, who held that the Pope did not mean the reform for America,—not even for Holland, small as it is. Others thought that there was more than a lack of mere chivalry in the whole proceeding, and that the Pope could never have intended the banishing of women from the liturgical choir, since that implied nothing short of an insult to their admitted qualities of voice and heart, if not a flat denial that they were human beings with souls capable of worshipping God.

Between these extreme interpretations there was any number of wise utterances scattered through newspapers and magazines; and one of our prominent music publishers comforted some of the alarmed composers who had earned for themselves and helped some of our choir singers to earn also a modest livelihood, by adapting modern opera to Catholic Sunday services,—by stating that they might go on as before, because “Catholics need not be counted with;” which meant that they would take what was given them by the dealers and pay for it as heretofore, so long as the clergy knew little and cared little.

THE ECCLESIASTICAL REVIEW, through its *Dolphin Press*, had willingly agreed to urge the reform, and the Apostolic Delegate with his generous whole-souledness, inspired by the sacred responsibility that makes his office a means of promoting the edification of the Church in America, strengthened the purpose of that magazine by

introducing the *Manual* to the clergy in words of zealous love for the decorum and glory of the sanctuary. His Introductory Letter leaves no doubt as to its meaning.

We cannot here reproduce the admirable thoughts by which both the Apostolic Delegate and Dr. Henry preface this collection of practical instruction, which every pastor and every choir director and organist, and every person interested in the liturgical services of the Church should not only read but carefully study.

At the present time no priest who claims to do his work dutifully can afford to go uninterested in the recent legislation and movement concerning the personnel of our choirs, the training of boys for singing in church, the formation, under every set of conditions, of a body of singers that will answer readily to the requirements of Catholic liturgy and of congregational singing.

The well-printed volume of the *Dolphin Press* deals with the subject of Church music in all its phases. The chapter-titles indicate the scope and treatment of the book, which is not too large to be mastered in a few readings. After briefly explaining the call for the reform and the legislation looking to this end, the reader is instructed in the method of organizing a choir,—first, the boys' section, and then the adults'. The number and proportion of voices are explained, particular attention being devoted to the disposition of the alto-voices which usually brings to the choirmaster the greatest difficulty. A separate chapter gives "General Hints for Maintaining a Choir;" another treats of the choirmaster's offices and the duties of the organist. In the second Part of the book the writer discusses the distinctive features of a Choir of Boys, the training of their voices, the practices, and the rehearsal room. The third Part is given over to an exposition of the character of Gregorian Chant, Classic Polyphony, and Modern Music.

A most important and interesting feature of the volume is the instruction regarding Congregational Singing and Modern Hymnody.

In the Appendix will be found an excellent summary of regulations for the use of the organ, the parts of the liturgy to be chanted by the priest, etc. The Index at the end of the volume makes the *Manual* a very handy book of reference.

In conjunction with the instructions contained in the above *Manual*, the *Dolphin Press* has also published a beautiful repertoire of approved pieces of Church music, graded, at a very low price (25 cents), which gives the reader a complete list of carefully selected

compositions, Masses, Benediction hymns, and liturgical service books, so that the choirmaster and organist know exactly what to choose for different occasions and places, whether for a cathedral or a rural church.

ELEVENTH ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA. (September 1, 1904, to June 30, 1905.) Philadelphia: The Dolphin Press. Published by the Diocesan School Board. 1905. Pp. 130.

PARISH SCHOOL BULLETIN OF THE DIOCESE OF COLUMBUS, September, 1905. Report of Proceedings and Papers of the Third Annual Conference of Principals and Teachers of the Catholic Parish Schools of the Diocese of Columbus.

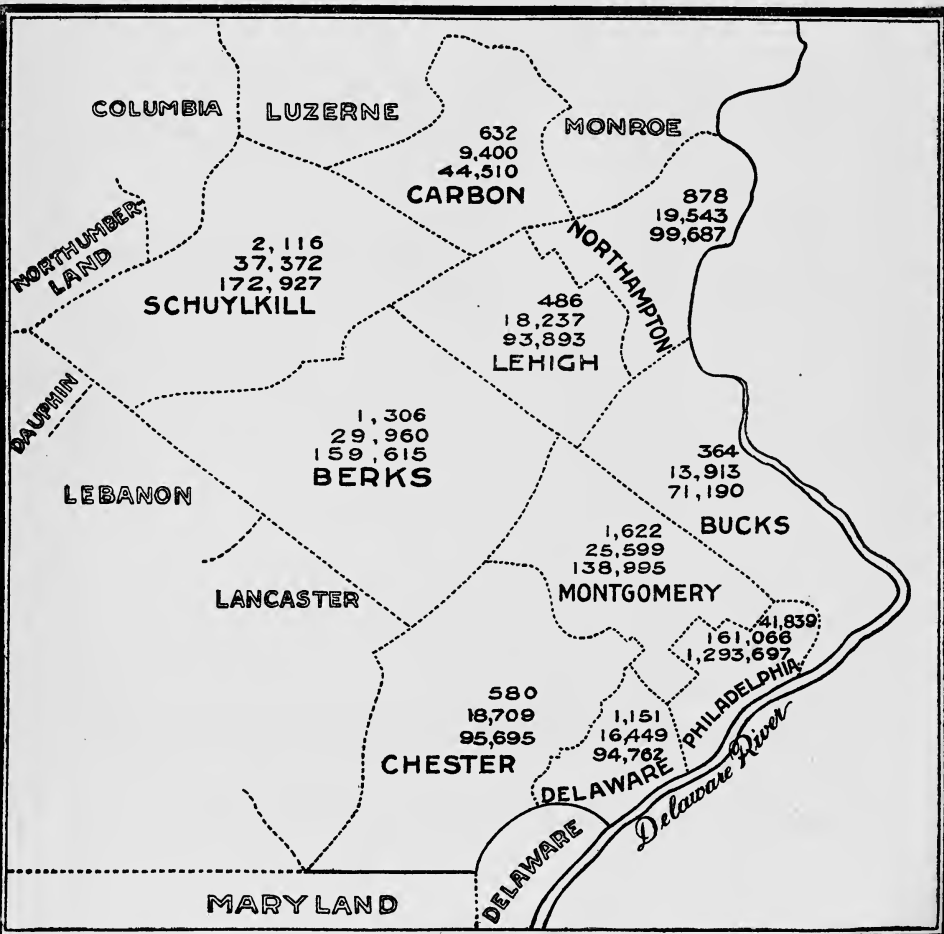
The Archdiocesan School Board of Philadelphia may indeed be congratulated upon the work accomplished under the direction of the efficient School Superintendent who may be said to be the pivot upon which turns the central wheel that moves the educational machinery of the parishes.

In the 106 parishes of the diocese there are 117 separate schools. The attendance of children is above 50,000, which shows an increase of 2,218 over the previous year.

The Superintendent's Report proper directs attention to a revision of the course of studies which facilitates systematic grading and offers no difficulty to the admission of children who come from the public schools. Space does not permit us here to dwell upon the lucid and terse presentation by Father McDevitt of the relative importance of the different branches of study, their proper coördination and supervision.

One of the admirable features of the Philadelphia Catholic School system is the care with which the Superintendent selects the means of instructing and unifying the teachers. The courses of Lectures given regularly to both the Religious teaching communities and to the Catholic lay teachers, are uniformly of a high standard, and their aim is both to perfect the instructors' methods and to furnish them with abundant stores of information. The School Inspectors representing the different Religious Orders meet at the Catholic High School. With them they bring such of the teachers from their respective houses as are capable not only of profiting by the instruction of the lecturers but of imparting and perpetuating it. The lectures are not confined to theoretical expositions, but include actual practice and illustration.

Thus at a recent lecture on chant two sets of boys were brought to sing alternately to demonstrate the superior effect of a certain method of teaching choir boys. Similar object-lessons are chosen in other departments, and that with the utmost care and the single purpose of



The figures in their order indicate : Parish School attendance, June, 1905 ;
Public School attendance, June, 1904 ;
Total population, census of 1900.

obtaining the best actual results. The fact that such a system is not stifled through want of the necessary financial support is of itself a tribute to the zeal of the School Board. Father McDevitt does not,

however, leave his constituents in any doubt as to what remains to be done. He points out exactly the condition of the educational work done within and without the Church in Philadelphia. One of the ways which betokens accurate study and deep interest in his work is exhibited in the foregoing sketch which shows at a glance the relative attendance of children in our schools, and indicates where the gravity point of the School Board's attention is required.

The Report of the Columbus Diocesan School Board is formulated in a record of the transactions of a series of Conferences at which the principals and teachers met under the presidency of the Bishop to discuss methods of improvement in various departments, and to listen to some practical instructions in the form of papers read on such topics as "The Teaching of History;" "Preparation for Class;" "Music in the Parochial School." At the end of the sessions the School Board adopted a number of practical resolutions making for general improvement in the schools of the diocese. A separate booklet of *Courses of Studies* for the elementary grades is published simultaneously with the Bulletin.

THE RESURRECTION OF CHRIST. IS IT A FACT? By Gideon W. Marsh, B.A. (Lond.), F. R. Hist. Soc. St. Louis, Mo.: B. Herder; London and Edinburgh: Sands Co. 1905.

The argument for our Lord's Resurrection has been so frequently reformulated that one might fairly decide that nothing further can be said to enlarge or to strengthen the demonstration. Perhaps the reader of the above little book will not share this judgment or will take it only with some amendment. At any rate the fundamental proof of Christ's Divinity and the divinity of the Church is here stated with singular force and conciseness. The book is measured to the length of an average lecture, but it contains much condensed thinking,—the outcome of wide reading, as the bibliography affixed also attests. The objections against the argument are briefly yet withal clearly stated and answered. The author's rank in the medical profession lends an extrinsic weight to the criticism, notably so in the statement of the evidence for the assured death of our Lord.

CREDO; or Stories Illustrative of the Apostles' Creed. By Mary Lape Fogg. Boston: Angel Guardian Press. 1905.

The author tells us that these stories were written at the suggestion of a priest who felt the want of books of this character suitable for children. In carrying out her plan of the book Miss Fogg followed

that of a similar work used by the French Brothers of the Christian Schools for their young pupils. The stories are partly historical, partly legendary, and partly imaginative, illustrating the principal facts of faith enunciated in the Apostles' Creed. They make attractive reading for the young, and if they were more of them they might aid the preacher or catechist in Sunday-school work. Parents and teachers who are looking for a really attractive volume as a gift to their children on such occasions as First Communion, Christmas, or birthday, may thank the Angel Guardian Press for having provided such a present, likely to stimulate faith while cultivating the sense of the beautiful in book-making,—which is no small matter.

Literary Chat.

A metrical translation of the Book of *Ecclesiastes*, edited with introduction and notes by Professor Paul Haupt, is announced (Johns Hopkins Press). *Kohleth*, as the rabbins call the book according to a very ancient tradition, of which *Ecclesiastes* is only a suggestive translation, signifies a person who "convenes and instructs an assembly." In the present case Solomon is supposed to be the person whose wise ordinances and counsels are here congested into an admirable summary of ethics which balances the values of life, its joys, and its sorrows, and teaches the right use of what God has given to man for his correction as well as his reasonable enjoyment.

McClure, Phillips & Co. have just issued an interesting memoir of Professor Edward North, who is a typical representative of that classical scholarship fast vanishing from the faculty lists of our colleges. Professor North taught Greek for nearly sixty years in Hamilton College, and whilst he cannot be said to have contributed anything of original value to his study by writing, he left the impress of his erudite and high-minded influence upon several generations of students and professors, to one of whom we are indebted for this graphic portrait of a learned and gentlemanly teacher. Despite the fact that he possessed the talents and acquisitions of a specialist in the ancient classics, he was not a mere pedagogue or didactic exponent, but knew how to draw forth the sympathies of his students by an all-sided culture and genial disposition.

Dr. Moffat's translation of the second volume of Professor Harnack's *Christianity in the First Three Centuries* makes a stately volume of nearly five hundred pages (Putnam). The study of that period, from the historic point of view, is of great importance in modern apologetics, inasmuch as it lays bare the actual value of the motives that produced Christian civilization. Professor Harnack willingly or unwillingly furnishes abundant argument to sustain the plea that Christianity commended itself from the very first to the most noble and best educated minds, as well as to the lowly classes among the pagans; furthermore, he offers proof that the discipline of

the Catholic Church, in all its fundamental outlines and principles, was established under Apostolic auspices. Of course, he seeks to subvert the argument of continuity in many of its phases and results, and pursues the rationalistic trend upon which modern Lutheranism, in view of the higher criticism, finds itself bent by the force of its logic. Among Catholic students who have made a specialty of this period of history is the English Jesuit Father, Alexander Keogh, of St. Beuno's College.

The articles of P. Ferreres presently appearing in these pages, on the Symptoms of Death, are being translated into French by Dr. G. B. Geniesse, of Rome. The latter has undertaken some original research in the matter; and with a view of exploiting the subject to its last analysis he has conferred with a number of experts, as also with the physicians mentioned as authorities by P. Ferreres, such as Doctors Icard and D'Halluin, the latter of whom is successor to Dr. Laborde, author of the "traction test," mentioned in our current article on the subject. Regarding this last mentioned experiment, Dr. Geniesse writes to us: "In some few points I disagree with Fr. Ferreres, for instance regarding the value of the tractions of the tongue. It is assuredly a good means to resuscitate a person in a state of apparent death, but the non-success of the experiment is not always an indication that death is the alternative, or that a person who does not respond to the stimulating effect of this method is beyond the power of reviving." Dr. Geniesse's translation will contain some notes and appendices in which these matters are further discussed. The articles have likewise been made accessible to theological and medical students in Italian and German translations.

THE DOLPHIN PRESS has undertaken the publication of a new magazine entitled CHURCH MUSIC. It is the outcome of the efforts we have hitherto made through THE ECCLESIASTICAL REVIEW and THE DOLPHIN to bring the undoubted wishes of the Sovereign Pontiff in the matter of Church Music reform, before our clergy and that class of Catholic laymen who, by their intelligent appreciation of a liturgical and truly devotional Church service, sustain and are able to influence the carrying out of the laws of the Church.

Hence we published not only numerous articles on the subject, setting forth *how the reform may be begun* and carried on, and *how the actual difficulties* in the way *may be neutralized*; but we also published a complete *Manual* to guide priests, organists, and choir leaders in all kinds of congregations, large or small. Owing to the misapprehensions of some on whose zealous interpretation and activity the fulfilment of the wishes of the Holy Father in this matter depend, we failed to make the desired impression upon many of our readers. Hence we resolved to take another way, that is, of a *continuous and sustained propaganda*, appealing to bishops and pastors and teachers, by a separate organ that would gather the best available material in Church music, and put it before those who wish to do what is right and commanded, at such moderate expense that no plea of inability could be justly advanced.

What urged us more and more to the publication of CHURCH MUSIC was the fact that THE ECCLESIASTICAL REVIEW could not be subscribed for by lay persons, and that THE DOLPHIN appealed too exclusively to friends of a general Christian culture to make it serviceable for organists and teachers unable to subscribe to a

high-class periodical like THE DOLPHIN for the mere sake of finding in its pages an occasional article on Church music.

What we thus advocate has been well expressed and without circumlocution in the urgent words which the Apostolic Delegate addresses to us on this matter and which serve us as an Introduction to our *Manual of Church Music*. The eminent representative of our Holy Father, who is in the counsel of those who would sincerely coöperate with our Chief Pastor in the "restoration of all things in Christ," writes: "Unfortunately the edict of our Sovereign Pontiff has been received by many in this country with misgivings as to the possibility of putting it into practice. What is the cause of the deplorable hesitation we witness in the banishment of profane music from our churches? . . . I am led to believe that the cause of this procrastination is to be found in the fact that our taste has been vitiated and our judgment led astray by the constant use, from our earliest years, of sensational profane music, and consequently we do not now fully realize the value of ecclesiastical music."

"It is a matter of the gravest importance," continues the Apostolic Delegate, "and deserves our serious consideration. Here we have the command of the Supreme Pastor of the Church, emphatically given and binding in conscience bishops, priests, and people . . . Notwithstanding all this anxious care on the part of the authorities of the Church and the last fervent appeal of His Holiness, Pius X, as yet, comparatively speaking, very few are the pastors who have earnestly set themselves to work to correct a practice so vigorously condemned as derogatory to the sanctity of the House of God."

Superficial reasons advanced against prompt action in making the changes in our church choirs, by introducing the prescribed Church music, are all answered in our *Manual*, and will be continually dwelt on in the new periodical, which does not confine itself to theoretical and legislative exposition, but tells every organist, every choir leader, every teacher of boys or girls, every pastor who wishes to have congregational singing—which is much more edifying, inexpensive, and easy than the music in use at present—*how to do it* at every step.

Lest the new magazine should interfere with the activity of similar enterprises, such as the *Church Music Review*, which the veteran champion of reform in this field, Professor John Singenberger, began to publish last year, we have made arrangements to work with him in united activity. Our coördinated facilities for launching and prospering such a magazine are recognized to be greater than any isolated and individual efforts could make them, by reason of the preparatory work which THE ECCLESIASTICAL REVIEW in establishing THE DOLPHIN PRESS with its numerous channels for reaching the clergy and their helpers, has done during the past years. That same pioneer activity will be to our readers a guarantee that the best means of information will be placed at their disposal, if only they will *read*, and do the little that equity and a congenial Catholic spirit suggest to them in coöperation with us. The prospectus of CHURCH MUSIC together with a list of the eminent collaborators in our enterprise will be found in another part of this month's REVIEW. It will no doubt be of interest to our readers.

In a very interesting volume of unusual form are assembled the various congratulatory letters, and memorials addressed to Newman on the occasion of his elevation to the Cardinalate. Following each address is the reply of the new Prince of the Church. Making as they do an almost complete collection of what passed from and to public bodies in connection with his elevation, and dealing at times with subjects of special moment to the religious world at the present day, they form a quite important part of the Cardinal's work. The compilation is almost entirely Fr. Neville's.

The publishers (Longmans, Green, & Co.) request us to announce to our readers who may have their complete subscription edition of Newman's works, that a special edition of these *Addresses to Cardinal Newman and His Replies—1879-1881*, uniform with the subscription edition, has been prepared for, and will be sent to, them only. The binding of the edition for the general market is slightly different.

Our librarians and readers generally will be glad to learn that the Messrs. Benzigers expect to publish in December a special subscription edition of *Mores Catholici*,—in four volumes.

From one of our contemporaries we clip the following comment printed under the heading of *A Sound Franciscan Critic*: "In THE DOLPHIN for July and August there are two very able and judicious articles on Franciscan literature from the pen of Father Paschal Robinson, O.F.M. Few students of Franciscan literature, early or late, have so clear and complete a grasp of their subject as that possessed by this American Friar; and none surpass him in the cogency and directness of its expression. The articles are a lucid and transparently fair criticism of the present controversy respecting the historical merits of those famous Franciscan documents: the *Lives of St. Francis* by Celano, the *Legend of the Three Companions*, the *Life* by St. Bonaventure, and *The Mirror of Perfection*. The very thoroughness of the articles precludes quotation from them. Where all is so good it is impossible to pick and choose. We would advise those of our readers who are interested in Franciscan literature, and those who would know, briefly and clearly, just how it now stands, to read the articles for themselves."

Critics of some of the Jesuit Father Tyrrell's sayings in the October DOLPHIN under the title of "The Spirit of Christ," exhibit the usual intolerance and limitations in interpreting the thought of a mind that ventures to put his words in new forms regardless of the stereotyped expressions which often carry with them a faulty conception of things sanctioned by tradition. Tradition will always be, of course, a main source and criterion of truth, but that cannot be said of all traditions. The Pharisees of our Lord's day had many traditions for which they pleaded as though they were the sacred laws of Moses, and the Evangelists who record the facts and teachings of Christ's life (Matt. 15: 2-6; Mark 7: 3-13) tell us what He thought of this. In the same way the literal sense of revealed (written) truth is not the only nor necessarily the truer or more important sense which Christ, who taught mostly in parables, wished to convey. Where that literal sense is evident or defined by the Church, or necessarily implied in some associated doctrine of the Church, there no one will dispute it; but wherever else the object of the truth to be taught is reached more directly by a figurative interpretation, there it may be freely and preferably maintained.

The Philadelphia Catholic Truth Society, through its Secretary, the Rev. Nevin Fisher, has undertaken the republication of Dr. Edward Pace's *Modern Psychology and Catholic Education*. The pamphlet is of exceptional value to teachers and has just been issued as one of the *Educational Briefs* which the Superintendent of the Philadelphia Parish Schools sends to his teachers and others interested in educational work. Both pamphlets are from the DOLPHIN PRESS.

The familiar story of Catholic associate editors in non-Catholic literary enterprises being placed in a false position of responsibility repeats itself in the case of the new *Encyclopædia Americana*. Father Wynne, S.J., finds it necessary to protest against the use of his name by book agents in behalf of the above-mentioned work. Unfortunately the effect of this whole system is to discredit not merely certain non-Catholic sources of information, but also the value of popular Catholic names as a guarantee of associate worth.

Few American [priests have done better work in the field of theological science than Father Anthony Maas, S.J. His recent appointment to the editorial office of *The Messenger* augurs added efficiency for that magazine which has steadily gained the esteem of Catholic readers by elevating the standard of its contents. Its departments under the heads of "The Chronicle" and "Science" are invaluable repositories of practical and interesting information on subjects of politics, philosophy, art, letters, and general science. Father Maas will bring to it his wide and accurate knowledge of Biblical literature and a conservative disposition in the application of the canons of Scriptural criticism.

With the second issue of the *New York Review* the attractions of that magazine grow. The editors have found a way of utilizing good home talent; and this is likely to awaken new or dormant energies. The indications are that higher Catholic science will have more exponents than could have been anticipated in view of the supposedly limited circle of educated readers in America. *The American Catholic Quarterly*, *The Messenger*, *The Catholic University Bulletin*, *The Catholic World*, *THE ECCLESIASTICAL REVIEW* and *THE DOLPHIN* are appealing practically to the same circles of readers, and the names of writers found in any one of them may now be found in the others. With seven high-class magazines only slightly differentiated in their appeal to a predominant specialty or characteristic tendency, to which must be added the Catholic magazines published in the United Kingdom, education ought to advance amongst us with giant strides.

Books Received.

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THE TRAGEDY OF CALVARY, or the Minute Details of Christ's Life, from Palm Sunday Morning till the Resurrection and Ascension. Taken from Prophecy, History, Revelations, and Ancient Writings. By the Rev. James L. Meagher, D.D. New York: Christian Press Association Publishing Company. 1905. Pp. 490.

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THE ECCLESIASTICAL REVIEW

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THE CHURCH "SEMPER EADEM" AND THE THEORY OF DEVELOPMENT.

DEVELOPMENT is in doctrine what progress is in society and what evolution is in nature. In the early ages of the Church, the principle was clearly recognized and well understood. How indeed could it fail to be noticed during the great conflicts concerning the divinity of the Son and of the Holy Ghost? When Vincent of Lerins composed his treatise on the identity of the Christian doctrine throughout all the ages from the first to the last (*quod semper et quod ab omnibus*), against a new and non-traditional theory of grace and predestination (a theory which afterward became the root of Jansenism, and which was due to the reaction against Pelagianism), he saw at once that he would be called upon to answer the objection that his principle was opposed to consistent growth as well as to perversion and corruption and to the addition of what was extraneous and incapable of assimilation. "Is there, then, to be no progress in religious knowledge (*profectus religionis*) in the Church of Christ?" is the objection which he supposes to be made against his principle of fixity. But "who," he says, "would be so uncharitable toward men, or so impious toward God, as to forbid *that*?" All that he demands is that the advance be a genuine development (*profectus*) of a thing which all the while remains in essence the same, not a change of one thing into another and different thing. It is to be like the growth of the child into the man, the outcome of that which *jam antea latitaverat*; or it is to be like the growth of a plant from

the seed. The founders and Fathers of the Church sowed the *triticeae fidei semina*; the growth must be in accordance with the nature of the seed sown.

In fact, the principle of development was so amply acknowledged in antiquity that Gregory Nazianzen uttered it in a most exaggerated form in the pulpit of the New Rome, just on the eve of the assembling of the Œcumenical Council which affirmed the divinity of the Holy Spirit. "Under the old dispensation," he said, "the Father was openly revealed, and the Son but obscurely. When the new was given, the Son was manifested, but the divinity of the Spirit only intimated. Now, the Spirit dwells with us, affording us clearer evidence about Himself . . . that by gradual additions and flights, as David says, and by advancing and progressing from glory to glory, the radiance of the Trinity might shine out on those who are illuminated."

This is the language of oratory. In a theological treatise St. Gregory would not have asserted what his words here might be taken or mistaken to imply,—that there could be a new revelation, or that the increase of knowledge in the mind of the Church is comparable to the addition made to our knowledge by the revelation given through the Apostles and delivered once for all to the saints. But the very exaggeration shows the general acceptance of the idea.

During the so-called Dark and Middle Ages, when the knowledge of the past and of the history of the Christian doctrine was lost, it is likely that Vincent's treatise, with its assertion of the identity of the Christian faith in all ages, had the effect in ignorant minds of effacing the other idea, equally important, of development, and of producing the notion that everything in the Church must have been exactly the same from the beginning as it was in the tenth or the twelfth century. And thus it happened that some persons with more zeal than sense, or with more of the wisdom of this world than of faith in the divine guidance of the Church, set themselves to provide evidence where it could not be found, and produced a series of fictions regarding the institutions and doctrines of the primitive Church. Thus there came into existence such documents as the false decretals, and the quotations which led St. Thomas to believe that the Greek Fathers had asserted the

infallibility of the Pope. Nevertheless the Providence which brings good out of evil, guided the human mind, within the Church, through false premises to true conclusions; and every Catholic knows that the teaching authority of the Church, within a certain sphere and when acting under certain conditions, is rendered safe from error in its formal decisions by the protection which the risen Christ promised to His Apostles.

It was the Franciscan masters who cherished the idea of doctrinal progress during the Middle Ages:—

“*Proficit fides secundum statum communem, quia secundum perfectum temporum efficiebantur homines magis idonei ad percipienda et intelligenda sacramenta fidei.*” — “*Sunt multae conclusiones necessario inclusae in articulis creditis, sed antequam sunt per Ecclesiam declaratae et explicatae non oportet quemcumque eas credere. Oportet tamen circa eas sobrie opinari, ut scilicet homo sit paratus eas tenere pro tempore pro quo veritas fuerit declarata.*”

It would be superfluous to dwell upon the part which the Franciscans played in the development of the doctrine of the Immaculate Conception of the Blessed Virgin. Other theologians who recognized the progress in revelation down to the day of Pentecost, do not seem to have realized that there is a progress also in the Church's comprehension of the contents of the revelation entrusted to her guardianship.

In the fifteenth century, however, theologians are found asserting the progress of religious knowledge in the most extreme fashion. Gerson, who might have been supposed from his attitude toward papal prerogatives to be opposed to development, proclaimed it from the pulpit in a form which reminds us of Gregory of Nazianzen, and which goes far beyond Gregory in speaking expressly of new revelations: “*Est quod Spiritus Sanctus interdum revelat Ecclesiae vel doctoribus aliquas veritates, vel expositiones sacrae Scripturae quas non revelavit eorum praedecessoribus. Ideo Moyses scivit plus quam Abraham; Prophetae quam Moyses; Apostoli quam Prophetae; et Doctores addiderunt multas veritates ultra Apostolos.*” He proceeds to apply this principle to the doctrine of the Blessed Virgin's immunity from original sin:—

“Quapropter dicere possumus hanc veritatem, B. Mariam non fuisse conceptam in peccato originali, *de illis esse veritatibus quae noviter sunt revelatae vel declaratae tam per miracula quae leguntur, quam per majorem partem Ecclesiae Sanctae, quae hoc modo tenet* Fuit tempus aliquod in quo non tenebatur generaliter Mariam virginem esse in Paradiso in corpore et anima sicut modo tenetur; et similiter, post institutionem festi nativitatis S. Joannis, Nativitas Dominae Nostrae ordinata fuit per revelationem unius solius feminae; et multa similia.”

A century before Gerson, Ockham had put forth the same idea as an hypothesis. Thus he says of transubstantiation, as the mode of the Real Presence, rather than consubstantiation: “Hoc constat Ecclesiae per aliquam revelationem, ut suppono, et ideo sic determinavit.” But one cannot feel sure, in Ockham’s case, whether the tone was not ironical, with a rationalistic purpose.

In the great conflict of the sixteenth century little was heard of development. Luther and Calvin did not invoke antiquity against the Church of the age. There was therefore no call upon Catholic theologians to study the law by which the Church of the sixteenth century grew out of the Church of the first. In fact, the “variations of Protestantism” threw the Catholics, by a natural process, into an assertion of identity and fixity rather than of progress. Revolution produces in its opponents an extreme conservatism; a rigid opposition to all change is the natural reaction against reckless and lawless change. This Catholic distrust of all change in the present created naturally a disbelief in the existence of any principle of change in the past. Yet toward the end of the century Molina wrote these pregnant words:—

“Quamvis Spiritus Sanctus adfuerit semper Ecclesiae ne in suis definitionibus erret, omnesque proinde sint . . . inter se consentientes, negandum tamen idcirco non est . . . pro qualitate hominum qui in conciliis conveniunt, investigatione et industria quae adhibetur, et pro majori vel minori peritia ac notitia rerum, quae uno tempore quam aliis habetur, confici definitiones magis aut minus perspicuas, exactiusque ac plenius definiri uno tempore quam aliis. Etenim Spiritus Sanctus . . . ita Ecclesiae . . . assistit ut . . . temporum opportunitatibus ac circumstantiis suum locum relinquat . . . Cum vero disputationibus, assidua lectione, medi-

tatione, ac investigatione rerum, augeri soleat temporum progressu earum notitiâ ac intelligentia, Patresque in posterioribus conciliis investigatione ac definitionibus priorum adjuventur, inde oritur ut definitiones posteriorum esse soleant dilucidiores, pleniores, magisque accuratae et exactae, quam priorum. Ad posteriora etiam Concilia spectat interpretari, exactiusque ac plenius definire, quae in prioribus conciliis minus dilucide et non tam plene et exacte definita fuere. His de causis, temporum progressu crescit in Ecclesia notitia rerum definitarum, non solum quoad numerum sed etiam quoad perspicuitatem et exactionem."

Duperron, the learned and acute theologian who converted Henry IV, and shook Casaubon, wrote the following remarkable words:

"L'Arien trouvera dans Saint Irénée, Tertullien, et autres que nous sont restés en petit nombre des ces siècles là, que le Fils est l'instrument du Père, que le Père a commandé au Fils lors qu'il a été question de la création de choses, que le Père et le Fils sont *aliud et aliud*; choses qui tiendroient aujourd'hui que le langage de l'Eglise est plus examiné, seroit estimé pour Arien lui-même."

Petau therefore was no innovator when he diffidently and guardedly put forward the principle of development. Tillemont, after Petau, said: "Quoique l'Eglise ait toujours eu les mêmes sentiments, néanmoins elle ne les a pas toujours exprimés avec la même clarté, la même force, et les mêmes termes." Pascal said: "La Nature agit par progrès, *itus et reditus*. Elle passe et revient, puis va plus loin, puis deux fois moins, puis plus que jamais." But he did not go on to apply this law to the work of the human mind upon the *depositum* of revelation.

But, in those days, development was only an expedient, a theory, scarcely what Oxford logicians call "a working hypothesis." And the reason why it could not be anything more, the reason why it could not have a scientific basis and definition, is explained by Duchesne:—

"Ce n'est guère avant la seconde moitié du XVII^e siècle qu'il devint impossible de soutenir l'authenticité des fausses décrétales, des constitutions apostoliques, des 'Reconnitions Clementines,' du faux Ignace, du pseudo-Dionys, et de l'immense fatras d'œuvres anonymes

ou pseudonymes qui grossissait souvent du tiers ou de la moitié de la heritage litteraire des auteurs les plus considerables. Qui aurait pu même songer à un développement dogmatique ? ”

That the principle in those days was little understood, and asserted without any comprehension of its significance, is shown by the fact that Bossuet himself, to whose whole theology it was an antagonism, affirms it without a suspicion of the opposition : “ Quamvis Ecclesia omnem veritatem funditus norit, ex heresibus tamen discit, ut aiebat magni nominis Vincentius Lirinensis, aptius, distinctius, clariusque eandem exponere.”

Among Protestants, before Jurien, it was more unknown than among Catholics. It is but a very faint gleam that dawns in Robinson's farewell to the Pilgrims : “ I am very confident that the Lord has more truth yet to break forth out of His holy Word.” The indignation in the Church of England against Petau was violent. His book was forbidden to be reprinted in England, lest the Socinians should profit by his ante-Nicene quotations. Bishop Bull trampled upon the theory amid the applause of Bossuet and his school ; and Nelson hinted that the author might be a secret Arian. The theological world to-day has formed its opinion upon the great Jesuit and his assailants. In the eye of history he looms larger than any theologian of the seventeenth century, except the Oratorian Richard Simon, the father of Biblical criticism. The only man in the nineteenth century who questioned the erudition of Petau was Mark Pattison ; and the question detracted more from the reputation of the critic for judgment than from the reputation of its object for learning.

Newman, of course, is the name with which the principle is now associated. He had noticed it slightly as early as 1831, when he was writing the history of the triumph of the doctrine of the consubstantiality of the Son over the heresy of Arius, and he had then cited the passage of Gregory Nazianzen quoted above. But he did not then perceive the full force of the passage, nor the significance of the principle for the explanation of ecclesiastical history since Nicæa ; nor did his mind advert at all to the bearing which the idea might have upon his own position. In 1836, in an article in the *British Magazine* (the organ of the Anglo-Catholics), he made one of the interlocutors in a dialogue speak

of "necessary developments of the elements of Gospel truth, which could not be introduced throughout the Church except gradually," and of "that inchoate state in which the Church existed before the era of Constantine." The Anglican argument against Rome, it is urged by this interlocutor, involves "a substitution of infancy for manhood." Nay, "the Anglican system itself is not found complete in those early centuries; so that the [Anglican] principle is self-destructive." The *Via Media* was but a theory which had never been realized in a working system, and "it is also the result of a very shallow philosophy, as if you could possibly prevent the completion of given tendencies—as if Romanism would not be the inevitable result of a realized Anglicanism, were it ever realized." Here, of course, the idea is merely put forward as an hypothesis, as something that may possibly be true. But at the end of 1842 he applied his mind in earnest to the subject. He was able to find sanction for the principle in the great Anglican authority, Bishop Butler: "The more distinct and particular knowledge of those things, the study of which the Apostle calls 'going on unto perfection,' and of the prophetic parts of revelation, may require very exact thought and careful consideration. . . . It is owned the whole scheme of Scripture is not yet understood. . . . Nor is it at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered. . . . Possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of the several parts of Scripture." "The whole natural world and government of it is a scheme or system, not a fixed but a progressive . . . Thus in the daily course of natural providence God operates in the very same manner as in the dispensation of Christianity, making one thing subservient to another; this to somewhat farther, and so on through a progressive series."

Nevertheless when Newman gave the results of his reflections to the world from the University pulpit (on the feast of the Purification, 1843), the outcry was almost as great and as violent as when it was proposed in Bishop Bull's day to reprint Petau. Newman, however, continued to work out the ideas sketched in the sermon. In July, 1844, he wrote to a friend: "I am far more

certain that we are in a state of culpable separation than that developments do not exist under the Gospel, and that the Roman developments are not the true ones. . . . Granting that the Roman (special) doctrines are not found drawn out in the early Church, yet I think there is sufficient trace of them in it to recommend and prove them, *on the hypothesis* of the Church having a divine guidance, though not sufficient to prove them by itself. So that the question simply turns on the nature of the promise of the Spirit made to the Church." By the end of 1845, he had completed *An Essay on the Development of Doctrine*, and he joined the Church.

When the work was published, it startled many Catholics. Dr. Brownson, himself a convert, so far misunderstood it as to accuse Newman of holding a theory of successive revelations; but he afterward did justice to the theory, and apologized to the writer for his fierce assault, with Christian humility and manly generosity. The principle of development was soon, however, to receive the most signal vindication from ecclesiastical authority and the most substantial support from natural science. In the beginning of the year 1849, Father Perrone published a treatise on the development of doctrine, in connection with the doctrine of the Immaculate Conception, and in this cited the authority of Gregory of Nazianzen. At the Vatican Council, no work, it is well known, was so frequently invoked as Newman's *Essay*. In 1859 the theory of evolution, promulgated by Darwin and Wallace, came, as Newman himself remarked, to give support to the idea of evolution in Christian doctrine. A reviewer in the *London Times*, evidently speaking from personal knowledge, correcting Father Barry's *Life of Newman* in one point, relates that two years before the publication of the *Origin of Species*, Newman, then Rector of the Catholic University of Dublin, one Sunday invited Dr. W. R. Sullivan to accompany him for a walk, and opened to him the view concerning the evolution of species that is now associated with the name of Wallace, and generally accepted.

In the Church of England it was at once recognized that the *Essay on Development* overthrew the Anglican position, and the book was viewed with a corresponding prejudice and hostility.

Mr. Gladstone, although he felt himself unable to answer it, thought that Bishop Butler, if he were alive, would tear the whole theory to pieces, and he urged Manning to undertake the task of refuting it. But the study of the work only unsettled Manning himself, and turned his steps Romewards. Twenty years later, in the course of an article on the sixteenth century, he gave what he thought to be a conclusive reply; but he only showed that he did not know the difference between mere growth and development. The difference is explained by a philosopher to whom he would not have looked for assistance in theology: "It is, then, in the change to a higher state of form or composition that development differs from growth. We must carefully distinguish development from mere increase; it is the acquiring not of greater bulk but of new forms and structures, which are adapted to higher conditions of existence." This is the old distinction which the scholastic philosophy made between pre-formation and epigenesis; and it is the distinction which Uhlhorn draws in the history of dogma, between *Entfaltung* and *Entwicklung*.

In 1860 the idea of development was introduced into Catholic Germany by Döllinger. His brilliant colleague, Moehler, who died all too soon, had not in his brief career reached to the principle; and in Döllinger's own books up to this time tradition and prescription held the first place: "The more the study of the history of dogma is pursued, the more general will the absolute inner consistency and truth appear." But he was one of the few Germans then aware of the force and grace of Newman's genius; and though he thought Newman's brilliant *Essay* unsound in detail (which it perhaps is), he heartily adopted the principle; and in his *Christenthum und Kirche* he expounded his view of development. Newman just then was inclining to guard and narrow his theory. While he taught that the enactments and definitions of the Church are made on principles and by virtue of prerogatives which *jam antea latitavere* in the Church of the Apostles and Fathers, he also opined that a theologian of the second century would recognize his own belief in the Roman Catechism as soon as he understood its meaning. "If I have said more than this," he wrote to a friend, "I think I have not worked out my meaning and was confused,—whether the minute facts of history will bear me out in this view I leave to others to determine."

Döllinger at this time did not restrict the principle of development in this fashion ; but he soon underwent a change. Newman had always distrusted Döllinger as a man in whom the fire was put out by the mass of fuel, and whose religious convictions were liable at any time to be subverted by the investigations of the historian ; and the correctness of this judgment was soon to be shown. The *Kirche und Kirchen* revealed an absence of loyalty or filial affection for the Church ; and the *Papstfabeln* was unsound, if not in its expressions, at least in its spirit. In a private letter to Pusey he said : " I am convinced by reading your *Eirenicon* that we are united inwardly in our religious convictions, although externally we belong to two separated Churches." His researches were from this time devoted to the exposure of the fictions and forgeries which had been produced in the service of parties or schools in the Church. It was these discoveries which affected Döllinger's position. He never became, like his disciple and friend Acton, a liberal. But he assumed, he seems never to have doubted, that the judge of the soundness or unsoundness of a development is not the Church but the historian. Now the infallible authority, as theologians tell us, is not infallible in the reasons by which it is moved, in the arguments which it adduces, or even in the selection of the texts of Scripture which it quotes for its decisions. But if it is not infallible, it may be mistaken. Its reasons may be unsound ; its arguments may be fallacies ; its texts may be doubtful (like that of the Three Witnesses) ; its facts may not be facts but fictions. A mere theological opinion which rests on such supports must fall when its supports are stricken away. But a doctrine defined by the Church rests not upon the arguments of theologians or historians but on the authority of the Church to which the guidance of the Holy Spirit has been promised. So long as papal infallibility remained an opinion of theologians, it was a legitimate argument for the opposite school to assert that St. Thomas had been induced to adopt it by supposed quotations from the Fathers of the Eastern Church. When once the Vatican Council had decreed the doctrine, the argument was no more than an *ignorantia elenchi*. All this is an elementary part of Catholic theology, and whoever grasps it is not troubled by False Decretals or other forgeries.

But it is evident that Dollinger did not hold it ; perhaps had never held it ; and that the infallibility of the Pope came as a shock to him because he either never had held or had lost the Catholic concept of the infallibility of the Church.

Acton, in the early 'sixties, was not a liberal, and in those years he announced the doctrine of development in the most learned review of the English-speaking world :—

"Progress is a necessity of (the Church's) existence and a law of her nature. She does not passively suffer it, but actively imposes it on society. Whilst she continuously develops her doctrines and evolves truth from the inexhaustible tradition of the teaching of our Lord, her action is the ever-present impulse, pattern, and guide of society in the formation of law and the advancement of learning.

. . . This growth of knowledge is not by new revelations or by a continuance of inspiration, but it is a conquest of the Christian mind in its conflict with the phases of untruth. It is earned by exertion ; it is not simply given like faith itself. The development of doctrine is essential to the preservation of its purity ; hence its preservation implies its development ; and the intellectual act which accompanies belief is the agent of the progress of the Church in religious knowledge. As she does not possess at once the fulness of all knowledge, and as her authority leaves many things uncertain, she must rely on other resources to provide that which is not hers by inheritance. Therefore by the side of the progressive study of revealed truth a vast intellectual labor continues incessantly, carried on in the presence of authority, on the basis of faith, and within the sphere of unity and charity, in order that all science may become tributary to religion, and that God may be worshipped in the harmony of His words, His works, and His ways. For the full exposition of truth is the great object for which the existence of mankind is prolonged on earth."

Those who think that there may be other great purposes will, at least, not deny that this is one great purpose for the continuation of man's existence. The time came when Acton opposed the development of papal prerogative on historical grounds ; but it is satisfactory to know that he afterwards came to see that he had misunderstood the doctrine which he rejected,—perhaps, owing to the exaggerations of its most active advocates.

The idea of progress is so akin to that of providential govern-

ment, and therefore to religion, that some would make it a religion. Cournot remarks :—

“Aucune idée parmi celles qui se réfèrent à l'ordre des faits naturels ne tient de plus près à la famille des idées religieuses que l'idée du progrès, et n'est plus propre à devenir le principe d'une sorte de foi religieuse pour ceux qui n'en ont pas d'autres. Elle a, comme la foi religieuse, la vertu de relever les âmes et les caractères.”

At the present day, when all thought concerning society is dominated by the idea of progress, and all thought concerning nature by the idea of evolution, the principle of development is in no danger, except from its friends who may abuse it. The abuse has actually occurred in France. But a great principle cannot be discredited by the occasional excesses of those who embrace it. The use of the principle will not be forfeited because of misuse, any more than the principle of continuity and identity could be discredited because for several centuries the *semper eadem* was taken to exclude all change.

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A MISSIONARY'S EXPERIENCES AMONG POLISH PRISONERS IN JAPAN.¹

ABOUT the time when the recent Russo-Japanese war was nearing its end there were consigned to the city of Yamaguchi about 600 captives taken after the battle of Mukden; among them were 60 officers.

As soon as I was apprised that some of them were Poles, Catholics consequently, I applied to the Japanese Ministry of War for permission to offer them my services. The answer came promptly, that I would be granted full liberty to visit and minister to the prisoners. This was not the first time I had occasion to experience the liberal disposition of the Japanese government toward the Catholic Church; yet the broadness of views shown in this case increased my admiration and love for this heroic nation; I felt proud that I had devoted my life to the work of its conversion.

¹ Letter of Father Cettour, Missionary in the Diocese of Osaka, to the *Society for the Propagation of the Faith*.

On April 4th the prisoners began to arrive. The rank and file and non-commissioned officers were accommodated in four large pagodas made ready for the purpose, the officers in the two largest hotels in the city.

I was anxious to go at once to these sons of faithful Poland and tell them that at Yamaguchi the Christ Jesus is not unknown, and that beside the pagodas where they had been sheltered there is a poor Bethlehem stable where our Lord is every day mystically offered in sacrifice and where He receives His visitors, mostly poor shepherds, though at times noble Samurai who have followed the dictates of their conscience are also present. Furthermore, Easter was near at hand, and it was necessary to prepare these victims of an unfortunate cause to receive the blessings of the risen Saviour.

The permission granted me by the Secretary of War was, of course, most valuable, but I had withal to apply to a number of other officials who might have easily placed obstacles in the way of my mission. Such was not the case however, and it was not long after their arrival that I had the pleasure of paying my first visit to the prisoners.

Accompanied by a Japanese captain, I first went to one of the hotels in which the officers lived. They were at the time walking or playing in the inner court, trying to kill time, and the order was given to assemble them in the dining-room. I knew that nearly all the Russian officers could understand my native tongue, French, but the government had ruled that in my relations with the prisoners no other language must be used but Japanese or Russian. I addressed them, therefore, through an interpreter.

"I am a Frenchman," said I, "and an inhabitant of Yamaguchi. For both reasons I owed you a visit of friendship and sympathy. Through the generosity of our august Emperor I am able to comply with this duty; I offer my sincere thanks to His Majesty; and to you, gentlemen, my best wishes that liberty, so dear to all, be soon restored to you. . . . I am a Catholic missionary and as such owe the offices of my ministry to all the children of the Church. I have come to place myself at your disposal."

The interpreter had hardly uttered the word "Frenchman,"

when a Colonel, white-haired, of unusual height, stature and noble mien, came forward and shook my hand with visible emotion. I shall never forget the old soldier's hand-clasp.

Then three officers introduced themselves, saying that they were Catholics and Poles and would esteem it a very great privilege to be enabled to make their Easter duty.

At once the question arose as to where this could be done. The officers would have liked to come to our little church: the captain was perplexed. The prisoners had written permission to comply with their religious duties, but no place had been assigned. He left the decision to me, and I confess that I was embarrassed. On the one hand, I would have liked to please these good Catholics; on the other, I felt that their assistance at the services of the mission would cause a bad impression on the pagan population of the town. So I offered to come myself and celebrate the holy Sacrifice in the pagoda where the larger number of Catholics were confined. The captain accepted at once the proposition and promised to gather in this pagoda all the men wishing to take part in the service.

The other hotel was then visited and, having observed the same formalities, we were about to depart when the officer in charge told us that in a near-by room was a sick lieutenant, who undoubtedly would be glad to see a priest. We went to him at once.

"There is a French Catholic priest coming to see you," said the interpreter.

"How kind of you, Father," answered the lieutenant.

"Since he is ill, you may address him in French," said the captain; "that will please him. I think that to-morrow he will be removed to the hospital, where he will be better than here."

I gave this news to the officer, but he would have preferred to remain with his friends:

"Nobody will come to see me at the hospital, and it will be still more lonely than here."

"I will call on you often," said I, "and you will see how well you will be cared for."

The poor fellow was in the last stages of consumption.

We then left the officers' quarters for the pagoda where the Polish prisoners had been interned.

On the way I could not help thinking of the condition imposed on my relations with the prisoners : all communications must be conducted through an interpreter, either in the Japanese or the Russian language. Being ignorant of the latter, I kept asking myself : How am I going to hear the confessions of these good men ? I am sure that most of them will want to obtain absolution of their faults, and some had already signified their intention. I addressed a mental prayer to the Blessed Virgin to come to my assistance.

We soon arrived at the pagoda. Some of the men were seated in groups, others lying down, others playing or walking in the compound. At a signal they all gathered around me with bared heads.

"I am a Frenchman and a Catholic priest," I began ; "I have come to visit you and bring to the Catholics who may be among you the spiritual help and consolations of which they must be in great need in these days of trial."

No one answered, after the interpreter had translated my words, but the expression of happiness which enlightened the faces of many clearly indicated that my invitation had found a response in their hearts. I then requested the Catholics to stand to one side, and fifty-three men left the ranks,—all children of Catholic Poland. I then asked them :—

"Do you wish to comply with your religious duties ?"

"Yes, Father," they answered with one voice.

"And when ?"

"As soon as possible."

"Do you hear, captain," I said, turning to the Japanese officer who accompanied me. "It remains only to determine the hour when I shall be allowed to come in to-morrow."

"Whenever you please, Father, after eight o'clock."

"Very well, I will be here at eight o'clock sharp."

"How long will the service last ?"

"Oh, about forty minutes at most, captain."

"Do you need anything for your ceremonies ?"

"Yes, captain, I need a table, and I will be very grateful if you will kindly lend me one."

"With great pleasure ; do you need anything else ?"

"No, thank you, I shall bring with me what else I shall need."

"Very well, the table will be ready. To-morrow I may not be free to come, but I will leave orders that you are given full liberty to exercise your ministry, and there will be an interpreter ready for you."

The next day, accompanied by my catechist, I was at the pagoda at the hour stated. The sentinel had been notified, and we were permitted to enter the improvised prison. The sergeant on duty was expecting me, and politely showed me upstairs to a large hall where an altar had been prepared by the prisoners. There was, indeed, a surprise in store for me. On the wall was hanging a cross, two feet high, made of medals, little crucifixes, and other small religious articles contributed by the soldiers. On both sides were four large framed pictures representing our Lord, the Blessed Virgin, and other pious scenes. I was amazed, for it was certainly marvellous how these brave men had been able to save these objects dear to their Faith from the terrible massacre of Mukden and the rout of Liao-yang. The interpreter had lent some magnificent vases, and with the help of artificial flowers, so exquisitely made in this country, we had a beautifully decorated altar. The good taste, the art even, which was displayed in their work showed clearly the kind of Catholics I had to deal with.

Whilst I was preparing the things necessary for the holy Sacrifice, the sergeant interpreter called me apart.

"Father," said he, "I want to tell you I also am a Christian, though not a Catholic, and I will do all in my power to add more splendor to your ceremonies so as to please these poor prisoners."

"To which Christian sect do you belong?"

"I belong to the Greek sect Nicolai and, consequently, am a member of the Russian Church. I believe that Catholics practise Confession as we do."

"Certainly," I answered.

"Then, are all those men going to Confession before Mass?"

"To-day it is hardly possible; moreover, they must have had their breakfast and, therefore, could not receive Communion."

"Of course, I had not thought of that; then when will they make their Confession?"

"Be kind enough to call the men together and ask who want to go to Confession, and I will hear some to-day after Mass, others this evening, and the rest to-morrow morning before the service; thus, they will make their Easter duty all together to-morrow morning."

"Very well, it will be done as you direct."

At 8.40 I was ready to begin Mass. Two soldiers came forward and gave my catechist to understand that for this occasion they would like to take his place and serve Mass, which they did in a most perfect manner. Whilst the fifty-seven Catholic Poles were kneeling around the improvised altar in this immense Buddhist pagoda, beautifully decorated as on the days of its great festivals, the other Russian prisoners respectfully assisted at the celebration of the great mystery of our Faith.

Mass had hardly begun, when fifty-five strong but harmonious voices intoned the Introit of the Mass of the day "*Aqua sapientiae potavit eos, alleluia*" . . . "*Confitemini Domino, et invocate nomen ejus: annuntiate inter gentes opera ejus.*" ("He has given them the water of wisdom to drink, alleluia" . . . "Give glory to the Lord, and call upon His Name: declare His deeds among the Gentiles.") To be able to celebrate the Sacrifice of the Lord in this pagan land and in the presence of the idols which decorated this temple of error, to reveal His works in the midst of a nation which in spite of its material progress and the wonderful success of its arms on sea and land is nevertheless buried in the darkness of paganism, what a joy for the heart of the missionary! Tears came to my eyes whilst I ascended the steps of the altar, and I soon saw that many of those young men were likewise shedding tears of joy; for a moment they were carried back in memory to their native land. After Mass they sang a hymn in Polish, and my thanksgiving being ended I spoke a few words to them, which an officer had the kindness to translate in their language. Then we made the arrangements for Confession, and it was decided that I would hear them in the afternoon and the next day before Mass.

I was about to leave when all the men, with the officers at their head, came to me and one after the other knelt down to receive a blessing and kiss my hand. I was deeply moved.

After dinner I returned to the pagoda. The prisoners were there, their beads around their necks, their prayer books in their hands, examining their conscience. The good sergeant of the Russian Church had everything ready. Before the altar he had prepared a confessional made up of a magnificent screen lent by the bonze of the pagoda.

Bishop Chatron of Osaka had sent me copies of a form of examination of conscience in Latin and Polish. I distributed them among the prisoners, and all they had to do was to point out with their finger the faults they wished to confess. It was an easy way out of a difficulty for those who could read, but there were seven or eight who either could not read or did not understand the Polish language. I do not know what a theologian would have done ; for my part I did not hesitate a moment, I told them through the interpreter to make their Confession in their own language as sincerely as they would to a priest of their nationality, and if I did not understand God would.

The next morning when I arrived the men were on their knees praying and singing their Polish hymns. At ten o'clock all were reconciled with God : not one had refused to make his Easter duty. Mass was celebrated as the day before, and after a few hymns had been sung, each began to prepare himself in silence and recollection to welcome his God in Holy Communion, which was received with such outward fervor that one might have believed himself in the midst of a religious community. I may mention in passing a very edifying fact. Of the fifty-seven or fifty-eight Poles who were there, there was not one who did not have his prayer book, and only two had lost their beads. These I had the happiness to replace. The ceremony over, I presented my thanks to the Japanese officials and took leave of these brave and faithful children of Catholic Poland. The scene was even more touching than that on the day before.

ANCIENT MONASTERIES OF RUSSIA.

MONASTERIES and monks for many centuries have held an important place in the existence of Russia. Even at the present time her vast religious institutions are, strictly speaking, the most striking monuments of her history. In no other country has the monk played a more effective part than in Russia. Like Greece, this land never acquired more than the earliest phases of monasticism. The people of the East have always preferred contemplative and ascetic life to that which is active and militant. The greater number of schismatic monasteries were founded for men who wished to lead lives of prayer and penance. The Russian monk did not contemplate the development of the manifold branches of intellectual and religious activity which flourish in the West; to him the ideal of religious life has ever been the anchorite of the desert, the stylite on his column, or the ghostly-looking hermit whose only covering is the long beard which falls to his feet, a figure sufficiently familiar to those who have seen the paintings which cover the walls of Russian monasteries. Such images represent the saints who were buried alive, so to say, in the catacombs of Kief. The names of the monasteries recall the Thebaid. The larger ones are entitled *lauras* (*lavra*), the smaller houses *skite*, or from the desert (*poustynia*). The catacombs or crypts of some Russian monasteries are not, as in the West, the tombs of the dead, but were the dwellings of the ancient anchorites who, following the example of the fathers of the desert, retired to dwell in these subterranean grottos. The taste for hermetical life is not yet extinguished among the people. Although the State no longer authorizes the foundation of hermitages, many persons still disappear from their homes and their friends to dwell in cells which they have discovered or erected for themselves in country districts.

With such tendencies it will be easily understood that one simple monastic rule of life was all-sufficient. In Western countries for many years the Rule of Saint Benedict reigned supreme, and in Russia, as throughout the East, that of Saint Basil holds sway. It merely maps out the general plan of religious life without laying down any hard and fast rules in detail. In the ninth century

Theodorus Studite made some modifications and additions which were accepted and are still in force in a certain number of Russian monasteries.

Although manifesting perhaps less variety and concentration than the religious life of the West, the influence of the monasteries in Russia has been not less powerful. In the formation of the nation the monks have played a part similar to that exercised by Saint Colomba and Saint Benedict in Catholic Europe. As in Gaul and in Germany, they were the pioneers of civilization as well as of Christianity; converting the barbarous tribes and fertilizing lands and forests, they drew the population and Russian nationality to the depths of vast solitudes in the North and in the East. In the monasteries were deposited and safeguarded all the literature brought by the Greeks to Byzantium. Few of the ancient English abbeys could have compared in importance with Peterskoi at Kief, where Nestor, the annalist, compiled his chronicles. Russia is truly a country which has been made by the monks. The religious institutions there possess a more national character than elsewhere. In her monastic life as in other respects religion is identified with the people. During the struggles which took place against the Tartars, the Lithuanians, and the Poles, the monasteries have ever been the rampart of a nation which owes its Christianity to the monks.

The history of Russia is almost entirely shown in the two great *lauras*, Peterskoi and Troitza. The former, which may be called the monastery of catacombs, is situated on the border of the Dnieper. It symbolizes the first period of the national existence; the latter, Troitza, the second. Peterskoi shows the age of Kief; Troitza, that of Moscow. The monasteries of Russia were the citadels which mostly retain to this day their walls riddled with holes, denoting that they were in truth the strong fortresses of the Russian Middle Ages. The largest among them are regular towns, containing numerous churches and chapels. Troitza owns fourteen; Solovetski, seven; Simonof at Moscow, five or six.

Many of these religious houses unite picturesque beauty with historic interest. In Russia as elsewhere the monks chose the most attractive sites. The hermitages were built on the borders

of rivers and lakes, sometimes on islands. Cenobites dwelt in beautiful forest clearings, or in the wooded oases of the steppes. Troitza rises on the margin of a ravine. Its great red-brick towers have checked advancing Polish armies and served as a shelter to Peter the Great against the Streltsi in revolt. The monk whose duty it is to show the monastery to visitors invariably draws attention to the position held by the tents and cannon of the Poles, which latter received the strong fire poured forth from the monastic cannon between the years 1608 and 1609. At Peterskoi, in Kief, the site is grander, the associations are even more sombre and mysterious than at Troitza. Peterskoi was, so to say, the first starting-point of all Russian monks, having been founded in 1055. It has been the home of innumerable saints and the first national chroniclers. It is built on one of the hills on the right bank of the Dnieper. At the foot of the monastery on the other side of the great river lies a country as vast and as flat as the sea; beneath are the black catacombs where dwelt the old anchorites whose bodies repose therein. Other monasteries scarcely less illustrious are Simonof and Noropaski, whose walls have checked the Tartars at the gate of Moscow. Also Saint George of Novgorod, the Monastery of the Assumption of Iver, and the New Jerusalem, situated only a few leagues from Moscow, and which reproduces the holy places of Palestine. Solovetskoi, on the White Sea, and various others, recall many glorious souvenirs and attract manifold pilgrims. These sanctuaries enhance in the eyes of the people the dignity of the country which possesses them. Peter the Great, who had little regard for monks, would not, however, leave his new capital unprovided with this special consecration. In order to attach to Russia the half-Finnish soil of his new city, which owned a German name, the reformer ordered that the relics of the Russian Saint Louis Alexander Nevskoi should be carried from Vladimir to Petersburg. Alexander, by his victory over the Swedes on the border of the Neva, had proved himself the precursor of the conqueror of Charles XII. Around the tomb of the national saint rose up a vast monastery which, owing to its riches and privileges, was placed in the same rank as Troitza and Peterskoi.

The population of these monastic cities is not what it was

formerly. Pilgrims still assemble in large numbers, but the monks who live within the enclosure are relatively few; often they seem to be merely the guardians of these religious citadels formerly inhabited by hundreds of monks. The greater number of houses are grouped around the old capitals or ancient republics of Kief or of Moscow, of Novgorod or of Pskof. In regions more recently colonized, in the black country or the steppes of the south and in the east, monasteries are few. The Russians, however, established a certain number in the Crimea, the Caucasus, and in Asia. Each bishopric possesses at least one whose superior is by right a member of the diocesan consistory. Some years ago the empire counted 600 religious houses containing somewhat fewer than 1,600 monks and about 3,000 nuns. In Russia the number of monks is almost doubled by that of lay brothers and novices, but the proportion of religious does not seem excessive in a country containing such a vast population as Russia. The schism or *raskol* and the institution of the Holy Synod have both been unfavorable to the monasteries.

The *raskol* has alienated from them the devout section of the people; the Synod has held them in a condition of dependence little favorable to religious life. The favor which the schism met with at its origin in the greater number of religious houses at Solovetskoi for instance led the Church and State to impose on the monasteries a severer surveillance and stricter yoke than hitherto. The opposition they offered to the reform of Peter the Great was another cause of their decadence. The Imperial power sought to diminish the number as well as the riches and influence attaching to these resorts where ancient ideas were studiously fostered and maintained. Peter the Great and his successors did all in their power to this end short of abolishing the monasteries. A man was forbidden to make vows before thirty years of age, a woman before forty. No one could enter the cloister unless free from all obligations to the State and to private individuals. The monk must renounce the privileges of his class, and all property held or inherited. Not only were the number and possessions of the monks restricted, but also their power and their religious influence. The spiritual rule, while encouraging the study of the Scriptures, forbade them under pain of corporal chastisement to

write books or to make extracts. Each monk was forbidden to have ink or paper in his cell without the authority of the superior, in order, says the rule of Peter the Great, "that nothing may trouble the tranquillity of the monks." The religious were only allowed one inkstand chained to a refectory table and not to be used except with the permission of their superior. These were singular reforms. In this as in many other points Peter the Great risked compromising the end by the means.

Of the 200 or 300 men who annually enter these monasteries more than half belong to the merchant and city artisan classes. The peasants are less numerous, a fact due no doubt to the legal bonds which formerly chained them to the land and to the commune. The upper classes, the nobles and men of the world, members of the liberal professions, are scarcely represented in the cloister. Under the régime of long military service large numbers of old soldiers exchanged their uniform for the monk's habit and the barracks for the cloister. In the religious houses are to be found men of great intelligence and culture as well as the most ignorant of the Russian clergy. Many who enter merely seek a refuge in their old age.

The more distinguished pupils of the seminaries enter the academy, which holds the place of the faculty of theology. These having chosen between the Church and the world have then to choose between the two ranks of the clergy, between the life of the pope which permits domestic joys and the monastic life which opens access to ecclesiastical dignities. The religious who exclusively direct the academies attract to them all promising young subjects. His vows once pronounced, the career of a Russian seminarist become monk is most rapid and easy. The law does not admit men to monastic vows before they reach the age of thirty. For the academic pupils the legal limit is however reduced to twenty-five; for him there is no novitiate. His studies terminated, he is named inspector or professor of a seminary. Later he becomes rector or superior, and from function to function he can arrive at the episcopacy before attaining middle age.

The other class of monk leads quite a different sort of life. For him there is no career. The daily routine of his monastery, the services in his church, the chant of long offices in the Greek

rite,—such are the principal occupations of his life. Physical labor or brain work holds but a secondary place. Formerly the routine of community life was rare among Russian monks. Several patriarchs had in vain tried to enforce it. The greater number of monasteries consisted of assemblies of men residing under the same roof without, however, living in common. They prayed and had their meals together; but each member owned his private purse, his share in the revenues of the monastery, and disposed of them according to his pleasure. The Holy Synod introduced a more severe discipline into the religious houses. It is the central authority and governs monastic reform. The monasteries of Russia are not individual establishments, they are national institutions and constitute a sort of public service. Under an autocratic government such associations can only exist on condition of accepting government tutorship. Far from being, as in the West, free corporations, more or less independent of ordinary ecclesiastical authority, the Russian monasteries have lost the right of naming their superiors. They are placed under the absolute dominion of the Holy Synod, without whose authority no monastery can be founded and no novice permitted to pronounce his vows. Until the actual reform, monasteries were often given to aspirants to the episcopacy; hence resulted a state of affairs somewhat analogous to the benefices and grants of ancient France.

Four of the principal monasteries bear the ancient title of *laura*. They include the three great sanctuaries already mentioned, Peterskoi of Kief, Troitza in the North, and Moscow, together with Alexander Nevskoi at Petersburg. The neighboring Metropolitan usually resides at the *laura* which depends on his authority, together with some seven or eight houses entitled *stavropegies*, containing not more than thirty-three professed subjects. In the *lauras* the legal number is about 100 religious, the novices and lay-brothers not included, who in reality double the strength of the monasteries.

Much has been said concerning the riches of Russian religious houses. As a fact they have lost the greater part of their lands, but still retain such furniture, presents, and *ex-votos* as have been in their possession for centuries. Nothing to be seen in Italy or Spain can give a true idea of these splendors. The shrines of the

saints and the altars are covered with masses of pearls and precious stones. In the sanctuary at Troitza jewels, magnificent vases, rich gold stuffs embroidered with pearls, artistic objects of all sorts, form a museum to which Europe can produce no equal except perhaps the patriarchal sacristy at Moscow. Besides these treasures, the caves of Troitza still contain, it is said, quantities of pearls and uncut gems. These incomparable riches belong to the churches; the monks are only their guardians. Formerly the monasteries possessed vast domains, lands and villages accumulated in their hands as well as gold and precious stones. The *property* taken from the monks in 1764 comprised almost a million of souls, not including the women. Troitza alone had a hundred thousand male peasants. The villages belonging to the monasteries were seized. The monks were left goods without serfs, mills and lands capable of cultivation, prairies, rivers, and numerous forests. The power to receive gifts and legacies being also left to them, many monasteries became once more proprietors of vast riches.

At the present time the monks are still in possession of the greater number of the miraculous statues in Russia. This prerogative draws to their churches pilgrims and alms from all parts. From early times pilgrimages have been in great vogue among the Russian people. It is one of the traits of the national character which most savors of the East and the Middle Ages. There are few peasants who are without the ambition to visit Troitza or Peterskoi. At these sanctuaries pilgrims are counted annually by hundreds of thousands who all burn tapers and leave offerings.

In addition to these popular pilgrimages there are few monasteries which do not attract visitors to pray at the foot of a venerated statue. Moreover, the miraculous statues of virgins kept in the religious houses are carried annually by the monks in procession from village to village, and on these occasions large sums of money are collected. Visitors to Moscow will notice a little chapel built beside the principal gate of the Red Square which separates the Kremlin from the bazaar. This chapel, before which a Russian when passing invariably makes the sign of the cross, contains the image of Our Lady of Iberias, one of the most venerated in Moscow. Like the Bambino of Ara Cœli in Rome,

the Virgin of Iberias is sometimes carried to the sick in their homes and for this purpose possesses horses and carriages. Russians love to construct their tombs near the shrines of the saints, and in this country as in the West it was formerly the custom for princes and aristocrats to be clothed after death in the religious habit and interred in the monasteries. Even now the inhabitants of Petersburg eagerly covet and are willing to pay a high price for a place in the cemetery of Saint Alexander Nevskoi, or a grave in the monastery of Saint Sergius near Stvelna on the border of Finland.

In many of the ancient monasteries the monks seem to have no other mission than to act as guardians of the relics and images contained in the churches. Often they display great artistic talent. Some houses, Saint Sergius' for instance, are celebrated for their choir service, which is no small boast in a country where sacred music is held in great honor. Moreover, the religious have in accordance with the Byzantine tradition preserved studios of painting, and of late years have renewed the practice of one of the most ancient monastic occupations, namely, copying books. Printing has, however, replaced manuscript work. The printing presses at Kief furnish a vast number of those liturgical books which penetrate even into Turkey.

Solovetskoi, built on an island in the White Sea, has sailor-monks, and carries pilgrims on its own steamboats. The great *lauras* are the seats of ecclesiastical academies. Of late years some monasteries possess schools and a few hospitals. If the schismatic Russian monasteries do not, as in the Catholic Church, render incalculable service to all classes of society, the monks at least are not always useless and idle.

In conclusion, a few words concerning the convents may be added. Less numerous than the monasteries they are as a rule more frequented. As the law does not permit women to make vows before forty years of age, statistics do not count as religious women who have not attained that period. The rules which forbid young girls to make vows do not restrict them from entering the cloister. They dwell there as novices or aspirants, and remain free to return to the world and to marry. Many preferring this liberty grow old in the cloister without making vows. These

novices are thus more numerous than the professed sisters whose lives they share. In Russia as in other countries the cloister exercises more attraction for women than for men. Of late years a movement has been made to induce the convents to embrace those works of charity and devotion to others which characterize the active orders in the Catholic Church. Some congregations have been formed, such as the Sisters of St. John at Moscow. They attend wounded soldiers, and in time of peace the sick in the hospitals. It will be long, however, before they will be regarded as religious in the full sense of the word, as that title in Russia is exclusively reserved for the men and women who lead a monastic life.

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DOMESTIC PRELATES AND THEIR INVESTITURE.

WITH the increasing number and popularity of Pontifical appointments to the rank of Domestic Prelate in the United States and other missionary countries, the question of the origin, meaning, jurisdiction, and investiture of such officers has become a practical one for our clergy and people at large. We have already treated the subject in its chief aspects, when we commented on the Pontifical Brief which explains the rank of Protonotaries, issued in February of the current year.¹ We would here briefly add something touching the historical significance of the dignity and the position it occupies in the liturgical ministry, and suggest a ceremony of investiture. Fagnani, an eminent canonist, defines the ecclesiastical prelacy in general terms as "a permanent appointment to the administrative service in the Church, with right of precedence."² Among these offices we distinguish two classes,—those namely who receive their appointment and right of precedence with the conferring of episcopal orders, and those who receive it simply for the exercise of ecclesiastical functions which confer no pontifical jurisdiction. These latter officials are designated as *praelati secundarii*, to distinguish them from the hierarchy proper, styled *praelati primigenii*.

¹ Cf. ECCLESIASTICAL REVIEW, July, 1905, pp. 73-77.

² *Jus Canon., Decretal.* I, l. 3, cap. Ad haec, n. 20.

The rank of Domestic Prelate traces its particular origin to the establishment of the College of Cardinals to which, since the eleventh century, the temporal administration of the Church has been committed. The *Praelati Curiae*, or *Praelati Domus* as the Domestic Prelates were called, became the intermediaries between the Pope as head of the administration, and of the Cardinals as his chief ministers. They formed the executive council and acted as ministers at home, or legates abroad, to whom the affairs of the pontifical court were committed according to their respective ability and trustworthiness.

In some cases, such prelacies were bestowed as the result of certain examinations for which candidates might qualify in the same manner as students do for academical or professional degrees; in others, they were granted as favors or privileges without public test. Thus we distinguish between *prelatura di giustizia* and *prelatura di grazia*. It is the latter class of prelacies which are being bestowed upon members of the secular clergy, whenever the diocesan bishop represents them to the Holy See as deserving such dignity.

The qualifications formerly demanded from those who wished to obtain a prelacy by examination were very exacting. All candidates had to take a five years' course in canon law, and were to have two years' practice in an ecclesiastical court. As this practically debarred priests who were engaged in diocesan work from applying, the Holy See, under Clement IX, established a separate school where students devoting themselves to the special pursuit of ecclesiastical law might obtain prelatical rank in regular course. This is the origin of the *Accademia Ecclesiastica*, which grants the title of "Monsignore" together with the privilege of "Domestic Prelate" to its students who, as a rule, are selected with a view to fulfilling worthily the *munus nobile et honorificum* which the condition of an advocate of the pontifical rights and household demands. For in this school particular attention is given to the study of ecclesiastical diplomacy and public economy.³ It is said that Pius X intends to do away with the institution, as there is less reason for its existence at present than at the time

³ See *Pontificia Accademia dei Nobili Ecclesiastici*. Memoria storica di Ferd. Procaccini di Montescaglioso. Roma, 1889.

when the administration of temporal affairs formed a larger proportion of the duties of the Chief Pastor and his court. The study of canon law is at the same time being simplified and divested of many of the intricate problems which arose out of diplomatic relations from which Pius X finds himself freed, and to which he gives less countenance than was deemed necessary formerly. Whilst therefore the study of canon law is becoming simplified, the difficult and exclusive task of the *prelati di giustizia* in the canon law school is a study of principles and legislation to which the *monsignori di grazia* are not supposed to devote themselves so exclusively.

THE INVESTITURE OF DOMESTIC PRELATES.

We have been asked what are the prescribed ceremonies of investiture of Domestic Prelates, and where in the Pontifical or Ritual may these ceremonies be found ?

In point of fact there are no prescribed ceremonies of investiture. The rank of Domestic Prelate is much the same in the Church as is the rank of general or admiral in the army or the navy. The promotion is an appointment to an honor which requires no special introduction, such as is customary at the consecration of a bishop or of a king. The insignia are those of rank and honor, not of office in the stricter sense of the word, and the dignity is not a sacred (sacramental) one in the Church ; it is one connected with and arising out of the temporal administration of the Church. Hence the liturgy does not recognize it in any special way or by any separate ceremonial.

Nevertheless as the dignity in the eyes of our people takes on an essentially ecclesiastical and sacred character, and as it is very desirable that it should maintain amongst us this character rather than that of a mere title or testimony of efficiency, it would be useful if the Sacred Congregation were to assign some rite of investiture that would emphasize the spiritual rather than the temporal nature of merit in the Church.

Meanwhile there is nothing to prevent us from adopting some becoming and otherwise authorized form of blessing and solemn prayer in the bestowal of ecclesiastical honors of this kind, for the edification of the faithful who may thus be taught to show their

respect from supernatural or religious motives, which such dignities are intended to awaken. For if the honor of Domestic Prelate, with its distinctive dress, does not promote religious reverence, it is rather to be deprecated, and would soon drag not only itself but religion into the mire by the very vanity and pride which it would suggest when separated from such motive.

Upon consulting the painstaking and able liturgist who has for years regularly contributed to these pages and who is the author of the articles on Protonotaries, we receive the following suggested outline of a ceremonial that might be properly adopted (in lieu of one more authoritative and explicit) for the investiture of a *monsignore*.

As soon as a priest is appointed a Domestic Prelate he is entitled to wear the *monsignore* dress, which consists of a purple cassock, with train, *mantelletta* of the same color, and the rochet. The biretta is black (with a purple tuft). Some kind of ceremony, however, is allowed on this occasion.

1. The Ordinary may sit on his throne or on the predella of the altar, and make a short address.

2. The assistant priest, standing on the predella at the Gospel corner, reads the brief of appointment both in Latin and in the vernacular.

3. The Monsignore is led to the throne or altar, where he remains standing.

4. The Ordinary then blesses the rochet with the *Benedictio ad omnia*.⁴

5. The Ordinary then sits and places the rochet over the Monsignore's head; and, after the rochet is adjusted, the Ordinary puts the *mantelletta* over the Monsignore's shoulders and fastens it.

6. This ceremony may take place at any time. If it takes place before Mass, the Monsignore assists in full dress.

⁴ The rochet is not, strictly speaking, an ecclesiastical vestment and has no special blessing.

THE SYMPTOMS OF DEATH AS A CONDITION FOR ADMINISTERING THE LAST SACRAMENTS.

DEATH AFTER PROLONGED SICKNESS.

WE now come to the most controverted and obscure point in our discussion, viz., the determination of the probable period of latent life in those who die of an illness more or less prolonged. In these cases the duration of latent life is much shorter than in cases of sudden death, as already explained. It is clear too that the precise period is very hard to determine.

Not infrequently, after such patients have breathed their last, it may be possible for the doctor to state with moral certainty that, although they be still alive, they must surely die within a short period; for it may be physically impossible for them to regain the active energy of the faculties which constitute health. Yet even here it may baffle the most skilled physician to assign the precise moment at which, after the last breath, the separation of soul and body actually takes place or may ensue. But this separation and this alone terminates the period of latent life.¹

Capellmann² extends this period for some minutes, without however determining the exact time. Fr. Villada (*l. c.*) whom Fr. Noldin and Canon Alberti (*l. c.*) cite and follow, believes that the time may be set down at about six minutes. Even in the seventeenth century, according to the testimony of Fr. Lacroix (*l. c.*), there were some doctors who believed that this period lasted a quarter or half an hour; and in the eighteenth century Fr. Feijoo expressed the opinion that the period extended to half an hour. Our own opinion is that the time lasts for at least half an hour, and would we dare to condemn those who should extend it even farther.

¹ "We can say," remarks Goggia, "that when a physician has noted in an individual a great number of signs or phenomena characteristic of death he may in perfect good faith pronounce his judgment on the *impossibility of a return to life and to consciousness*,—expressions which are far more exact than those commonly employed to indicate the state of death, since we can make no pretense to know the precise moment at which our soul leaves its material habitation." *Cosmos*, V, 44, p. 148.

² *L. c.*, p. 178.

The reasons upon which we base our conclusions contemplate three classes of persons apparently dead. The first class embraces those in whom latent life will continue at least half an hour after, apparently, death has set in. This may be commonly assumed in the case of a person sick of some ordinary disease. Suppose that such a person had called for a confessor. There was perchance some negligence on the part of the family, or the priest was absent, and when at length he arrives, the person has breathed his last half an hour or perhaps three-quarters of an hour before. Is there sufficient reason for him now to doubt whether the man be dead or alive? We believe there generally is. The argument is plain: it is certain that this man was once alive; it is not certain that he has died; for there exists no sure evidence of death. The conclusion to be drawn is evident. We suppose, of course, in the present case that neither putrefaction nor even cadaveric rigidity is clearly indicated.

It is moreover a doctrine commonly accepted in our days, as we have already shown, that after the moment commonly designated as that of death, a person may continue to live for some time. This time no doctor has been able to limit with certainty to a period less than half an hour, or even less than three-quarters of an hour. We must, therefore, admit as practically doubtful in the case proposed, that the person is actually dead. It may be added that at least some slight probability—to say no more—exists of his still being alive. Whence we conclude that the last Sacraments can and should be administered to him. “As long as there is no certainty,” writes Fr. Feijoo, “we must doubt; and where we are forced to doubt whether the subject be alive or dead, absolution is to be given conditionally.”³

The maxim of Dr. Icard⁴ is well to the point: “It is better to treat a dead man as though alive than to hazard treating a live man as if he were dead.” Certainly, if this is a prudent maxim for the doctor in his responsible office, it is much more so for the priest in his sacred functions.

The second class which we contemplate here is that of persons in whom latent life lasts longer than half an hour. There are many striking instances of this.

³ *Senales, etc*, Sect. 10, l. c., p. 257.

⁴ L. c., part 3, c. II.

Dr. Cirera gives testimony of a case of this character in the records of the before-mentioned session of the 15th of January, 1903. The minutes read:

“For his part, he believes that Extreme Unction can and should be administered after death—taking the word in its ordinary sense—and that the custom generally observed in such cases can not be approved: namely, that if the sick man has breathed his last before the priest arrives, those in charge consider him as dead and treat him accordingly. Notice, too, that he does not refer to cases of sudden accidents, nor does he include the drowned and those struck by lightning; for in these cases it is well known that they are sometimes resuscitated after many hours of apparent death. But here he refers to those who die after passing through the *ordinary* stages which *grievous sickness* induces, where people are too easily inclined to admit the presence of death.

“In support of his views, he cites the notable case of a woman thirty-two years of age who had been afflicted with double pneumonia and pericarditis with hæmorrhage, and had apparently died after an agony of some two hours. After about fifteen minutes of artificial respiration applied to her, the heart-beats, which had entirely ceased, again became perceptible; respiration set in anew, and though it was very difficult for her to free herself from the bronchial mucus, she recovered her speech before sight returned. At the end of about two hours she had relapsed into the same state of imminent danger as before; her intellectual faculties, however, remained continuously under control. She died twenty-four hours later after passing through an agony similar to that of the previous day.⁵

Before this incident Extreme Union had been administered to her. The doctor relates this case because of its special appositeness. For if in a sickness which so directly affects the operations of the lungs and of the heart, the patient not only remained alive but was able moreover to recover even the use of all her functions, the conclusion is forced upon us that life would for some time have remained, even though nothing had been done. So in other cases of sickness when

⁵ The account of this session, which we owe directly to the courtesy of Dr. Cirera, and which we publish in our *Casus Conscientiæ* (Gury-Ferrerres, v. 2, nn. 1199 and 1217), substantially coincides with the printed report here copied; it reads: “At the end of about two hours she recovered all her faculties, remaining in a state of imminent danger, which continued until the following day, dying, etc.”

exterior vital manifestation ceases, we may take it as probable that the same thing occurs.”⁶

In a communication of Dr. Coriton to Dr. Laborde the following case, which occurred on February 27, 1893, is given:—

“A woman, according to the diagnosis of various doctors, was afflicted with a tracheo-bronchial adenopathy, probably of tuberculous origin, to which were added several attacks of suffocation. At five o’clock on the morning of the day mentioned the attack was so violent that Dr. Coriton was called to give her some relief; but before he could arrive at the house he was told that she had already breathed her last and was dead. He found her in fact livid, inert, without any respiration, without pulse, without heart beatings.

“To the surprise of the bystanders, Dr. Coriton began the rhythmic tractions of the tongue upon what seemed to a certainty nothing more than a dead body, and continued these some 35 or 40 times a minute. The pallor gradually began to disappear from the cheeks and from about the nose, then followed a slight movement in the nostrils, each time more accentuated; after five minutes a slight breathing was noticeable, to which succeeded others even deeper than before, whilst the thorax could be seen to rise at intervals. After half an hour or so, heart-beats began to be noticed, the pulse reappeared, the sick person recovered a slight sensibility, and the respiration became regular. An hour and a half after he had arrived the doctor retired, leaving the sick person tranquil and with all the manifestations of life. She had entirely recovered from her state of apparent death. The parents of the sick woman, and especially her husband, says Dr. Coriton, were stupefied and did not know how to recompense me. I myself, he adds, was somewhat astonished, because I had not believed in the possibility of such a resurrection.

“The sickness ran its course, but the invalid lived more than three months, dying on the 29th of May of the same year, 1893.”⁷

Dr. Coutenot also gave an account to Dr. Laborde of another case which occurred in the hospital of Besançon, on May 10, 1893. That day, at 10 o’clock in the morning, Dr. Coutenot received word of the death of Jeanne Govignon, a girl thirteen years old, who seven days previously had entered the hospital suffering from

⁶ *Critério*, etc., l. c., pp. 237, 238.

⁷ See Laborde, *Les Tractions rythmées de la langue*, pp. 168–171

an attack of cephalo-meningitis of long duration. Dr. Coutenot arrived at the bed of Jeanne three or four minutes after she had breathed her last. He found her with all the signs of death: the face livid and the extremities of the body slightly blue, the head inclined toward the right shoulder, saliva had gathered about the lips and the pupils of the eyes were dilated; she was without respiration, without sensibility, without movement in the heart, without pulse. Nevertheless Dr. Coutenot resolved to employ rhythmical traction, and he soon began to notice signs of life, the disappearance of the blue color, slight movements of the nostrils, faint guttural noises and weak thoracic tremblings.

In the course of twenty minutes respiration was reëstablished, the movements of the thorax and of the abdomen became normal, and cardiac pulsations could be perceived by placing the hand over the precordial region, the two sounds could be distinctly heard, and the pulse, though feeble, reappeared. All these manifestations of life, however, soon began gradually to disappear, in the reverse order of their coming, even though the rhythmic tractions were continued.⁸

This instance, like that of Dr. Cirera, clearly proves that even in the case of chronic illness and of sick persons whose organisms are so impoverished and unfit to continue their functions that death is inevitable, there still remains, after the moment commonly called death, a sufficiently long period of latent life.

In the review, *L'Union Médicale du Canada*, for January, 1896, Dr. A. Ethier narrates an incident which proves that even when organs have suffered a wound which must of necessity prove fatal, and that instantly, there still exists a period of latent life similar to that which takes place in long sicknesses.

Dr. Ethier was called to assist a man who had fractured his skull on a rock to which he had fallen from an elevation of thirty feet. The wide opening extended from the right temple to the petrous portion of the left temporal, crossing the centre of the sphenoid bone, and producing cerebral hæmorrhage. It seemed as though he had died in the very instant of the accident, and to all outward seeming he lay quite dead and corpse-like. Despite all this, and after other means had been tried in vain, Dr. Ethier

⁸ Laborde, l. c., pp. 163-167.

practised rhythmical tractions. After about twenty minutes he succeeded so far that the man who had appeared to be dead, with a fracture that was undoubtedly fatal, began to show signs of life, and soon completely regained the use of his faculties before dying *two hours later*.⁹

The third class here to be considered includes those in whom latent life lasts considerably longer than half an hour.

In view of these and other similar cases, doctors and physiologists, authorities of great learning and experience, assign for even this kind of prolonged sickness, a period of latent life considerably beyond half an hour. The great weight of their authority is the argument which we have reserved for this portion of our thesis.

As early as the eighteenth century the illustrious Dr. Thomassin, professor at the school of Besançon, taught "that we should accustom ourselves to look upon the first twelve hours which follow the moment called death, as a continuation of the same sickness."¹⁰

Other doctors, according to Icard, desire the treatment for apparent death to be systematically carried out *in all cases*, before a corpse is allowed to be buried.

Laborde, in the communication addressed to the Academy of Medicine of Paris, January 30, 1900, assigns as the average term of latent life for all cases, the space of *three hours*. Hence he does not believe the death of a man can be considered certain, unless he has been subjected for three hours to the rhythmic tractions of the tongue, and unless during all this time there could not be seen in him any sign of life.

Dr. Coutenot, in the article published in *Études Franciscaines*, says (p. 47) that the period of latent life continues from one to three hours; the maximum recurring in the case of sudden deaths, and the minimum—that is, one hour—in the case of deaths resulting from prolonged sicknesses. And this average, one to three hours, ought, he claims, to serve the priest as a rule in the administration of the sacraments.¹¹

⁹ Laborde, l. c., p. 544.

¹⁰ See Icard, l. c., p. 3, c. 2.

¹¹ "After the minister of the sacrament has scrupulously inquired regarding the time that has elapsed since the last breath was drawn, regarding the special disease

Goggia in the *Cosmos*¹² states that in these cases of long continued sickness, followed by an agony, a doctor ought not to certify to the death of the patient until its remote signs have manifested themselves. These are rigidity of the corpse and blisters without moisture; not upon one finger merely, but upon different parts of the body.

Dr. Bassols, in the session of January 23, 1903, of the Barcelona Academy of SS. Cosmas and Damian, gave it as his opinion in regard to the administration of the sacraments, that, morally speaking, we can set as the terminus of the period of latent life that moment when cadaveric rigidity presents itself, and consequently that until this has appeared the sacraments can be administered.

He means that the period of latent life in these cases of ordinary sickness probably lasts until cadaveric rigidity sets in.¹³

Cadaveric rigidity does not usually manifest itself until *at least one hour* has passed from the time called death. Capellmann says that it is wont to present itself from one to twenty-four hours after the moment commonly called death. Niederkorn in his statistics, cited in the 10th conclusion drawn up by Dr. Blanc (quoted in our November article), holds that in two-thirds of the cases rigidity begins at the end of from *two to six hours*. According to Surbled,¹⁴ however, it generally appears at the end of three hours. Icard¹⁵ maintains that it usually begins between from six to twelve hours after death is commonly taken to have supervened.

which has been the determining cause, and regarding the manner of the agony,—remembering moreover that the persistence of interior life may continue from one to three hours; the maximum for sudden and unforeseen deaths, the minimum for long and wasting maladies—he can come to a conclusion and act according to his conscience.”

¹² Vol. 44, 1901, p. 149.

¹³ The following argument in favor of Dr. Bassols' statement is sound theology: the sacraments ought to be administered to one who seems dead, if it can not be assumed with certainty that he has really died. But before cadaveric rigidity presents itself, one cannot be certain that death is really present. Therefore the sacraments are to be administered in all cases where cadaveric rigidity is not yet manifest.

¹⁴ *La Vie Organique*, l. 4, c. 1.

¹⁵ L. c., p. 20.

In confirmation of the rule laid down by Dr. Bassols, we might also mention the conclusion arrived at by Dr. Louis after many years' experience in over 500 cases of death: "The flexibility of the members," he says, "is one of the principal signs by which we can judge a person to be still alive."¹⁶

Finally, amongst the wise conclusions formulated by Dr. Blanc, and approved by the learned Academy of Barcelona, the following are especially worthy of note in this connection. They are:

"*Resolved 5.*—After the moment commonly called death, even of the death which follows on acute and chronic sickness, there exists in the human body, according to the testimony of the majority of authors, a certain residue of vitality of the tissues, which reveals itself by contractions of the muscular fibres, both smooth and striated, by absorption, by vibratory motions of the epithelial ciliae, and of the spermatozoids, by contractions of the womb, which at times have brought about the expulsion of the foetus, etc., etc.

"*Resolved 6.*—In the presence of a human body which offers the phenomena noted in the preceding conclusion, medical science has, at least for the present, no means by which to decide if the principle which maintains functional unity in the organism, has disappeared."

"*Resolved 8.*—The epithelial ciliae of the air channels, according to authors worthy of confidence, still vibrate from 12 to 15 hours after the time commonly called the moment of death."

It should be noted that the three classes of arguments which we have brought forward in support of our opinion: "that the probable period of latent life, in those who die after a long sickness, lasts for at least half an hour," make this opinion, to use the most modest term, at least remotely probable. Under such circumstances it is clear that during this entire period the sacraments can and should be administered to those who appear dead from such diseases.

It is needless to say that these facts should not be misconstrued into a plea which might cause a certain security and consequent neglect to call for the ministrations of the priest only when the sick man has breathed his last or is almost in his agony. The arguments which we have advanced to prove the possibility of saving souls by administering the sacraments to

¹⁶ See Icard, l. c., p. 25.

persons apparently dead, establish no less the possibility of saving their temporal lives, if the proper means are employed. And as there is no excuse for delaying the summoning of a physician until the positive apprehension of death makes itself necessarily felt, so there is no justification for failing to call the priest until life has well nigh run its course.

JUAN FERRERES, S.J.

Tortosa, Spain.

THE TRAINING OF SILAS.

X.—A PROFESSIONAL LECTURER CAUSES A SENSATION.

RARELY in her annals did Laurenboro witness an event like the Flume Lecture. The Orpheon, an artistic combination of Composite and Roman renaissance, with its delicately tinted ceiling, its stucco walls and columns, and its acoustic properties unexcelled, was an ideal hall for a speaker. The wealth and fashion turned out to hear Professor Flume; it was strictly a society event. The tickets had been placed at two dollars,—another of Melgrove's ideas. Even the boxes were filled. "Standing-room only" was posted as early as eight in the evening.

Promptly at nine o'clock the Professor was introduced: a tall, well-built man, about fifty, clean-shaven, and with long iron-gray hair. He possessed a rich baritone voice, which he modulated to perfection. His English was the language of a cultured speaker; his thoughts were those of a man who had mingled experience with his philosophy.

"Shibboleths," said the lecturer, among other things, after he had warmed to his subject, "is a catch-word which charms the minds of the many who will not reason for themselves." He then went on to say:

"In nearly every epoch a majority of the human race has set up some shibboleth as the sum and substance of its thinking; only one man in a thousand we daily meet is an exact thinker, who insists on getting his facts at first-hand. The multitude is entranced by generalities and fine phrases. It cares more for sound than for sense. It is swayed hither and thither, not by reason, but by sentiment.

"Ask most men who are prating about Progress—with the capital P—what they mean by the term, and they will stammer for an answer. They have in their minds no definite idea of progress except vaguely that it means a general advance from a worse to a better state. But ask them to define still further, and they are dumb.

"Is not the shibboleth 'non-sectarianism' the tyrant of the present age? a catch-word that sounds well in the mouths of rhetoricians and demagogues? that warps the judgment of millions of men, and moves them to outrage the sacred rights of conscience? How many men could define it? What does non-sectarianism mean? What does it teach? That the Creator of the Universe, who took the trouble to reveal definite truths to us, cares not whether we believe them or not, and leaves the interpretation of them to the fallible minds of men; that God is indifferent to objective truth, and that to assert a truth or deny it is equally pleasing to Him; that the State which represents His authority has no right to protect truth against the encroachments of error. The shibboleth of non-sectarianism is a deliberate insult flung into the face of God, who is Absolute Truth. Its constant cry among us shows the weakness of our poor humanity; it only proves that we are men who are moved more by the will than the mind. We are rational beings; but, as a matter of fact, are not reasoners. We follow the shouter of a shibboleth as a flock of sheep follows the bell-wether. Even those of us who are men of education and independent intellects are subject to the influence of phrases which, by dint of repetition, come to have a mastery over our minds. Is there any greater humiliation of our race? and is there no remedy?

"I do not profess Catholicism [exclaimed the lecturer, who had flung himself into his subject, and who at times was surpassingly eloquent], but I do admire the marvellous logic of its position. Where shall we find on God's broad earth to-day such a masterly organization? or such a determined foe of moral error? We have had flaunted in our faces for years the shibboleths of non-sectarian schools, non-sectarian universities, non-sectarian libraries, non-sectarian sources of thought and education. What does it all mean? Non-sectarianism at bottom means Godlessness, or it means nothing.

"Take our schools, our colleges, our universities, our public libraries, without a supreme mind or voice to direct them into one groove of truth and action for the welfare, moral and ethical, of the race, and what will be the result? Send a thousand ships out over the bosom of the broad Atlantic without a compass, and where will

they land? Turn a hundred thousand children into the world loose, without definite knowledge of the Infinite Being, without moral sanction for their actions other than the fear of prison stripes and iron bars, and what will become of a nation? Hurl millions of books into your millions of homes to spread moral and intellectual leprosy without a strong hand and a stronger mind to control them, and what will become of the faith and morality of a people?

"In the presence of these terrific dangers—I am speaking to-night in the interests of a library—the Roman Index, an institution that controls the education of the unbiassed in the choice of reading, gives direction to the thoughts and sentiments and protects the minds and hearts of two hundred and fifty millions of our race, is one of the greatest safeguards of the nations from intellectual and moral defilement that was ever conceived by the mind of men.

"Believe me, ladies and gentlemen, when this earth of ours ceases to be a human abode, when the history of man on our planet ends, when the Great Master comes to sum up results, there will be many surprises in store for us. But I fear not to say that, when that dread moment comes, we shall find that the Roman Church, with her unity of thought and direction, was the only rational agency ever devised to direct the minds of men, an agency that had its inception in the mind of God."

The orator retired to his seat amid tumultuous applause. Never did Laurenboro hear such eloquence, or so many truths so forcibly put. Even the Newells in Box K clapped their hands.

Father Sinclair, Melgrove, and the rest of the Organizing Committee went on to the stage and shook the hand of the lecturer, who was wiping the perspiration from his brow.

"Congratulations, Professor. Masterly effort," broke in the half-dozen voices.

"Thank you, gentlemen, thank you," replied the orator, in a matter-of-fact way.

"We shall have the pleasure of hearing you again?" asked Father Sinclair.

"Kindly communicate with the Flume Lecture Bureau, Irving Square, New York," answered the professor, who, rising to his feet, continued, "You will excuse me, gentlemen,—I must catch the night train. I lecture west of the Rockies on Thursday next. So I shall say *au revoir*." And the professor was gone.

The business-like tone of these remarks came like a cold clap to Father Sinclair, and told him then and there that he was having to do with a professional lecturer at so much a night. But no matter; some solid truths had been sent home. The lecture would do good.

Next day, Melgrove handed the astonished pastor an eighteen-hundred-dollar cheque for the Laurenboro Library.

"Melgrove, you are a born *impresario*. I thank you, and congratulate you on your success."

"It's the knowing how to go about it, Father. Advertise. Get the people interested, and the victory is yours. And we are going to follow up our success. In to-night's *Times* there will be an elaborate report of the Lecture. To-morrow the whole town shall be discussing the Roman Index, non-sectarianism, *et cetera*. Burton promised me that the lecture would also go into the weekly edition; in that way the whole country will learn something about the Church and her way of doing things. I must be off home. Mrs. Melgrove could not come last night. Our little Helen is ill, and we are quite anxious."

Evidently the popularity of the Free Library was growing. Two thousand four hundred dollars would bring in a first instalment of books. Father Sinclair went to his study to write invitations to a few ladies to meet at the glebe-house the day following. He had secured catalogues from the various publishers, and he needed aid in making a selection.

He recoiled from the task for various reasons. His own studies had thrown him out of the beaten track. He was a great reader and devoured works of philosophy and the sciences as soon as they appeared: he wanted to know what men were thinking about in the world. But fiction, with the exception of the old standard authors, which everybody reads, was quite an unknown world to him.

A perusal of the catalogues made this still more evident. He plodded through page after page of unfamiliar names. He glanced at the titles of thousands of books he had never heard of before, and he marvelled at the activity of the human mind. He counted the pages of titles and names, and found twenty of fiction to one of science or philosophy. Was this a good criterion of the trend of modern intellectual tastes?

"I am surely becoming an old fogey, or the world is getting ahead of me," he mused, as the pages of the catalogues were passing through his fingers; "not one of my favorite authors, except Thackeray, is to be found in these lists."

The world had not gone ahead of him; it had simply somewhat deviated from its former course. This was the Age of Fiction,—a discovery Father Sinclair had made in the course of a few hours.

The following afternoon a coterie of ladies came and began the work of choosing the books for the new Library. The quickest way was to check off the names on the catalogues, and then send these to their respective publishers. When there was a doubt as to the author's spirit, he was passed over with a query. Father Sinclair reserved to himself the selection of the more serious works which he purposed adding to the Library.

"Father, your serious works will never be called for," ventured Miss Garvey, who had been named Chief Librarian of the new institution. "I fear you will regret the outlay. Free libraries nowadays are fiction libraries; and people do not read heavy books."

The little lady was speaking out of the fulness of five years' experience in the Humboldt; but this was a novel point of view for the pastor.

"Would it not be better to double some of the popular authors for the first instalment, later, the serious works may come?" she asked.

"Do you mean to tell me that people read nothing serious now?" he replied.

"Not when there is a novel in the house, Father."

"Do you want me to believe, Miss Garvey, that people would give over a solid book of history or biography for a silly love-tale?"

"Precisely; every time," returned Miss Garvey. And the other girls laughed.

"Decidedly, I have slipped a few cogs. Why, in my time, Scott, Thackeray, Dickens, and a few others, were all we read."

"But that was a long time——" Miss Garvey, smiling, tripped herself. She was on the verge of making a tremendous slip.

"What a dreadful girl you are," exclaimed the others, when the pastor had gone. "What will Father Sinclair think of you? You have made him think he is an old man."

"Can't improve on Nature!" she replied, quickly. "Father Sinclair himself admits that he knows practically little about modern fiction. How could he? He has something else to do besides reading trash. Ladies, I was five years in the Humboldt, and I know that half the novels published are trash pure and simple,—and you know it too. They give false views of life, develop morbid tastes, put sentiment above reason, just as the lecturer said the other night. The dialogue is insipid; the descriptions are stilted, unreal things. I read novels then, because it was my livelihood, and I know whereof I speak. But people will read, and we must provide them with the most wholesome food we can find. I confess the precise value of the Roman Index never flashed on my mind so vividly as when Professor Flume described its workings and its results."

Meanwhile the checking was completed. Twelve hundred volumes were ordered, and in a few days they were in the large hall adjoining the church ready to be unboxed, revised, numbered, set in their places on the shelves, and then thrown into circulation.

The Revising Committee began their laborious work of reading and criticising every volume.

XI.—THE DEDICATION OF THE FOUNTAIN IN BLENHEIM SQUARE.

The days were passing. The second heavy fall of snow had come, and had thrown another mantle of white over the whole city of Laurenboro. The merry jingle of the sleigh-bells pierced the frosty air, as the aristocracy of the West End flitted along Ashburne Avenue every afternoon in their robes of fur.

A striking contrast with this luxury of display was the condition of the poor in the lower parts of the city. The closing down of the large iron-mills, owing to an over-stocked market the directors said, and the early setting in of the winter, threatened to bear heavily on the poorer quarters. Gottingen Ward would feel the want of food and clothing; and Father Sinclair, with a heart that went out to the poor, was taking his precautions to be able to cope with their appeals for relief. He called on the

St. Vincent Conference to meet on Wednesdays to begin their winter's work.

The Melgroves, whose names were held in veneration among the poorer families of the Gottingen district, had been his ablest assistants in the work of the Conference ; but he received a note just before the meeting which informed him that neither could be present owing to the illness of their daughter.

Miss Garvey presided at this first meeting, which was held at the glebe-house ; and the ladies present had just ended their deliberations when a heavy pull at the doorbell drew the attention of the pastor.

"There's a gentleman here that wants to see your Reverence," said Nanny, poking her head into the meeting-room. Before Father Sinclair could rise to go, the door opened, and Silas Maglundy walked in.

"Mr. Maglundy, I declare," exclaimed the pastor. "Ladies, let me introduce Mr. Maglundy, one of our new arrivals in Laurenboro. This is Miss Garvey, our acting president, and these are her assistants."

The assembly bowed.

"Miss Garvey," said Mr. Maglundy, very nervous, apparently, in the presence of ladies, but trying to be amiable. "I think we met before. Did I not help you along in some good work you were interested in a few days ago? I thought I recognized your face."

Miss Garvey quietly answered, "The new Library, sir." She was dying to say more ; to tell him that he had bought only one ticket.

"Ladies," interposed the pastor, "Mr. Maglundy is the gentleman whose name has appeared in the *Times* so often lately in connection with the new fountain in Blenheim Square."

"Yes, Father ; we read about it," answered Miss Garvey. "We have heard that it is going to be a work of art."

"I trust it will be appreciated by the people of Laurenboro," added the old man. "It has given me a great deal of thought, how I could be of use to my fellow-citizens. One likes to be of some little use in this world, you know."

"Undoubtedly," said Miss Garvey, who was the spokesman for the assembly. "Drinking water is such a blessing."

She looked at Father Sinclair as she spoke.

"We are here this evening," ventured the pastor, "in the interests of the poor of Laurenboro. We are going to have a great many indigent families with us this winter."

"O yes, the poor," sighed Mr. Maglundy. "That was one of my reasons for thinking of a fountain——"

"Not the chief one," thought Miss Garvey.

"——and I feel that every time they drink they will think of the old man who thought of them."

"That's just it," mused the little lady to herself, who was by this time thinking fiercely. The farce was being prolonged beyond measure, and the ladies quietly departed to begin the following day their work of collecting for the poor.

"Will you come upstairs?" the pastor asked the millionaire when the ladies had left.

They were soon seated in the study where Father Sinclair's leisure moments were mostly spent. The four walls were covered with books, the only real companions of his life; his personal friends standing side by side on their wooden thoroughfares in that silent city; friends, cold and inert, and with many a worm, perhaps, gnawing at their vitals, but whose souls still pregnant with thought and beauty, yielded up their treasures at his bidding. A "poets' corner" stood near the door, with the Bard of Avon looking down from his frame. Beside it, the "Lives" of a few men whose lives were worth recording. Elsewhere, hundreds of volumes of theology, philosophy, and other branches of human learning. On a throne of honor over the mantelpiece and bound in purple—emblematic of their place in Father Sinclair's esteem—stood the works of Aquinas. It was in this room and with this companionship that the pastor composed his sermons, wrote his letters, formed his plans, and now and then entertained his friends.

"Fawther," began Mr. Maglundy, who was made to feel at home by the genial priest, "I have come to-night to ask a little service of you in the matter of the fountain. The workmen are now putting it in position, and in a few days it will be formally handed over to the citizens of Laurenboro. No doubt I shall have to address a few words to the public assembled on that occasion. I

have cudgelled my brains for something to say, and I can find nothing there. I have stayed awake for the past two nights, and still nothing has come."

"I trust you are not going to ask me to make a speech?" nervously ventured Father Sinclair.

"No, Fawther, I'll want to make the speech myself. But might I ask you to write it for me? A few ideas, you know, in language appropriate for the occasion. And written plainly."

"I shall do that for you, Mr. Maglundy, with pleasure. Do you want it now, or shall I mail it to you?"

"O thank you, Fawther, just drop it into the box. The carrier will leave it at my residence. I am getting quite anxious; for I feel that the occasion will be one of great importance."

Maglundy was rising to go.

"By the way," interrupted Father Sinclair, "You mentioned, in your note the other evening, that you had changed the inscription a bit."

"Yes; a friend called, and he suggested a slight change which pleased me very much." The visitor pulled a document from his pocket and opened it. "The inscription shall now read,

DONUM SILUM MAGLUNDIUM.

The M's will imitate the gentle mooing of the cow, you know. When you hear the words repeated, you almost hear the voice of the peaceful brute whose glassy eyes——"

"I am sorry you did such a thing," broke in the pastor, hotly "that is not Latin. Is the tablet cast yet?"

"Yes, Fawther, the tablet is cast, and the contractors are putting it in position. I trust you will be able to come to the formal presentation." And bidding the pastor good night Mr. Maglundy disappeared in the darkness.

"I certainly shall not go," muttered the priest. "That man will disgrace himself; is going to make a laughing stock of himself. But his pride is insuperable; let it have a come-down."

Maglundy had not reached the first corner when a scruple came to Father Sinclair. Was it not his duty to prevent a man from making a fool of himself? Was he not coöperating in a dishonorable work to write a speech for such an occasion?

Should he not try to keep that man from flaunting his ignorance and bad taste in the face of the public? Besides, he had the interests of Laurenboro at heart, and her good name. What would strangers and tourists say when they passed through Blenheim Square and saw a cow and calf reposing in the middle of a basin of water? Laurenboro would be the talk of the continent; he had half a mind to drop Maglundy a note to tell him that he could not carry out his promise.

However, there was a way out of it. The fountain would not play this winter at any rate; and some one might open Maglundy's eyes before springtime, to the mistakes in the Latin inscription, and to the incongruity of the whole thing. So he wrote the speech and mailed it.

During the three days preceding the dedication, the *Times* had long articles on the new work of art that was soon to grace Blenheim Square. The story of the donor's life was told, his early struggles, his mining career, his successes in Trans-Siberian stocks, his arrival in Laurenboro, his princely mansion, etc. But some one must have given the tip to Burton, or he may have caught a glimpse of the cow and the inscription; for the tone of the paper suddenly changed. Father Sinclair could detect the sarcasm of it all; and so could the other readers, when the day before the ceremony, Burton published his double-leaded article on "The Cow's Rôle in Art," with its two subheadings, "The Cow in Classics," and "The Cow in Grammar."

"I suppose you will be at the demonstration this afternoon?" asked Burton, when he met the priest at the post-office that morning.

"I don't think so," he replied, with a smile.

"Wait till you see the *Times* to-morrow. The ignorance of that upstart, because he has a few hundred thousand dollars, trying to impose a monstrosity like that on this town."

"There is some foundation for your remark," replied the pastor; "but do not be too hard on him. Some one will open his eyes one of these days."

"That was a brilliant lecture we had at the Orpheon," interrupted Burton, changing the subject. "Professor Flume opened

my eyes to some things that I did not know before. There are still a few details that are not quite clear to me regarding the Roman Index. Would you care if I called one of these evenings?"

"Shall we say to-night?" asked the pastor.

"Not to-night. I shall be occupied with Maglundy's cow. I want to get it into to-morrow's paper. Let us say Thursday, at seven."

And while the editor passed out to the street, Father Sinclair opened the mail-box.

A letter was awaiting him from the Archbishop, asking him if he could find room in the parish for half a dozen Little Sisters of the Poor, exiled from France, who would land in Laurenboro in a few weeks.

"I shall make room," muttered the priest, who had been following with feelings of intense horror the phases of the odious persecution that was driving thousands of God's chosen souls out of the fair field of France. "I'll make room for those Little Sisters," he continued, "and I am pleased that they are coming. They will show some of our gossamer society people what sacrifices can be made for the Faith."

Father Sinclair set about this pressing work just as soon as he returned to the glebe-house. Where were the exiles to be lodged? He had several buildings in view. There was that large one on Wellington Avenue, vacant for over a year. It belonged to the Newells; and here was an opportunity for Kenneth Newell to do an act of charity. Father Sinclair immediately wrote him a polite note detailing as frankly as possible the pitiful situation of the exiles and reminding him that a cup of cold water given in charity would receive its reward in heaven.

This was a gentle hint that the use of the building should be given free to the Little Sisters, at least temporarily. If Newell had any manhood left, he could not turn a deaf ear to this pleading in favor of half a dozen women consecrated to God and His poor. The pastor had consulted his own heart in the wording, but after the letter was dropped into the box he thought that perhaps he should have been a little more reserved in asking favors from a man of the Newell stamp. After all, it was the whole truth, and he did not regret what he had written.

The dedication of the fountain in Blenheim Square was fixed for three o'clock. Promptly at that hour Maglundy, the mayor, and several of the aldermen stepped onto the platform raised before an object hidden under a white canvas, and lying, as it were, on a hillock in the basin of ice. The Square was crowded with people; even the windows, notwithstanding the cold, were thrown open, and heads expectant filled every one.

Maglundy, rising, began in a low voice to say something. A shrill voice heard over Blenheim Square shouted,—

“A little louder, Mr. Maglundy; we cannot hear you.”

The speaker suddenly stopped, groaned as if he were in pain, but in reality he was stage-struck. Somehow the words would not come. The mayor and the aldermen grew nervous. Maglundy opened his coat to get his speech; but it was not in his pocket. He had left it on his desk.

There was no remedy; so the little fat man, to end the agony of suspense, simply pulled a cord; the canvas parted, and revealed to the cheering throng a cow recumbent on a bronze mound in ice, looking with affection on a frisky calf beside her. Some attempt was made by the chief workman to turn on the water; but the pipes were frozen as hard as adamant.

Maglundy's rôle being over, Mayor Bruce stood up. In a clear ringing voice he praised the public spirit that prompted such acts (the donor bowed), and predicted that as long as the noble animal, one of man's most faithful friends (Maglundy bowed again), should lie chewing her cud on her hillock of bronze, the name of Silas Maglundy would be remembered.

The donor shook hands with the mayor and the aldermen, and then, having completely regained his composure, and feeling rather proud over the congratulations, stepped into his sleigh and told the driver to head for home.

The throng lingered, surged past the few policemen, and crowded up to the basin.

“O hokey, fellers, look at de cow!” shouted one of the small boys.

“Moo-o-o-o-o,” vociferated a dozen more.

“Maglundy's cow!” exclaimed a number of lookers on simultaneously.

That settled it. The fountain was dubbed once and forever.

And the Laurenboro cab-drivers had one more object of interest to point out to their fares.

The crowd then quickly dispersed, all in the best of humor,—all with the exception of a little lean man, with spectacles and long hair, Professor Catow, of the Art's Course in Royalview University.

Catow had a literary fad, and that was the study of epigraphs. He had been for years an active member of the Academy of Inscriptions. The old Roman lapidary style, he said, appealed to him. In a letter to the *Times*, during his tour in Europe, he wrote that he had spent half a day contemplating the symmetry of the lettering on the Arch of Constantine. It was admitted by everybody that he had the finest collection of epigraphs in Laurenboro.

Nearsighted, he made his way as closely as possible, and began to read the tablet on the Maglundy fountain. He read it once; then again. Then taking off his spectacles, he wiped them well and took another look.

"Shades of the Romans!" he exclaimed. "Do mine eyes deceive me? What does this mean?"

And he read aloud—*Donum Silum Maglundium*.

He evidently took the inscription seriously, for he drew out his note-book and pencil and copied it.

The next day a letter appeared in the *Times*:

To the Editor:

Has not the carver made a slight error in his grammar in the inscription on the fountain unveiled yesterday? What is his authority for the absence of the genitive case in the words of the name?

Yours,

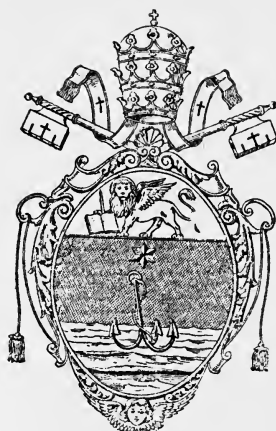
HORACE VIRGIL CATOW, A.M.

The Royalview professor should have waited for the issue of the *Times* that night. Never in the history of Laurenboro did a man get such a scorching as Maglundy got from the editor, not merely for his want of taste in the selection of a figure for a public fountain, but for his unwarrantable pride in foisting a three-thousand-dollar horror on Laurenboro when there were whole families in Gottingen Ward perishing for want of food and fuel.

E. J. DEVINE, S.J.

Montreal, Canada.

(To be continued.)



Analecta.

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

DECRETUM URBIS ET ORBIS.

DECRETUM QUO INDULGENTIAE CONCEDUNTUR ADOLESCENTIBUS
PRIMITUS AD S. SYNAXIM ACCEDENTIBUS, NECNON EORUMDEM
CONSANGUINEIS ALIISQUE CHRISTIFIDELIBUS CAEREMONIIS
PRIMAE COMMUNIONIS ADSTANTIBUS.

Adolescentes, ad augustissimum Eucharistiae Sacramentum
primitus accessuros, validis oportet augeri auxiliis, quibus ferventi-
ori pietatis affectu illud suscipere, uberioresque ex eo fructus
percipere valeant. Quare humillimae delatae sunt preces SS.mo
D.no nostro Pio Papae X, ut adolescentibus ipsis, prima vice
sacra mensa refectis, Indulgentiarum thesaurum reserare digna-
retur.

Quum vero, uti fere ubique fert consuetudo, eorumdem adoles-
centium parentes, imo et non pauci inter Christifideles, ad piam
primae Communionis caeremoniam convenire, et etiam sancta

libare soleant, ne tam laudabilis excidat consuetudo, quae maxime confert, ut eiusdem primae Communionis caeremonia solemnior evadat, eiusque memoria in adolescentium animis satius altiusque indelebilis perseveret, ab eodem SS.mo D.no nostro expostulatum est, ut iis etiam, qui primae Communionis solemniis intersunt, aliquam Indulgentiam benigne tribueret.

Has porro preces, relatas in audientia habita die 12 Iulii 1905 ab infrascripto Cardinali Praefecto S. C. Indulgentiis Sacrisque Reliquiis praepositae, eadem Sanctitas Sua peramenter excipiens, Indulgentias, defunctis quoque applicabiles, uti infra, clementer elargita est, nempe: Plenariam I° adolescentibus confessis et ad mentem eiusdem Sanctitatis Suae pie orantibus, die quo primum S. Synaxim celebraverint; II° eorumdem adolescentium consanguineis, ad tertium usque gradum piis caeremoniis primae Communionis adstantibus, si pariter Sacramentali Confessione rite abluti sacram Synaxim susceperint, et uti supra oraverint; septem vero annorum totidemque quadragenarum Christifidelibus, qui corde saltem contrito eisdem caeremoniis interfuerint.

Praesenti in perpetuum valituro Contrariis non obstantibus quibuscumque.

Datum Romae, ex Secretaria eiusdem S. Congregationis, die 12 Iulii 1905.

A. Card. TRIPEPI, *Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

INDULG. 300 DIERUM CONCEDITUR RECITANTIBUS IACULATORIAM IN HONOREM SS. CORDIS IESU.

Cœur Sacré de Jésus, j'ai confiance en vous. [Sacred Heart of Jesus, I place my trust in Thee!]

A tutti i fedeli che reciteranno tutti i giorni, col cuore specialmente, questa invocazione, accordiamo 300 giorni d'Indulgenza per ogni giorno e l'Indulgenza Plenaria in ogni mese, purchè sieno confessati e comunicati, e preghino per la conversione dei poveri peccatori.

Dal Vaticano, li 27 maggio 1905.

PIUS PP. X.

Presens exemplar, quod cum originali concordat, exhibitum fuit S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem, etc.

Datum Romae, e Secretaria eiusdem S. Congregationis die 19 Augusti 1905.

L. † S.

IOSEPHUS M. *Can. COSELLI, Substitutus.*

E S. RITUUM CONGREGATIONE.

IN ECCLESIIS REGULARIUM, PERMITTENTE RITU, CELEBRARI POSSUNT OFFICIA ET MISSAE DE REQUIE, IN DIEBUS ANNIVERSARIIS DEFUNCTORUM.

Adm. Rev. P. Provincialis Carmelitarum Discalceatorum Provinciae Navarrae, in Hispania, accepto responso per Decretum Sacrorum Rituum Congregationis datum die 29 Novembris 1901 super Officiis et Missis de Requite permissis in Ecclesiis Regularium diebus 3, 7 et 30 a depositione, iteratis precibus eadem S. Congregationem pro sequentis dubii declaratione humillime exoravit, nimirum: An praefatum responsum seu iudicium extendi possit etiam ad dies anniversarios?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, rescribendum censuit: "*Affirmative*, ex identitate rationis, iuxta Decretum generale 3753, datum die 2 Decembris 1891." Atque ita rescripsit.

Die 24 Ianuarii 1902.

D. *Card. FERRATA, Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

E COMMISSIONE PONTIFICIA

pro Studiis S. Scripturae Provehendis.

DE NARRATIONIBUS SPECIETENUS TANTUM HISTORICIS IN S. SCRIPTURAE LIBRIS QUI PRO HISTORICIS HABENTUR.

Proposito sequenti dubio Consilium Pontificium pro studiis de re biblica provehendis respondendum censuit prout sequitur:

“Utrum admitti possit tamquam principium rectae exegeseos sententia quae tenet S. Scripturae Libros, qui pro historicis habentur, sive totaliter, sive ex parte non historiam proprie dictam et obiective veram quandoque narrare sed speciem tantum historiae prae se ferre ad aliquid significandum a proprie litterali seu historica verborum significatione alienum?”

Resp.: “*Negative*, excepto tamen casu, non facile nec temere admittendo, in quo, Ecclesiae sensu non refragante, eiusque salvo iudicio, solidis argumentis probetur Hagiographum voluisse non veram et proprie dictam historiam tradere, sed, sub specie et forma historiae, parabolam, allegoriam, vel sensum aliquem a proprie litterali seu historica verborum significatione remotum proponere.”

Die autem 23 Iunii a. c., in Audientia ambobus R.mis Consultoribus ab Actis, benigne concessa, Sanctissimus praedictum Responsum ratum habuit ac publici iuris fieri mandavit.

Fr. DAVID FLEMING, O.F.M., Consultor ab Actis.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :—

S. CONGREGATION OF INDULGENCES :—

1. (a) First communicants, on the day of their First Communion, may gain a plenary indulgence, under the usual conditions ; (b) their relatives, to the third degree of consanguinity, who assist at the ceremony, may likewise gain a plenary indulgence, provided they observe the regular conditions ; and (c) all the faithful who are present on the occasion may gain seven years and seven quadrages. The above indulgences may be applied to the holy souls.

2. For the daily recitation of the ejaculation " Sacred Heart of Jesus, I place my trust in Thee !" an indulgence of 300 days may be gained once a day, and a plenary indulgence every month,—on the usual conditions.

S. CONGREGATION OF RITES answers that the office and Mass of the Dead may be said in churches served by the regular clergy, should the rite permit, on anniversaries as well as on the third, seventh, and thirtieth day *a depositione*.

PONTIFICAL BIBLE COMMISSION replies to a question concerning the historical character of parts of the so-called historical books of the Bible.

BISHOP BELLORD'S VIEW OF SACRIFICE.

I.

Editor, THE ECCLESIASTICAL REVIEW :—

To the brief comment which, after a cursory reading of the late Right Reverend Bishop Bellord's articles, I sent to the REVIEW, I take the liberty of adding a more detailed critique as the result of a closer study of the articles in question.

The Right Reverend author was led to the adoption of his new theory of sacrifice, by observing that whilst all our theologians unanimously agree upon the characteristic note of sacrifice as pertaining to the institution of the Blessed Eucharist, they are far from agreeing in their exposition of what precisely constitutes the true sacrificial note. He explains this difference of opinions as being the result of a wrong conception of the idea of sacrifice in general, and sets out to correct this faulty notion, with a view of establishing an entirely new theory regarding the sacrificial character of the Blessed Eucharist.

A similar theory was advocated some years ago by a German theologian, Dr. Fr. Renz, who in a work tracing the history and development of the Eucharistic Sacrifice,¹ came to a very similar conclusion, inasmuch as, not unlike Bishop Bellord, he laid the main stress of the argument for the Eucharistic Sacrifice upon the act of communion as a participation in the divine banquet. Dr. Renz writes:² "The essence of the Eucharistic Sacrifice (*das Wesen des eucharistischen Opferaktes*) must be defined as follows: the formal essence of the unbloody sacrifice of the New Law consists in the objective and subjective completion of the sacramental communion, through the substance of the Body and Blood of Christ under the appearance of bread and wine." The methods of demonstration by which the two learned divines reach their conclusion are indeed widely different, even as to the definition of the fundamental notion of sacrifice. For Bishop Bellord finds the idea of sacrifice realized in the Blessed Eucharist by reason of its being a banquet, whereas Dr. Renz sees the idea of sacrifice in the Eucharist verified by reason of its being the final effect of the Sacrifice of the Cross and in its atoning virtue as applied to the individual Christian. I find it impossible to side either with Dr. Renz in his argument or with the fundamental assumption upon which he constructs the same; nor can I entirely agree with Bishop Bellord's reasoning.

The latter starts out with the assertion that historical evidence demonstrates the fact that the idea of the sacrificial *meal* or banquet has ever been regarded as the principal feature of all great

¹ *Die Geschichte des Messopfer-Begriffs.*

² *Op. cit.*, Vol. II, p. 503.

sacrificial acts. From this fact he concludes that the meal or banquet constituted the essential element of the entire rite ; in other words, the meal essentially constitutes the sacrifice as an external token of worship, whilst the thing which the sacrifice signifies is that which a religious banquet naturally expresses,—that is to say, the union with the divinity with whom man partakes of the same meal, and the union of man with man as each and all take part in the same banquet. The author refers, as historical proof of the essential elements of sacrifice, mainly to the uncivilized nations of antiquity, because in them he affects to find the primitive and uncorrupted notion of sacrificial worship without those artificial supplements which a later culture has suggested.

To this mode of reasoning I should make objection on more than one ground. For if it be untrue that the history of mankind suggests a gradual development from rude conditions toward higher culture, and rather represents a first period of deterioration from a high standard and thence a gradual re-awakening to perfection, then we need hardly accept the statement that the uncultured primitive races possessed the original and normally most natural conception of the sacrificial element. If, moreover, the notion of sacrifice, although finding its response in the nature of man, is based upon a positive divine ordinance, as St. Thomas of Aquin points out,³ then we may not look for the essential note of sacrifice so much among the primitive races as among those who have best preserved, in their integral form, the positive ordinances of God.

Indeed we can hardly question the fact that God from the very beginning, or rather immediately after the fall, ordained by positive law the rendering of sacrifice ; and so we find it stated in the very first pages of Holy Writ where the sacrifice of Abel is **described**. Much more explicit is the inspired writer regarding the sacrifices of the Israelites. **And it is here that we must look for the true notion of sacrifice, since the Jewish religion was the explicit expression of the divine will which enters into the minutest details regarding the order of worship and sacrifice to be practised by the chosen people.**

In a certain sense what Bishop Bellord says is indeed true when

³ *Summa theol.*, II, 2, qu. 85, a. 1.

he writes :⁴ " In order to arrive at a correct estimate of any institution of great antiquity that has been gradually developing from the first, it is necessary to trace it back through all its phases to its primitive and even barbarous beginnings, to inquire what it consisted of and how it worked, what additions have been made to it, and how much has dropped away from it. No detail is so rude or so distorted as to be without its uses in interpreting the beliefs, laws, rights, or customs of the nations of the present world. The historical method applied to theological speculation has given us certain facilities that the most acute and cultivated minds of mediæval times did not possess. In default of a knowledge of antiquity they were sometimes unable to draw out the simple original meaning of certain forms or customs, and so they forced into them all sorts of subtleties of their own devising." But when we come to apply these reflections to the scholastic notion of sacrifice, they seem to be superfluous. Even if the older theologians, including those of the scholastic age, lacked a detailed knowledge of the historic past, such as the modern apologists command, they were not without a sufficient knowledge of the facts regarding the divine ordinances of religious worship and sacrifice, from which they were legitimately qualified to form a correct and exact idea of the notion of sacrifice and its essential elements. Nor were they as a rule wanting in an all-sided and speculative examination of the subject, so that criticism in their regard is generally directed against their handling such subjects from a too scientific and speculative point of view.

Moreover, it would appear that Bishop Bellord is somewhat hasty in his conclusion when he argues that because the participants in the sacrifice attribute to it the notion of a sacrificial banquet, therefore this notion constituted the essence of the sacrifice. Even allowing that those who took part in the complex action of the sacrificial worship saw in the banquet the principal feature of that action, it would not follow that this feature was really the essential element. The same misconception may be found of Catholic worship, as when for instance the faithful regard the functions of blessing the ashes or the palms as of more importance than the liturgical act from which these sacramentals derive their

⁴ July, *ECCL. REVIEW*, p. 2.

virtue. Decidedly untenable must such a theory appear when we find even one single instance where the meal or banquet was actually wanting in any sacrificial rite of worship. That there are abundant instances where the banquet element is absent appears from the divinely instituted Mosaic cult. There were ordained in the Levitic law sacrifices in which the participants, priests and offerers, consumed an appointed portion at the sacred meal; but there were also ordained other sacrifices from which the idea of a meal was wholly excluded. To represent the notion of these sacrifices as a mere obscuration of the original notion of sacrifice is a gratuitous assumption. At all events we are not prepared to admit the Bishop's statement when⁵ he writes: "Even if a definition were educed from the body of the Mosaic sacrifices, it could not be applied as a standard to any outside that particular system; for that system had undergone so many changes that the primitive elements of sacrifice in it were greatly obscured." The Right Reverend author thinks that the old defenders of the so-called destruction-theory did not always limit themselves to the consideration of the essential elements of the subject discussed by them: "A subordinate and accidental part of the ritual, which happened to be more striking to the imagination, had many deep meanings attributed to it, and was assumed to be the distinctive element of all sacrifice; while the real essential, being of simple and unimposing character, was regarded as of small consequence." Might not this statement be applied with equal truth to the banquet-theory which the Bishop maintains?

In speaking of sacrifice we must distinguish between the external act, the *signum*, and the internal form or purpose which is expressed by the outward act, that is to say, the thing signified or *significatum*. The latter element manifests itself in the fact that sacrifice is universally regarded as something which is due to God alone, so that its application to any other being than the divinity was regarded as a sacrilege and grievous insult to the deity. Hence the aversion which the Christians felt toward the pagan sacrifices, willing to submit to most cruel martyrdom rather than offer incense to the idols which were opposed to the true God. Sacrifice was therefore a sign in which the profession of the

⁵ *L. c.*, p. 4.

divine supremacy found its surest and best recognized expression, which whilst it emphasized the dependence of the creature who made the offering, declared as it were, by an act of adoration, the confession of will and heart,—the formal object of sacrifice. The external action which serves as a token of the inward conviction and expresses it, is the material object of sacrifice. Under such conditions it seems quite proper that the relation of man's dependence on God should be expressed by some kind of destruction of the object offered to the deity.

But there is another phase of this question to be considered. Through the fall man's original dependence upon God has become, so to speak, intensified by a new title of indebtedness. The consciousness of this indebtedness, and the desire to atone for the guilt of sin, defined still more closely the purpose which was to be expressed through the act of sacrifice. Sacrifice is no longer simply the worship of adoration ; henceforth it takes on the character of atonement, and this latter becomes actually the primary feature which determines the particular form and manner of the external sacrificial function. The shedding of blood has ever been considered to be the natural expression of atonement.

Revelation teaches us that when our first parents through sin had brought ruin upon the entire human race, God ordained that His only-begotten Son should become man, and by His death in the human flesh atone for man's guilt. All the ceremonial and sacrificial functions of the Old Law were to be merely prophetic and typical announcements of the one great Sacrifice of Atonement to be accomplished at the appointed time ; and the former functions were to derive all their atoning virtue from the latter through a living faith in Him who was to come, albeit these ancient ceremonies were, according to the Apostle, really nothing more than *egena elementa*. But since they were to be typical of the one and only Sacrifice that could reconcile Almighty God with man, they must necessarily have some external resemblance of form to that which they represented. Thus we are introduced to a ceremonial worship which, through the shedding of blood and the sacrifice of living creatures, makes us realize not merely the supreme dominion of God, but also our guilt together with the need of atonement, and the wondrous atoning virtue of the great

Sacrifice of Golgotha. In the ceremonial worship of the Old Law the first place must undoubtedly be assigned to the bloody sacrifices; the unbloody offerings are merely secondary and, so to speak, supplementary to the former. The significance of the latter was derived from the fact that they typified the unbloody renewal, in the Blessed Eucharist, of the Sacrifice offered on Calvary. There appears no other reason for their existence, since they were not of themselves calculated to express the note of atonement contained in the idea of the sacrifice.

Nor is this argument weakened by Bishop Bellord's plea when he states (*l. c.*, p. 9) that "there are instances which show that destruction or death inflicted ritually did not constitute a sacrifice apart from a sacred meal. Incense was especially the emblem of the supreme worship that is due to God alone; when offered to God, it was by means of destruction or *immutatio* at least. Yet very few theologians would consider the burning of incense to be by itself a true and proper sacrifice. Even death did not constitute a sacrifice without the meal. We find that the firstlings of cows, sheep, and goats are sacrificed with all ceremonial; but the firstling of the ass, being unfit for food, was simply killed by the breaking of its neck when not redeemed with a sheep." To this we would say: Leaving out of consideration for the present the Bishop's reference to the offering of incense, we may readily admit that the killing of animals in itself does not constitute a sacrifice. There is required, besides the external act, also the external manifestation of the purpose for which the killing is done; for this externization of purpose is an essential element of the sacrifice, and hence the manner and form of the killing must be accounted as a positive expression of the rite itself. As a matter of fact this rite with its positively manifested purpose was expressed in the killing of oxen, sheep, and goats whenever these were offered to God; but it was not expressed in the killing of the first born of those animals which served as a penalty tax for the non-redemption of the sacrifices required by the law. Hence whilst the latter were accepted as real sacrifices, the former were not so accepted.

What I have said thus far refers to the first part of the author's exposition in which he treats of the general idea of sacrifice.

The second part of his article is devoted to the consideration

of the sacrificial character of the atonement upon the Cross and the Blessed Eucharist. Here the author seeks to emphasize the difficulties which arise from the acceptance of the so-called destruction-theory, difficulties which he thinks are eliminated by the acceptance of the banquet-theory. Let us examine these difficulties somewhat in detail.

1. According to the Council of Trent and the Roman Catechism published by its authority it is clear that "*unum itaque et idem sacrificium esse fatemur et haberi debet, quod in Missa peragitur et quod in cruce oblatum est.*" This identity it would be impossible to explain, so thinks Bishop Bellord, by the destruction-theory. "According to the destruction-theory," he says, "the sacred drama that took place on Calvary was constituted a full and perfect sacrifice by the death of Jesus Christ in atonement for our sins; for all the elements of sacrifice, according to the hypothesis, are found in it. If that be really so, nothing additional to it in the way of sacrifice is possible. Our Lord's endurance of death is of infinite efficacy, so it does not need to be duplicated; it cannot be prolonged, because it came to an end with the Resurrection; it is no longer in any way actual except in the permanence of its effect; consequently it cannot be made eternal in itself, but only as a memory in some dramatic representation. If a ceremony had to be instituted as a solemn external act of worship and a memorial of the sacrifice of Calvary, it might indeed be made into the likeness of our Lord's death, and yet not be on that account the same identical sacrifice. . . . If the slaying of Christ was essentially the sacrifice, then the sacrificial action was ended and incommunicable, and no other action, however similar, can be continuous with it or identical. The principle of the identity of the Mass with the Crucifixion must be sought elsewhere."

To this I would answer: It is clear that the identity of the Sacrifice of the Mass with the Sacrifice on the Cross is not a complete one. The Council of Trent emphasizes this fact in the words, *sola offerendi ratione diversa*. The outward sacrificial action differs therefore, according to the teaching of the Council, in the Mass and in the Sacrifice of the Cross. But the identity of the two is likewise defined in the words *idem nunc offerens sacer-*

dotum ministerio qui se ipsum tunc in cruce obtulit. We have therefore an identity of the offering and an identity of the priestly minister who makes the oblation—*una enim eademque hostia ; idem offerens*, whilst yet this identity of the offering priest is not necessarily one that refers to the immediate minister of the oblation, as is plain from the above used phrase, *sacerdotum ministerio*. As regards the external or sacrificial rite, we are certainly not expected to look therein for any identity between the Mass and the Sacrifice of the Cross. Hence it follows that the diversity of form to which Bishop Bellord refers constitutes no objection to the Catholic doctrine of identity; and for this we have the *express declaration* of the Church.

In the next place the Bishop maintains that it is impossible to demonstrate by the destruction-theory that the Mass is a true and proper sacrifice; albeit the Council of Trent (Sess. 22, can. 1) requires us to accept this doctrine in the words: *Si quis dixerit, in Missa non offerri Deo verum et proprium sacrificium . . . anathema sit*; because there is in the Mass no slaying or destruction of the object of sacrifice.

The objection arises, it seems to me, from the false position which is assigned to the slaying or destruction of the object of sacrifice in defining the notion of sacrifice. The Sacrifice of the Cross is indeed the one sacrificial act which, taken by itself, constitutes a true and perfect sacrifice; through it alone God receives effectually the adoration and reparation due to His Divine Majesty. All other sacrifices, although in themselves signs of adoration and atonement, are not in themselves efficient except when united with the *one* Sacrifice of the Cross, which union alone makes them acceptable oblations to God. A sacrifice is therefore perfect in the precise proportion of its union with the Sacrifice of the Cross. This union existed in the Old Testament sacrifices by way of types and figures; in the New—that is, in the Blessed Eucharist—by way of identity. Hence the Mass is the most perfect sacrifice. The material and sensible expression of the surrender of life through the shedding of blood and the destruction of the victim is not indeed so pronounced in the Mass, but it is there in the symbolic and moral separation of the living Victim, the Lamb of sacrifice; for the Blessed Eucharist is a sacrifice in *spirit* and in

truth. Yet the formal and spiritual element in this case is identical with the purpose and design of Christ in offering Himself upon the Cross, and hence we have here a most perfect sacrifice.

In the third place Bishop Bellord believes that the destruction-theory does "not harmonize with the doctrine that the Messiah is *a priest according to the order of Melchisedec*; it makes this Melchisedec-sacrifice to be a second one, different and superfluous. Making the sacrificial act to consist in death, it makes the Crucifixion to be in itself and by itself a complete sacrifice, and Jesus Christ therefore to be a priest of the Levitical order, offering a victim by blood-shedding," etc. Now, in developing his own theory as applied to the Sacrifice of the Cross and to the oblation in the Mass the Bishop proceeds as follows: (1) The Sacrifice of the Cross is the highest kind of sacrifice, taken in the metaphorical and moral sense; (2) it is eminently a sacrifice to which all other sacrifices of the Old Testament refer; (3) it is nevertheless not a sacrifice in the proper and strict sense of the word, for as such it should have to be accompanied by a liturgical and ritual ceremonial, and to contain a representation of something else which it signifies; (4) corresponding to this proper and strict sense of the word sacrifice we find in the whole range of the Passion of our Lord no other act than that of the Last Supper or the institution of the Blessed Eucharist. This latter institution combined with the Passion and Death of Christ becomes *one* great sacrifice in which the Body and Blood of the Redeemer is offered as a banquet. Thus we partake with God of the one sacrificial meal and are united with Him.

Upon this view we would remark, first, that the designation of Christ as a priest according to the order of Melchisedec does not necessarily exclude the idea of Christ having offered also another kind of sacrifice. The sacred text nowhere says that He was to be a priest *only* according to the order of Melchisedec. The Sacrifice of the Cross alone would not allow us to designate Christ as "a priest according to the order of Aaron," for to apply this title it would be necessary that Christ should offer this bloody sacrifice *continuously* and in the manner, that is to say, with the ceremonial prescribed in the Levitic law and as a descendant of Aaron. But because Christ, being everywhere and forever present,

without offspring, but through chosen ministers acting in His name, offers the Eucharistic Sacrifice under the species of bread and wine, therefore He is aptly designated as "a priest forever according to the order of Melchisedec."

To say that the Sacrifice of the Cross is not by itself a sacrifice in the true and strict sense is an assertion which may be denied as gratuitously as it is made; all the more since it is the great centre and focus of God's redeeming action, to which all the sacrifices of the Old Law point as typical and prophetic acts. St. Paul's words to the Hebrews leave us in no doubt about this when he styles Christ by excellence the High-priest, because of the Sacrifice of the Cross in which not the blood of goats or bulls is offered but His own Precious Blood, brought into the true sanctuary before the face of the Eternal Father in Heaven.

A ceremonial such as we find it prescribed in the Old Law cannot be deemed essential to the notion of a real sacrifice, nor does the absence of particular rites and forms affect the *liturgical* character of the act itself. What is essential in the liturgical function is the authoritative act of an appointed priest, designed and performed primarily to give honor and adoration to God. Of this essential nothing can be said to have been wanting in the Sacrifice of the Cross. Some theologians have maintained that the actual and material shedding of blood constitutes the distinctive act of sacrifice. But this view can hardly be consistently defended, inasmuch as the act of slaying in the case of the Jewish sacrifices was frequently performed, not by the sacrificing priest, but by some assistant and inferior minister. But to the priest, inasmuch as he was the moral agent under whose direct guidance the ceremonial was carried out, were accredited the purpose and action of the sacrifice offered in honor of God. So in the case of Christ; the executioners shed indeed His Blood and completed the external act of the sacrifice, but the essential note of this most perfect sacrifice lay in the act of Christ who offered Himself freely as the Victim to the Eternal Father for the redemption of man: *Potestatem habeo ponendi eam [animam meam] et potestatem habeo iterum sumendi eam: hoc mandatum accepi a Patre meo.*⁶—*Sicut mandatum dedit mihi Pater, sic facio.*⁷—*Hostiam et oblationem noluisti:*

⁶ John 10: 18.

⁷ *Ibid.*, 14: 31.

*corpus autem aptasti mihi . . . in qua voluntate sanctificati sumus per oblationem Corporis Christi semel.*⁸ As God-Man and High-priest, as the supreme *liturgus*, Christ performed this act of self-oblation in giving His life upon the Cross. There was, therefore, nothing lacking in the liturgical form which belonged to the act of sacrifice. In truth the entire liturgy of the Christian Church is nothing else but an imitation and development of the act of Christ as High-Priest on the Cross.

Bishop Bellord views the Last Supper as a necessary completion of the act of sacrifice, presented to us in the drama of the Passion, because in it the essential note (as he deems it) of sacrifice was added to the act of atonement on the Cross. But the act on the Cross was itself a complete sacrifice, and so is also the Last Supper a complete sacrifice, identical in the main with that of the Cross, differing only in the manner and form. It includes, indeed, as integral part of the sacrifice, the presentation of the object offered as food; but this integral part does not determine the essential note of sacrifice. The character of sacrifice is to be sought in this, that the Last Supper and the Mass are a *realis exhibitio* of adoration and atonement which was offered to God, in the only worthy manner possible, through the death of Christ on the Cross. It is a *realis exhibitio* effected at the same time through a symbolical and actual separation of elements on the part of Christ, which is far more perfect and sublime than could have been effected through any previous sacrifice of the Old Law, since those were but figures and types, whilst the Holy Sacrifice of the Mass is identical with the celebration of the Sacrifice of the Cross.

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II.

THE SACRIFICE OF THE NEW LAW.

Editor, THE ECCLESIASTICAL REVIEW:—

In his interesting review of the late Bishop Bellord's theory of sacrifice,¹ Monsignor Johnston suggests that the Mass may be

⁸ Heb. 10 : 6-10

¹ REVIEW, November, pp. 513-520.

regarded as "something very much more" than the sacrifice of Calvary. The Mass may be considered (1) in its sacrificial; (2) in its commemorative character. As a sacrifice, the Mass is not more than the Sacrifice of Calvary, but one and the same with it. It is only in its commemorative character that the Mass is more. In this sense it is also more than the Last Supper, for it commemorates not only the Resurrection and Ascension, which were yet in the future when our Lord sat at table with the Twelve, but also the Last Supper itself, as the words of institution plainly indicate.

On the other hand, Dr. Cronin² appears to make the Mass, if not less, at least other than the Sacrifice of the Cross. The latter he conceives of as standing alone between the Old Dispensation and the New. Under the Old Dispensation our ransom was promised; in the New it was wrought. The Sacrifice by which it was wrought stands therefore within the New Dispensation, and is the very heart and core of it. The Blood that ransomed us, the Blood that our Lord offered in the Last Supper and shed on Calvary, was, He declared Himself, the Blood of the New Testament. By the shedding of that Blood the New Dispensation was inaugurated, and by the daily offering of that Blood what was then inaugurated has ever since been continued. For as often as that Blood is offered in the Holy Mass, "the work of our redemption is carried on."³ Certainly the work of our redemption lies within the New Dispensation, not between it and the Old. The Old was the shadow whereof the New is the substance. Between shadow and substance absolutely nothing stands.

At page 461, Dr. Cronin seems to imply that the Sacrifice of Christ on Calvary is not continued on our altars in the Holy Mass—"certainly not prolonged" are his words. He says the Apostle (Heb. 10: 10, 12, 15) represents it as already completed and past. Yes, completed, in the sense that nothing has been or can be added to it in the way of sacrifice, and past in a historic sense, as the creation of the world is past, or the work of building St. Peter's at Rome. But as the world stands, and as stands St. Peter's, so stands the Sacrifice of Christ. "If that great deed,"

² *Ibid.*, pp. 457-68.

³ Secret of the Mass, Ninth Sunday after Pentecost.

says Cardinal Newman, not less truly than profoundly, "was what we believe it to be, what we know it is, it must be present, though past; it must be a standing fact for all time."⁴ Christ, the Eternal High Priest, still perpetuates and offers His Sacrifice upon our altars, and so carries on the work of our redemption. The divine action that gave being and efficacy to the Sacrifice in the Cenacle and on Calvary conserves its being and efficacy in the Mass. For the Mass is no new sacrifice, but the one great and only Sacrifice of the New Law prolonged forever. Surely this is, and has been from the first, the faith of Catholics.

At page 465, Dr. Cronin says that destruction as such does not constitute the formal act of sacrifice. It is true that the essentially sacerdotal act is not the physical slaying of the victim, but the offering to God of the victim slain. Not the less is destruction, that is to say, sacrificial destruction, the immolation of a victim as willed by the priest, the formal act of sacrifice. "That is properly a sacrifice," says St. Thomas, "when something is done to the thing offered, as when animals were slain or burnt."⁵ Sacrifice is essentially an act of external worship. Therefore not only the material element, or thing offered, but the formal element, or what is done to the thing offered, must be external. The thing offered is not a victim in the formal sense until it is immolated. Of course the internal act of the priest, directing the immolation of the victim to the worship of God, is essential to the being of sacrifice. But it does not, and because it is internal, can not, from the nature of the case, enter as the formal constituent element of an external rite. The internal act or intention of the agent belongs to the order of efficient and final causes, which are extrinsic to the thing done, not to the order of formal cause, which is intrinsic to the thing done and makes it to be precisely what it is. This is true of all human acts, and of course of all acts of external worship. Thus the formal act of genuflection is the bending of the knee, and, if it be meant for an act of *latria*, the bending of the knee with intent to worship God. The internal act of the will brings about the external action and refers it to some end, but does not give the action its specific or formal character. Genu-

⁴ *Meditations and Devotions*, p. 406.

⁵ 2^a 2^{ae}, q. 85, a. 3, ad 2^{um}.

flection is a sign of adoration, just as sacrifice is. Both presuppose the will to worship God, but are formally distinct outward expressions of that will by reason of the specific difference of the actions themselves. If the internal act of the will were the formal act in the case of these, there would be no formal or specific distinction between sacrifice and genuflection. A simple genuflection and, yet more expressly, a vocal prayer, may serve to body forth all that is associated in our minds with the idea of sacrifice,—adoration, propitiation, impetration, thanksgiving. The same inner act of the will, simple in itself but multiple in its aim, may thus find expression in sacrifice, in genuflection, in vocal prayer. But these three are distinct forms of outer action; distinct, that is, not only as regards their material, but also as regards their formal element. And sacrifice is the supreme act of external worship just because its formal act is supreme,—not the bending of the knee, not the pouring forth of prayer, but the pouring out of blood, even unto the laying down of life. When the inner act of the will has found expression in this supreme act of devotion, then, and not till then, is there sacrifice in the proper sense. This inner act St. Augustine calls the “invisible sacrifice,” and says that “every visible sacrifice is the sacred sign or symbol” of it. There is question of the formal act of the visible sacrifice, which alone is sacrifice in the strict sense.

When, therefore, Dr. Cronin concludes that the internal act of Christ’s will whereby He offered and laid down His life for us, constituted the essence of the Sacrifice of the Cross, he forgets that on Calvary there was offered a true and visible sacrifice. Being such, it was “the sacred sign or symbol,” as St. Augustine would phrase it, of His “invisible sacrifice” for us. But plainly the formal constituent of a visible sign can not be something invisible. Nor can the essence of a symbol be the thing that is symbolized, for every sign is, of its very nature, the outward expression of the thing signified. We must guard against confounding the efficient or final with the formal cause of sacrifice.

Our Lord willed to lay down His life for us from the moment that He became man in the Virgin’s womb. “Sacrifice and oblation thou wouldst not, but a body thou hast fitted unto me. . . . Lo, . . . I come to do thy will.” If the essence of His Sacri-

fice consisted in this free-will offering, it would follow that the Sacrifice was finished from that moment; for, given the essence, a thing is. As a matter of fact, the Sacrifice was finished on Calvary. It was there the formal act of sacrifice took place. True, He might have redeemed us without laying down His life for us, had such been the predetermined scheme of salvation. And then we should have been redeemed, indeed, yet not so as by sacrifice.

The objection raised by Bishop Bellord against making the sacrificial act to consist in death, and so making the "Crucifixion to be in itself and by itself a complete sacrifice," is admitted by Dr. Cronin himself to be really serious. So far as that objection rests on the assumption that Christ would, in the given hypothesis, be a priest of the Levitical order, it is, I think, fairly met by Dr. Cronin. But the most serious phase of the objection, to my mind, is that which is presented in those other words that follow in the same context,—“and if this be so, then our Lord exercises a second priesthood, and offers a different sacrifice in the Melchisedec-rite of the Mass, albeit that He, the same Divine Principal, officiates in both.” The force of the objection as stated in this form lies in what the Bishop assumed, and rightly assumed, to be a fact divinely revealed, namely, that the Priesthood of Christ is one, and the Sacrifice of Christ is one. The rejoinder appears to deny, at least by implication, what is thus assumed to be a point of faith, for we are told that “the Priesthood of Christ, if considered from the point of view of its sacrifice, was not restricted to the order of Melchisedec.” As priesthood and sacrifice are correlative, this implies that we must distinguish in Christ a twofold priesthood, to which corresponds a twofold sacrifice. Nor does Dr. Cronin shrink from the implication, for he goes on to say expressly that the priesthood of Christ as exercised in offering the Sacrifice of the Cross was unique and incommunicable, for the reason that the Sacrifice “could not belong to any *order* of priesthood.” He further says it was “by reason of the Eucharistic Sacrifice which He offers in His Church by means of His ministers,” that the priesthood of Christ was according to the order of Melchisedec.

These two statements, closely linked as they are, stand or fall together. By way of testing the former of them, I will cite a prayer which we priests say in the Mass:—

May this holy and spotless evening Sacrifice sanctify us, O Lord, we beseech Thee, which Thy Only Begotten Son offered up on the Cross for the salvation of the world.

The mind of the Church, expressed in this prayer, plainly is that priests are associated with the Only Begotten Son of God in offering up again the spotless Sacrifice which He offered up on the Cross for our salvation, what time He trod the winepress alone. How, then, is it said that the Sacrifice of the Cross could not belong to any order of priesthood? It belongs to the order of priesthood established by Jesus Christ, else the Church which He also established puts into their mouths, in the very act of offering His Sacrifice, a prayer that is doctrinally false. The Church has taught from the time of the Apostles down to this day that the Sacrifice which we offer up is not other than that which was offered up on Calvary, but the self-same.

As, therefore, the Eucharistic Sacrifice is the same as the Sacrifice of Calvary, and as it is offered by the same High Priest, it follows that, not precisely by reason of the Eucharistic Sacrifice which our Lord offers in His Church by the hands of His ministers, is His Priesthood according to the order of Melchisedec, but by reason rather of the Sacrifice as first offered up without ministers in the upper room and on Calvary. For He was already Priest according to the order of Melchisedec when He offered the Sacrifice without the ministry of men, and would have been Priest according to the order of Melchisedec, even were His Sacrifice never offered by the ministry of men. It is not the ministry that makes the order, but the order that makes the ministry. The "order" of Melchisedec implies two things, (1) rank or dignity, (2) rite. For the priesthood of Melchisedec was of a higher order or rank than that of Aaron, and of a different rite, seeing that he made his offering in bread and wine. Now, our Lord, at the Last Supper, first offered His Sacrifice under the forms of bread and wine, and so followed or rather fulfilled the rite of Melchisedec. He then consummated the same Sacrifice on Calvary, and so became the one Perfect Victim, exceeding in dignity and worth the victims offered under the former dispensation as the substance exceeds the shadow, heaven, earth, and God Himself the work of His hands.

Here, then, we have, or I am greatly mistaken, the true answer to the objection raised by Bishop Bellord. Whether the Crucifixion would have been by itself and in itself, *i. e.*, independently of what took place at the Last Supper, a true sacrifice, is, for us, a purely academic question. We are concerned with what actually happened, and what actually happened was this: Jesus Christ instituted His Sacrifice at the Last Supper, and took measures to perpetuate the institution. There He made the sacrificial offering of His Body and Blood; there He bore the part of Priest forever according to the order of Melchisedec, the word "order" being taken in the full and formal sense to signify both dignity and rite; there He appointed men to do that same thing which He did, for a memorial of Him. Then, the rite being accomplished, laying aside His priestly dignity, He went forth in His character of predestined Victim, suffered Himself to be led as a lamb to the slaughter, and so finished on Calvary what was begun in the upper room. He offered as Priest, and Priest forever according to the order of Melchisedec; He suffered as Victim, as the Lamb that was slain from the foundation of the world. He was not yet Victim in act when He made the offering; He was less than Priest, yea, in the strong words of the prophet, "a worm and no man," when He finished the Sacrifice. True, He was Priest also on Calvary, Victim also in the upper room, but in a material rather than formal, in a virtual rather than actual sense. To speak of what was uppermost in each case, He was Priest in the Cenacle and Victim on Calvary. Therefore He offered His Sacrifice truly and literally as Priest forever according to the order of Melchisedec.

The idea that under the New Dispensation there are two sacrifices, or that Christ was offered twice, or that the Eucharistic Sacrifice is other than that which was offered up on Calvary, is foreign to the mind of the Church in every century of her existence from the days of the Apostles. In vain will you seek for such an idea in the writings of the New Testament. St. Paul, indeed, is the only one of the New Testament writers who deals expressly with the subject, and certainly St. Paul speaks only of one Sacrifice of Christ. In the Epistle to the Hebrews, he insists again and again on the oneness of Christ's Sacrifice; he rings the

changes upon it. After introducing our Lord as Priest forever according to the order of Melchisedec, he passes right on to speak of His "one oblation," which is that of Calvary. On condition that the Eucharistic Sacrifice is one and the same with that of Calvary, this is only what we should expect; for the Eucharistic Sacrifice though offered after the order of Melchisedec, was consummated on Calvary, and would not at all exist but for the death of the Victim on the Cross. The one oblation takes its essence and name from the way and the place in which it was finished. On the supposition that the Eucharistic Sacrifice is other than that of Calvary, a distinct oblation containing within itself all the elements of a real sacrifice, the language of the Apostle would be, to say the least, misleading. Even when he alludes to the Eucharistic Sacrifice, which he appears to do in I Cor. 5: 7, 8, it is on the immolation of Christ on the Cross he lays the whole stress,— "for Christ our Pasch is slain." We seem to catch an echo of the idea and even of the words of the Apostle in the proof that St. Chrysostom offers of the Eucharistic Sacrifice. "Consider attentively," he says, "the proof of this Sacrifice: Christ lies slain. And wherefore was He slain? To establish peace in heaven and earth."⁶

The Fathers of the Church and the Doctors of the Middle Ages know of but one Sacrifice under the New Dispensation. The Eucharistic Sacrifice they trace to Calvary as to its real source, and simply identify it with the Sacrifice of the Cross. *Ab uno disce omnes*. St. Thomas of Aquin, who gathered up in himself the spirit and the learning of all the Fathers—*intellectum omnium Patrum consecutus*, as one of the Popes has expressed it—devotes a *quaestio*, or special treatise of six articles to the Priesthood of Christ,⁷ wherein he discusses at length the Sacrifice of Christ. One who should read these articles without regard to what the Saint says elsewhere, would almost conclude that in his day, the Mass was not at all considered to be a sacrifice. I say "almost conclude" advisedly, for there is just one statement, in answer to an objection, in which allusion is made to the Mass, but in a way that is most significant. There the Saint says expressly that the Mass "is not other than the Sacrifice which Christ

⁶ *Hom. de Prodit. Judae*, n. 9.

⁷ 3^a, q. 22.

offered" in expiation of our sins. In these words is summed up the tradition of the Church from the beginning. The Mass is not other than the Sacrifice of Calvary. In name it is other, in manner of offering it is other, outwardly it is other, in many accidental respects it is other. But in fact, in itself, in its inner essence, it is the self-same.

ALEX. MACDONALD.

St. Andrew's, Antigonish, N. S., Canada.

III.

Editor, THE ECCLESIASTICAL REVIEW:—

It may be somewhat presumptuous on my part to criticize the writings of the late learned Bishop Bellord. But not to mention other points that struck me, many of these already discussed in past numbers of THE ECCLESIASTICAL REVIEW, I beg leave to point out in all diffidence that the illustrious writer only robs Peter to give to Paul, or by endeavoring to avoid Scylla comes very near to grief in Charybdis. In defending the banquet-theory for the purpose of making the sacrificial character of the Mass more easy of explanation, the author very nearly destroys the sacrificial notion of our Lord's death. He does not deny it, but uses the same language in its regard as his opponents use for the destruction-theory. This will appear more forcibly if we put the words of each side by side.

On page 259 of the September number of the REVIEW the author thus summarizes the doctrine.

"The facts are these: that the Son of God, made man, died on the Cross to expiate the sins of the world; that He gave us His true Body and Blood in the Last Supper; and that He continues to do so daily in the Mass. All the certainties of faith on these points and all its obscurities centre round three propositions: the Sacrifice of the Mass is one and the same thing with that of the Cross; the Mass is a true and proper sacrifice; it is according to the order of Melchisedec and not of Aaron."

Words of those in favor of the destruction-theory as quoted by the Bishop, p. 262.

"The identity of the Sacrifice of the Mass with that of the Cross, which is as-

Words of the Bishop in favor of the banquet-theory, pp. 267-268.

"Sacrifice belongs to the category of ritual institutions. As such it is figura-

serted by the Catechism (*sc.* of the Council of Trent), is an identity *secundum quid*, and not an identity *simpliciter*. It is an identity in certain aspects,—in respect truly of the most important characteristics of both; an identity namely of priest and victim. This identity *secundum quid* is quite enough to justify Catholics in saying that the celebration of the Holy Mass is in a very real sense the same as the Sacrifice offered on Calvary; but the words of the Catechism would hardly appear to imply absolute and unqualified identity between the two. . . . The Sacrifice of the Cross, too, must be looked upon, not as forming one *simpliciter* with the continual Sacrifice of the New Law, but rather as its origin and fountain-head. . . . The Sacrifice of the Mass, while *secundum quid* identical with the oblation made on Calvary, is *simpliciter diversum*."

The Bishop concludes by remarking: "This passage might conceivably have been written as a *reductio ad absurdum* of the destruction-theory. It simultaneously asserts and denies the doctrine of the Council."

Salva reverentia, it appears to me, if language means anything, that the Bishop simultaneously asserts and denies that the death of Christ was a Sacrifice.

Madras, India.

I. BROUWER.

A PRISONER OF DIVORCE.

Editor of THE ECCLESIASTICAL REVIEW:—

At the conclusion of Paul Bourget's *Un Divorce*, which gives in a most convincing form the severest arraignment of divorce, as your reviewer in a recent issue of THE DOLPHIN pointed out, is a striking solution of what seems to me a practical case. For the benefit of those readers of the REVIEW who may not have read the story, permit me to outline the difficulties and its answer as given in the book.

The situation the great French novelist pictures is intense. Briefly, Darras, a man of the highest natural ideals and the soul of honor, although a votary of modern ethical theories, goes through a civil form of marriage with a Catholic who had procured a divorce from her worthless husband. The new couple at the opening of the romance had for some twelve years lived together most happily, until, as the daughter, and only child, of the union, is preparing for her First Communion, the voice of the old faith calls insistently on the Catholic mother to return. She realizes all that this means, and the author makes the most of the struggle between conscience and her devotion to the man who loves her and honestly believes her to be his wife, and who, despite his strong aversion to what he regards as the demeaning religious training of his child, honorably holds to his part not to interfere with the girl's Catholic education. Conscience gradually gains the mastery over the grief-stricken woman, just about the time when the first husband's life is forfeit to his riotous career.

Free now to marry, she asks her supposed husband to have the ceremony lawfully performed. The bare suggestion is repugnant to him, not only as insinuating that the former marriage contract was void from the beginning and that his child therefore was born out of wedlock, but also because he looks upon the religious ceremony of marriage as belittling. They are torn between their real love for each other and the dictates of conscience and conviction. Finally, he comes to consider himself freed from his obligation to respect the Catholic education of his daughter, and at this juncture his threat to stop the latter from making her First Communion, if his wife persists in regarding their wedding as null, precipitates the flight of the mother with her child.

At this point an aged Oratorian, Père Euvrard, known favorably to M. Darras as an eminent scholar, and sought by Madame Darras as a spiritual guide, becomes their go-between. The priest advises the woman to return to her alleged husband, arguing that M. Darras is a man of absolute good faith; he will keep his promise regarding her daughter's Catholic training; he is in invincible ignorance, all the more deep because of his great learning, albeit of that ill-balanced sort that is one of the especial weaknesses of the day; he looks at matters of religion only through

the antipathies and prejudices he mistakes for scientific ideas ; he has never tested them ;—will he ever verify them ? The priest believes he will. But for that he must be brought within the sphere and influence of right Christian living. This benefit he might have had years ago, and he would accordingly have been long since in a mind to grant that which to-day he denies her, if only Madame Darras had refused to marry him in the beginning. “ Loving you then as he has continued to love you, what would he have thought in seeing you loyal to your husband, despite infamy and desertion ; in seeing that for you at least, the Sacrament was sacred and above and beyond the reach of every temporal consideration ; in seeing you sacrificing all for faith’s sake ? He would then have realized that which you yourself have learnt to appreciate through your daughter’s faith,—that there is a power back of it all, a power that must be supernatural. Teach him this. The other day I told you that there are certain roads whose turnings are hard to find. Divorce is one of these. You are a prisoner in it. Whence is your escape ? The law is positive : you are not married to M. Darras. On the other hand, there is the salvation of your daughter’s soul, and through her perhaps the father’s conversion. If you do not go back to him, your daughter’s religious education ceases, and her father becomes more and more hostile to the Church. And what of yourself, if you return ? *A prisoner !* ”

Nevertheless, the deliberate counsel of the venerable priest is that the woman return with her child to the home of M. Darras ; but at no cost must she deny her faith ; rather than that, she must leave him forever. The learned and holy man goes on to argue with the distressed woman that if M. Darras relents in his condition of taking her back, viz., that she first renounce her faith ; if his joy to see her return is stronger than his native pride, she will be justified in her hope that one day he will go farther to meet her present wishes. M. Darras will by degrees be brought face to face with three propositions :—the first, which he is already beginning to realize, that the woman’s faith is real and sincere ; secondly, that Madame Darras is willing to sacrifice all for the religious upbringing of her child, and that the single tie between father and mother is their daughter ; thirdly, so long as the

weight of remorse oppresses the mother's heart there can be no thought of happiness between the father and mother. Let M. Darras once accept this situation, and the end will be in sight. For the rest, the priest advises her to put her trust in prayer.

The distressed woman returns, meets M. Darras with the agonized whisper: "M. Euvrard has told me your conditions——"

"My conditions? I have no conditions—only you——," etc., etc. In a word, he is in a transport of joy to see her home again.

How long she remains the prisoner of divorce the novelist does not say, and we may only conjecture.

From this bald presentment of the case some readers may be inclined to dissent from the advice the novelist makes Père Euvrard give Madame Darras. The priest, however, in giving his decision was no doubt in a great measure swayed by his knowledge of the high character of the parties before him,—of the deep religious faith of the woman, and the honest convictions and sterling integrity of the man. Doubtless, too, the priest gave the woman certain cautions which for reasons of delicacy the novelist did not feel justified in spreading over his pages for every one to read, any more than he felt called on to introduce into his story other religious matters which the priest as spiritual adviser in the case would not lose sight of. These considerations have convinced me of the wisdom of the venerable priest's decision, which at first blush seemed rather startling.

For the rest, the story gives an admirable illustration of a phase of divorce that is not its least evil,—the prison it builds around its victims, whom it lures with the promise of freedom and happiness.

"INDISSOLUBLE."

A MEDIOAL ESTIMATE OF PRAYER.

In a number of the religious newspapers references have been made to the fact that at the last annual meeting of the British Medical Association a testimony was given to the therapeutic value of prayer, which deserves to be borne in mind, since it is so often supposed that scientific medical men are prone to be scepti-

cal about the influence of prayer. The utterance came from Dr. Theodore Hyslop, Superintendent of Bethlem Royal Hospital, which is one of the most important institutions for the care of nervous and mental diseases in the United Kingdom. Dr. Hyslop is a distinguished specialist in neurology and has gained a wide reputation for his suggestions with regard to the treatment of mental diseases. Under the circumstances, his words must be considered as of very special import. It has seemed worth while, then, to give his opinion in the exact words he used on the occasion :

“As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer.”

It matters not in Dr. Hyslop's view, what are one's theological conceptions—anthropomorphic or rationalistic—of the infinite environment with which prayer attempts to commune; the effect is the same :

“Let there be but a habit of nightly communion not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me.”

Dr. Hyslop recognizes that there are two dangers out of which nervous diseases spring and are perpetuated. One of these is religious fanaticism, and the other is religious indifference. As Dr. Hyslop said : “I believe it to be our object as teachers and physicians to fight against all the influences which tend to produce either religious intemperance or indifference and to subscribe as best we may to that form of religious belief, so far as we can find it practically embodied or effective, which believes in the larger hope, though it condemns unreservedly the demonstrable superstition and sentimentality which impede its progress.”

Verily, it may be said that a distinct reaction is coming over science generally, and especially over the medical sciences, when sentiments like these are expressed straightforwardly and listened

to with attention by what is perhaps the most practically scientific body of physicians that meets anywhere in the world.

PRESENT POSITION OF HYPNOTISM.

An excellent article on hypnotism, its history, nature, and use, altogether covering nearly twenty pages, is to be found in the November number of the *Popular Science Monthly*. The author's review of the history of hypnotism, which he divides into the five epochs,—the period before Mesmer, when all is vague and uncertain; secondly, the period of Mesmer, when personal magnetism was supposed to be the attractive power and the individuality of the operator was considered the potent influence at work; thirdly, the age of Braid, when hypnotism became really scientific in its character and was put on a physiological basis; fourthly, the age of Bernheim and Charcot, when the idea of suggestion and its usefulness became prominent; and, lastly, the fifth or present age, when the tendency is to restrict the use of hypnotism, to recognize its limitations and to classify it under various forms for specific purposes.

It is suggestion that now plays the all important rôle in hypnotism. Of the power of suggestion, there is now little doubt. Formerly it was thought that hypnotic suggestion could be employed only to influence those already suffering from neurotic conditions. Hysterical patients were supposed to be especially susceptible to it. As a matter of fact many of this class of patients are utterly refractory to hypnotic suggestions, or at least come under its influence only after repeated trials and long seances. Many ordinarily healthy, matter-of-fact individuals, however, are quite susceptible to hypnotic influence. Indeed it is rather surprising how many of those who rather pride themselves on their strength of will can be made to submit even to ridiculous hypnotic suggestions. The important feature of its usefulness in medicine at the present time is for neurotic or psychic palsies. These are the cases in which hysterical patients become absolutely unable to use certain of their limbs and sometimes remain bedridden for ten or even twenty years and then are completely cured by the excitement of a fire or a burglary or some other unusual incident.

ELECTION OF CONSULTORS.

Qu. In the diocese of A., a synod is held triennially. At each synod six consultors are selected,—three by the bishop of the diocese, three by the priests thereof, the bishop consenting.

Preceding the recent synod in the diocese of A., interested priests met, discussed the situation, and decided to prevent the reëlection of the then acting consultors, for the purpose of putting in their place priests whom they judged to be more fair, impartial, representative. Quite naturally, the priests in question quietly canvassed the diocese, pleaded, argued, persuaded. At the ensuing election, the incumbent consultors were defeated, and three other priests, well qualified by learning, character, and experience, were elected instead.

Post factum the usual protests arose, and it was alleged that the election of the three new consultors was invalid on the ground that it was tainted with simony. Accordingly an official investigation into the facts was demanded which it was assumed would show that the newly elected consultors were disqualified from any exercise of duties pertaining to their office, and that, in particular, the opportunity arising, they would be precluded from voting for a candidate to the episcopacy of their diocese.

On the other hand, it is held that the right to vote for consultors argues a large amount of discretion ; that it supposes consultation, deliberation, and every accustomed exercise of means to accomplish the end ; that no promises were asked and no pledges given ; that the sole end and aim of the voters were to secure consultors who would be well qualified by age, learning, experience, moral integrity, and who would not be actuated by fear or favor in exercising the duties of their office.

Hence the question : Is the buying or selling of anything spiritual or annexed to spiritual matters involved in the case as stated ?

On legal representation, should the consultors herein be disqualified ?

Resp. There is certainly no question of "simony" in the above mentioned case, if the word be applied in the canonical sense as "an attempt to sell or buy spiritual favors." Even if the canvassing priests had paid some temporal price in order to persuade their fellow priests to cast a vote in favor of the candidates whom they proposed or represented, the inducement would not have anything

of a simoniacal character inasmuch as there is question merely of a suggestion of names, from which the bishop makes his choice of consultors. Furthermore, the office of consultor is not a *munus spirituale* or *spirituali adnexum*, such as the Church contemplates in her censures of simony, since consultors have no legislative or executive power in virtue of their office. Finally, the influence which such canvassing as the above exercises upon the actual appointment of worthy consultors cannot be absolute in reversing the legitimate judgment of all the clergy who have the right to nominate, or that of the bishop with whom rests the appointment.

Assuming even that the priests who have the proposing of the nine or more names from which the selection is finally made, were one and all swayed by the persuasive arguments of those who propose to eliminate the old consultors, there are still 27 names which may be proposed by these three consultors in office, among which, most likely, would be those of their boycotted confrères. Of these, although they may represent but one or two votes, the bishop is free to select whom he wishes. If he does not do so he simply indicates that his judgment confirms the suggestion of the majority of his clergy, the unanimity of which, though brought about by electioneering methods, is not therefore necessarily wrong. The bishop's choice is entirely deliberate, and the whole responsibility for it rests with him, whatever be the influences that determine him. He is indeed obliged to consult his priests, but he is not obliged to accept their judgment as a decision; it is purely a consultative voice except in so far as he is limited in his choice to three of the names among those offered, which may practically include every priest in the diocese. This allows him to choose, though there be but one vote for each of the three names which he selects. If he suspects or knows of illegitimate canvassing he can frustrate the effect by his choice. If he does not do so, he ratifies a choice which becomes legitimate by his appointment.

Once thus appointed, the consultors cannot be disqualified or removed against their will, unless they be evidently unfit for the office; and to prove this requires some kind of juridical, even if informal process, in case the incumbent objects to his removal.

FATHER RICKABY'S VERSION OF ST. THOMAS.

We have already called the theological student's attention to the forthcoming translation, by Father Joseph Rickaby, of the great work of St. Thomas, *Contra Gentiles*. The volume is being issued in a folio of about 450 pages under the title : "*Of God and His Creation ; An Annotated Translation of the Summa Contra Gentiles of St. Thomas Aquinas, by Joseph Rickaby, S.J., author of Aquinas Ethicus, etc.*"¹

The character and practical value of the work as a translation is made plain by Father Rickaby in his Preface. He says :—

"There are two ways of behaving toward St. Thomas's writings, analogous to two several treatments of a church still standing, in which the saint might have worshipped. One way is to hand the edifice over to some Society for the Preservation of Ancient Monuments ; they will keep it locked to the vulgar, while admitting some occasional connoisseur ; they will do their utmost to preserve every stone identically the same that the mediæval builder laid. And the *Opera Omnia* of St. Thomas, handsomely bound, may fill a library shelf, whence a volume is occasionally taken down for the sole purpose of knowing what St. Thomas said, and no more. Another thirteenth century church may stand, a parish church still, in daily use ; an ancient monument, and something besides ; a present-day house of prayer, meeting the needs of a twentieth-century congregation ; and for that purpose refitted, repainted, restored, repaired, and modernized ; having had that done to it which its mediæval architects would have done, had they lived in our time. Nothing is more remarkable in our old English churches than the sturdy self-confidence, and the good taste also lasting for some centuries, with which each successive age has superimposed its own style upon the architecture of its predecessors. If St. Thomas's works are to serve modern uses, they must pass from their old Latinity into modern speech ; their conclusions must be tested by all the subtlety of present-day science, physical, psychological, historical ; maintained, wherever maintainable, but altered where tenable no longer. Thus only can St. Thomas keep his place as a living teacher of mankind."

A serious perusal of the work will have the twofold advantage of furnishing the student with solid arguments for demonstrating

¹ London : Burns & Oates ; St. Louis : B. Herder.

the belief in God, which is fundamental to all positive religion, and particularly needful in our skeptic and materialistic age; and it furthermore serves to make the reader familiar with the great teacher of mediæval days, whose scholastic method is sometimes discredited simply because it is not sufficiently known and understood.

FORMALITIES IN PETITIONS TO THE EPISCOPAL CURIA.

The following letter addressed to priests of the Diocese of Pittsburgh, indicating the necessity and manner of observing certain formalities in requests forwarded to the chancery for dispensations in matrimonial cases, may serve other chancellors and the clergy generally, to avoid annoying delays and misunderstandings in regard to the value of the dispensations granted.

Lugendum est plures huic Curiae propositas esse causas adeo informes ut ab ea tractari minime possint. Rescribenti moderatori—"Dignare, quaeso, petitionem hanc plenius instruere et in formam redigere meliorem; immo etiam argumenta quibus nititur clarius exhibere"—haud raro respondetur—"Quid mihi vis agendum?"—vel—"Quasnam postulas probationes?" Gravius esset onus modum causam instituendi unicuique explicare in scriptis. Porro judicem nec decet nec licet litem a se disceptandam prejudicare, indicando nempe quaenam ad alterutrius partis actionem stabiliendam requirantur argumenta.

Libellus accusatorius, uti appellatur petitio ad matrimonii nullitatem juridice declarandam, debet:

1. Affirmare non solum matrimonium esse contractum, sed et tempus, locum ac personam coram qua partes conjunctae sunt.
2. Memorare impedimentum quod matrimonium dirimit; nec tantum nominare, sed et omnia necessaria explicare adjuncta.
3. Indicare argumenta quibus probanda est impedimenti existentia.
4. Nominare testes in processu citandos.
5. Postulare sententiam judicalem contra matrimonii validitatem.
6. Denique probare quod actor jus habet matrimonii accusandi.

Rejicienda sunt instrumenta sigillo publico haud munita nisi de eorum genuinitate aliunde constet.

Ubi possibile est, testes ipsi in curia sunt audiendi; vel, si procul habitent, per sacerdotem delegatum interrogandi: nam haud aequivalet eorum testimonium scriptum etiam jurejurando firmatum.

De expensis curialibus a jure canonico est consultum.

Posthac ante previam inquisitionem requiretur depositum quinque scutatorum (\$5); et si decurrente processu augeatur sumptus, ante sententiam litem aestimabit Curia.

F. L. TOBIN, V. G., *Judex Delegatus Curiae Matrimonialis.*

JOS. SUHR, *Actuarius,*

GULIELMUS McMULLEN, *Pro Actuario Substitutus.*

Datum Pittsburghi, ex Cancellaria Episcopali, Die 18vo Augusti, 1900.

"STAY AT HOME."

Among the MS. treasures of the library in the castle of Mirbach (Rhine country) is preserved a folio by a learned canon of St. Anthony, in which the following distich occurs under the title *Monita pro presbytero*, which we copy from the Cologne *Pastoral Blatt* for October.

Si vis pace frui, si vis gaudere quiete,
 Paucis contentus, dilige stare domi.
 Est in eundo foras tentatio multa videndo :
 Ut te non vincat, dilige stare domi.
 Ne sol neve gelu, nebulæ seu putridus aër
 Laedere te valeant, dilige stare domi.
 Morio vel potor, rabidus canis aut furiosus
 Ne te perturbent, dilige stare domi.
 Ne tibi visa diu mentem de nocte molestat
 Femina pulchra foris, dilige stare domi.
 Tutius ut vivas, nam raro fulmina quemquam
 Sub tecto feriunt, dilige stare domi.
 Ora, scribe, stude, lege, canta, carmina pange,
 Semper agens aliquid, dilige stare domi.
 Non dico nautis, non mercatoribus, aut his
 Qui nemorum findunt ligna, vel aucupibus
 Non his, qui curant vites, non dico colonis
 Sed tibi presbytero, dilige stare domi.

The same sentiment is preserved in the following version :

If thou wouldst find true rest and peace of mind,
 Seek thy contentment and thy work at home !

There is no profit where the heart, inclined
 To curious things and gossip, loves to roam
 Abroad, at nights, where drunken fool and knave
 And luring sin beset the slippery path.
 Forestall thy critics, be no truckling slave,
 As if thy only fear were Bishop's wrath.
 Be always doing, read or write or pray,
 Equip thyself with wisdom that makes strong
 In virtue and in knowledge of the only way
 By which thou mayest banish earthly wrong.
 Attend thy duties, and anticipate
 Thy matin office, so that He who calls
 His servants oft at night may not berate
 Thy negligence, nor judge thee in thy falls.

LUTHER'S "TABLE TALK."

Qu. Would you kindly inform me which is the best English translation of Luther's "Table Talk," or, if there is no complete or reliable English version, what Latin edition could you recommend?

Resp. Luther's "Table Talk" is untranslatable. It must be said, to the credit of the Anglo-Saxon tongue, that it could not give expression to such coarseness and filth as we find in the original editions,—and if it could do so, Comstock would seize the whole edition. The only English translations are Bell's and Hazlitt's,—both expurgated beyond all recognition.

The best editions in Latin and German are:

1. *Colloquia D. Martini Lutheri*, Aurifaber. Eisleben, 1566.
2. *Tischreden D. Martini Lutheri* (German), Aurifaber. Frankfurt, 1567.
3. *Luther's Tischreden* in der Mathesiuschen Sammlung. Ernst Kroker. Leipzig, 1903.
4. *Tagebuch über Dr. Martin Luther* geführt von Dr. Conrad Cordatus. A. Wrampelmeyer.
5. *Luther's Tischreden aus den Jahren 1530-1532*, nach den Aufzeichnungen von Joh. Schlaginhaufen. W. Poeger.
6. *Anton Lauterbach's Tagebuch auf das Jahr 1538*. J. K. Seideman.

7. *D. Martini Lutheri Colloquia.* 3 vols. H. C. Bindseil.

8. *Analecta Lutherana et Melanchthoniana* (Mathesius). G. Loesche.

Of these No. 2, 3, and 7 are very good; and owing to its splendid editing No. 3 is decidedly the best.

H. GANSS.

Carlisle, Pa.

HOW TO MAKE WAX ALTAR CLOTHS.

Among the items to be examined at the Episcopal Visitation is mentioned the *wax-cloth* of the altar. The questions of the sort of wax-cloth required and how it is procured, are answered in the following direction for making such cloth in the most convenient fashion. We owe it to the courtesy of one of our Bishops who obtained the method from a Benedictine Father.

1. Collect the remnants of wax candles, and cut them into slices, removing the threads of cotton or wick that adhere; then boil in an ordinary stove vessel about five inches deep by twice as many inches in diameter.

2. When the wax is in a boiling condition, dip off the impurities that remain from the soiled stumps of candles.

3. When wax is thoroughly melted, so that the vessel is about one-third full, place the vessel upon the floor, take the linen intended for altar cloth, dip it into the melted wax, and when well saturated quickly hang it on a clothes-line, allowing the surplus wax to drop off.

4. When the wax-cloth has hardened, remove it from the line, and place wax-cloth between two unwaxed sheets of like dimensions.

5. Iron thoroughly with well-heated iron, thus securing *three* wax-cloths.

6. The table upon which the cloths are ironed should be prepared with old cloth, or better with thick paper to receive superfluous wax when melted by iron.

7. It is to be remembered that unwashed linen, when dipped in wax, shrinks considerably.

HUDSON'S BOOKS ON PSYCHICAL PHENOMENA.

We are occasionally asked why we do not review this or that book which has got a vogue and, as the querist thinks, is deserving of attention,—sometimes for the positive information it contains, sometimes for the harm it is likely to do to many readers. In reply we must state that it is quite impossible to do justice to this field of literary activity in a magazine that appeals to professional men who must have many other sources of information besides the monthly review of books for which space can be allotted here. Moreover, books that appeal as important to one class of readers are not always those that invite the attention of others, and the estimate of the reviewers differs quite as often.

We are prompted to the foregoing observation by a question proposed to us by a correspondent in reference to the works of the late Mr. Jay Hudson.

These books leaped into popularity, because they seemed to the untrained mind to throw light upon a large mass of obscure psychical phenomena loosely gathered together under the terms hypnotism, spiritism, telepathy, mental therapeutics, and other such. The point of view from which the author regards all conscious life is the position that man has two minds, one objective, the other, subjective. The latter is constantly amenable to all manner of control by suggestion, but is incapable of inductive reasoning. This hypothesis, which obviously has some foundation in man's complex structure, but which Mr. Hudson pushes to an extremely fanciful, not to say fantastic, limit, is worked out by the author in *The Law of Psychic Phenomena* (Chicago, 1892), afterward further extended and applied in *A Scientific Demonstration of the Future Life* (*ib.*, 1895), and lastly in *The Divine Pedigree of Man* (New York, 1900).

There are gathered together, of course, in these books not a few facts that are interesting, and some deductions that are more or less true. But both the facts and the deductions are colored and distorted by the author's exuberant fancy and emotion. As contributions to a sane psychology they have no appreciable value,—a judgment which may be said to receive some confirmation from the fact that the leading American periodical to whose

field such books properly belong, the *Philosophical Review*, never explicitly noticed any of Mr. Hudson's works. The most important review of philosophy in England, *Mind*, speaks thus of the author's last book—*The Divine Pedigree of Man*:

“This is a queer compound of psychology, biology, philosophy of religion, and hypnotic science. It is written with boundless self-confidence and unsparing contempt for the agnostics and atheists who have the misfortune to differ from the writer. The fundamental proposition of the work is psychological, that man is gifted with two minds; one objective, the other subjective. The chief endowment of the former is inductive reasoning, while the latter has deductive reasoning and most of the other psychic faculties, but has the remarkable limitation of being controlled by hypnotic suggestion. It is only fair to Mr. Hudson to say that whatever philosophic faults may be alleged against him, want of coherence is not one of them. His whole system stands very neatly upon his fundamental proposition. But this makes it unnecessary to criticize the details of the system. For nothing will induce us to accept his summary bisection of the human mind.”¹

The coherence of the author's system, just alluded to, is secured not by intellectual continuity, but, as was said above, by a liberal draft on phantasy. Not least evident is this when Mr. Hudson ventures to apply his theory to the teaching and conduct of Christ. While he should be exonerated from any wish to be irreverent in treating of subjects of this kind, nevertheless his intention can hardly be said to save his analysis of our Lord's miracles from being a description of mountebankism.

NEED OF A MANUAL OF CEREMONIES FOR SPECIAL OCCASIONS.

Editor, THE ECCLESIASTICAL REVIEW :—

Qu. I read with interest the articles on “The Corner-stone Laying and the Blessing of a School” in the November issue of THE ECCLESIASTICAL REVIEW. It gives in minute detail much desired information to priests who are anxious to make a suitable display on such occasions, but who for want of time as well as knowledge of such affairs find great difficulty in properly arranging for the exercises.

¹ *Mind*, April, 1901, p. 273.

Would it not be feasible, as it would certainly be acceptable to priests, to collect in one volume a detailed account of ceremonies for occasions that are of rare occurrence, *e. g.*, Laying of a Corner-stone and Blessing of a Church, Blessing of a Cemetery, of a Bell, etc., etc. ?

Ans. We have anticipated the request of our Rev. confrère, and have already in preparation a volume containing the following ceremonies, which the Dolphin Press expects to issue soon. Under separate titles are given: 1. Preliminary Notes; 2. Preparations to be made; 3. the Ceremonies *a)* when a bishop, *b)* when a priest officiates; 4. Text of prayers in *black letter*; 5. Copious Notes concerning everything that has connection with the individual ceremony, etc. The ceremonies treated are those required on occasion of:—

1. Laying of the Corner-stone of a Church.
2. Laying of the Corner-stone of a Building other than a Church.
3. Consecration of a Church and Altar (or several Altars).
4. Consecration of an Altar (or several Altars).
5. Consecration of an Altar (or several Altars), the Sepulchre of which is in the Centre on the Top of the Base or Support.
6. Consecration of an Altar-stone (or several Altar-stones).
7. Blessing of a Cemetery.
8. Reconciliation of a Desecrated Church and its Contiguous Cemetery.
9. Reconciliation of a Desecrated Cemetery.
10. Consecration of a Chalice and Paten (or several Chalices and Patens).
11. Blessing of a Bell (or several Bells).
12. Blessing of a Church or Public Oratory.
13. Blessing of a Temporary Church.
14. Blessing of the New Front of a Church.
15. Blessing of a New School.
16. Selected Inscriptions for Corner-stones.

In cases where these ceremonies may be performed by a delegated priest, they are given under both forms,—that is, as performed by a bishop or by a priest.

THE VATICAN EDITION OF THE CHANT BOOKS.

Among the Roman documents in the last number of the *REVIEW* we gave the original text of the S. Congregation's instructions to publishers who are authorized to print the Typical Edition of the Vatican Gregorian Chant books. The regulations, which were approved by the Sovereign Pontiff on August 7th, are as follows :

I. Publishers and printers of whatsoever place or region who may wish to print the Gregorian melodies contained in the Vatican edition, whether in the same or a smaller or a larger size, whether altogether or in part, must first take care to obtain permission from the Apostolic See.

II. All publishers who shall have obtained this Pontifical permission should carefully observe the following points :

(a) that form of the notes and of the other signs in the Gregorian Chant must be preserved which our ancestors established, and which is found with exactitude in the Vatican edition.

(b) in particular there must be no change in the order in which the notes succeed each other according to the various intervals of sound ;

(c) or in the manner in which the notes are combined according to the different forms of the *neums*,¹ as they are called ;

(d) there is to be absolute correspondence of the words of the sacred text with the notes of the Chant, so that each syllable shall lie right under its note or notes.

III. When the volumes are ready for issue, they shall not be published until the local Ordinary has certified to their agreement with the Typical Vatican Edition.

IV. The Ordinary will not so declare unless censors skilled in the Gregorian Chant shall have made a careful comparison and attested, in writing, as a duty of conscience, that the new edition agrees completely with the Vatican one.

V. To those parts of the liturgical office which admit of different

¹ (a) A sign or character used in early mediæval [church] music to indicate a tone or a phrase . . . Neums were in use as early as the sixth century ; their origin is obscure. They were the first step toward a graphic musical notation . . . They passed over gradually into the more definite ligatures and the staff notation of later times. The earlier examples cannot be deciphered with entire certainty.

(b) A melodic phrase or division, sung to a single syllable.—*Century Dictionary*.

Chants according to the different day or festival, as, for example, hymns and the Ordinary of the Mass, melodies can be adapted which may not be found in the typical edition and can be approved of by the Sacred Congregation of Rites, provided the proper conditions are observed, especially those laid down in § *d* of the *Motu proprio* of April 25, 1904. But varieties of tones or Chants of this kind are not allowed in the other parts; for instance, in the Antiphons and Responses, whether of the Office or of the Mass.

VI. If it is a question of the special offices of any church or of a Regular Order following the Roman Rite, or of offices lately granted, the Gregorian melodies belonging to them, restored or arranged by skilled men, are also to be submitted to the approbation of the Sacred Congregation of Rites. When this is obtained and the Ordinary has been informed, as above, of the agreement with the originals recognized by the Sacred Congregation, let him grant the requisite declaration.

VII. It is allowable that the Gregorian Chant should be published with modern musical notes, provided that the danger of the notes or *neums* being in any way disturbed be carefully removed. The Ordinary can grant his approbation to these editions for the benefit of the faithful if he has ascertained that, in accordance with Art. IV and VI, they conform to the typical edition or the approved melodies.

VIII. Whenever a book containing the Sacred Chant or any liturgical melody is submitted to the Sacred Congregation of Rites for approbation, three copies are to be sent to the Congregation.

IX. The Gregorian Chant destined and approved of for liturgical use, according to the rules mentioned, belongs, like the text itself, to the treasury or patrimony of the Roman Church. Wherefore, when a new text is proposed or granted by it to the faithful, the chant corresponding to the text is to be held as granted at the same time in such a manner that no publisher or author can complain of the Apostolic See extending the same melodies to other churches.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **The Historicity of Jesus.**—Not very long ago, Kalthoff wrote two little works entitled *Das Christusproblem* and *Die Entstehung des Christentums* which created enough of a stir in Germany to elicit a reply from the ranks of liberal Protestantism. And here is the remarkable point of the story: the reply was not intended to oppose the conservative view, but it was an apology in its favor. Kalthoff had arrived at the conclusion that Christianity is a syncretistic development of Judæo-Hellenic thought, and that the Jesus of the Gospels is an ideal creation of the Christian community. It was against this theory that Bousset, of Göttingen, wrote the apology we mentioned,¹ and he did his work well.

First, he appeals to the texts of Pliny, of Tacitus, and of Suetonius, showing the existence of a Christian community within the very city of Rome at as early a date as 40 A. D. This brings us uncomfortably near the death of Jesus; but Bousset brings us nearer still. In order to deny the historicity of St. Paul, and the authenticity of some of his Epistles, he tells us, one must have lost all sense of historical reality. Now, the historicity of St. Paul implies the historicity of Jesus; and if Jesus be an historical person, it becomes possible, in fact *a priori* probable, that the gospel-account of Jesus could not have been received by the early Christian community, if Jesus had not exercised an extraordinary influence on the souls of His contemporaries. Bousset does not stop here; but space does not permit us to follow him in detail. He does not admit Christ's divinity, but his enthusiastic praise of Jesus is sufficiently elevated to carry away the heart of a true Christian believer.

2. **The Messianic Hopes.**—Jesus is therefore an historical person; but did He fulfil any definite expectations living in the heart of the Jewish people concerning their future Messias? In answer to this question we may point to a number of recent studies on the subject of Messianic prophecy.

¹ Was wissen wir von Jesus? Halle a. S., 1904. Gebauer-Schwetschke.

The Rev. Thomas P. F. Gallagher has contributed to the *Irish Ecclesiastical Record*² a series of articles entitled "The Messianic Idea." He supposes that his reader's eyes are not illumined by the light of faith. In this condition the reader is invited to look first at the picture of the Messiah painted by the Old Testament prophets, and then at the person of Jesus as portrayed by the Evangelists. No supernatural insight is required to recognize their identity.—General treatises on Messianic prophecies have also been published by de Broglie,³ and Daab and Wegener.⁴ This latter work contains a study on the development of Old Testament prophetism by Gunkel.

It is but natural that treatises on individual prophets and special prophecies should be much more numerous than general works of this nature. But a little patience will keep us cheerful in spite of the long list of authors and works presenting themselves for review. At any rate, we shall not need as much patience as was required by A. Posnanski when he wrote the exegetical history of the word *shiloh* as it occurs in Gen. 49: 10.⁵ The reader is sufficiently well acquainted with the importance of this Messianic prophecy to feel the keenest interest in the foregoing work.—K. Begrich has endeavored to trace for us the picture of the Messiah according to his description in the Book of Ezechiel.⁶ The writer believes that the royal character of the Messiah is rather subordinate in Ezechiel, because the prophet had witnessed the fall of the Jewish kingdom.—D. Précis has written on the seventy years mentioned by the prophet Jeremias as compared with the seventy weeks of Daniel.⁷ The author does not recognize any prediction of a seventy years' captivity in the words of Jeremias.—E. König has contributed an article on the seventy weeks

² July, August, September, 1905.

³ Les Prophéties messianiques. Avec préface et notes par A. Largent. I. Coll. Science et Religion. Paris, 1904, Bloud.

⁴ Das Suchen der Zeit. Düsseldorf, 1903, Langewiesche.

⁵ Schiloh, ein Beitrag zur Geschichte der Messiaslehre. I. Die Auslegung von Gen. 49: 10 im Altertume bis zum Ende des Mittelalters. Leipzig, 1904, Hinrichs.

⁶ Das Messiasbild des Ezechiel; *Zeitschr. f. wissenschaft. Theol.*, XLVII, 433-461.

⁷ Recherches exégétiques: Les 70 ans de Jérémie et les 70 semaines de Daniel. II. Muséon, IV, Nr. 4, 353-374.

of Daniel to the *Neue kirchliche Zeitschrift*.⁸ He considers the Hebrew word for week in Daniel as an expression of the Hebrew word for seventy in Jeremias.⁹ The first seven weeks of years he places B. C. 606–558 (perhaps, 586–532), and the two halves of the last week he finds in B. C. 171–167 and 167–164. The unscientific methods of Jahn and Winckler are duly repudiated,—Father Lagrange too has given us a study on the Messianic prophecies in Daniel.¹⁰ The writer finds historical errors in Daniel 7, but he does not charge them to the prophet. The four kingdoms he identifies with the Chaldean, the Medo-Persian, the Greek, and the Syrian. The Son of man represents the kingdom of the Saints, and implicitly symbolizes its head, or the Messias. Daniel 8 deals with the Greek kingdom and the persecution under Antiochus. The seventy weeks too point to this latter event. The picture of the end of God's enemies in Dan. 11: 40–45 coincides with the picture of Antiochus; Dan. 12: 1–8 refers to the eschatology of the individual soul. Perhaps the reader may be glad to know where to find a denial of those views in which Father Lagrange differs from what may be called the traditional exegesis. He will find this in an article written by Mémain.¹¹—N. Barnes has contributed to *The Expositor* a study on the Messianic prophecy contained in Mich. 4: 8; 5: 6.¹² The writer emphasizes especially the Messianic bearing of Mich. 5: 5, 6; the rest of the article is a commentary on the prophetic passage.

The important place among the prophets occupied by Isaiah shows itself in the number of monographs on his writings. Space does not permit us to insert here lengthy appreciations of the single works; we can only draw attention to the authors' names. The whole Book is treated by men like Doerne¹³, Skinner,¹⁴ Orelli,¹⁵ Condamin,¹⁶ Wallén,¹⁷ and Ottley.¹⁸—Soares,¹⁹ Lémann,²⁰

⁸ XV, 974–987.

⁹ 25: 2.

¹⁰ Les prophéties messianiques de Daniel; *Revue biblique*, N. S., I, 494–520.

¹¹ *Rev. apolog.*, 1905, Jan. 16.

¹² *Expositor*, X, 376–388.

¹³ Jesaja, der König unter den Propheten. Leipzig, 1905. Jansa.

¹⁴ The Book of the Prophet Isaiah, with Introduction and Notes. New York. 1904. Macmillan.

¹⁵ Der Prophet Jesaja. München, 1904. Beck.

¹⁶ Le livre d'Isaïe, traduction critique avec notes et commentaires. Paris. 1905. Lecoffre.—See *overpage* for Notes 17, 18, 19, 20.

and van Hoonacker²¹ have dealt with the wonderful child promised by Isaias, who is called Emmanuel; the same subject has also been treated by de Moor in his study on the seventh chapter of Isaias.²² It will not surprise the reader to find different views on the subject in almost every one of the foregoing works. The exegesis of van Hoonacker resembles that adopted in Father Knabebauer's Commentary on Isaias.—The section of Isaias which treats of the Servant of the Lord has also been the subject of several recent studies. Van der Flier has published an article entitled *Drieërlei verklaring van den Ebed-Jahwe bij Deutero-jesaja*.²³ Lave investigates the question whether the Servant-Canticles belong to the so-called Deutero-Isaias.²⁴ He answers in the negative, and at the same time maintains against Budde and König the individual and Messianic character of the Servant of the Lord. Finally, Zillesen contends that the Israelite people has been represented by the Deutero-Isaias. He seems to allow the individually Messianic meaning of the Servant only in so far as the prophet would not be afraid to allow almost contrary traits in his hero.²⁵—It may not be amiss to mention here McGarvey's two articles on Isaias entitled respectively "Should Isaiah be sawn asunder" and "The Disputed Chapters in Isaiah: Their Real Value."²⁶ The main arguments of the writer are that the real name of an author like Deutero-Isaias could not have been lost, and that his prophecies written in the time of Cyrus would lose their real value.

We must not omit here an article of Father Lagrange on the Messianic ideas current among the Jewish people at the very time

¹⁷ Ar Jesajas profetiska bok ett helgjutet verk? Gefle. 1903.

¹⁸ The Book of Isaiah according to the Septuagint [Cod. Alex.]. Transl. and edit. Cambridge. 1904. University Press.

¹⁹ The Virgin Birth of the Son Immanuel; *Biblical World*, XXIII, 417-421.

²⁰ La Vierge et l'Emmanuel. Paris. 1904. Poussielgue.

²¹ La prophète relative à la naissance d'Immanu-El; *Revue biblique*, N. S., I, 213-227.

²² Le chapitre VII. d'Isaïe contenant la description prophétique de la naissance d'Immanou-El ou Dieu avec nous; *Science cath.*, Dec., 1904.

²³ *Theol. Studien*, 1904, 345-376.

²⁴ *Theol. Studien und Kritiken*, 1904, 319-379.

²⁵ *Zeitschr. f. alttest. Wissensch.*, XXIV, 251-295.

²⁶ *The Bible Student*, N. S., II, 60-63; 214-220.

of Jesus.²⁷ He bases his conclusions on the study of the apocryphal books entitled *Assumptio Mosis*, *l'Apocalypse d'Esdras* (IV Esdras), *l'Apocalypse de Baruch*, and *l'Apocalypse d'Abraham*. The article is well worth a careful study.

3. **The Immaculate Conception.**—If we abstract from the history of our Lord's Forerunner, the mystery of the Immaculate Conception is the first great fulfilment of part of the Messianic prophecies. We shall find a list of the recent literature on this subject most interesting, since it is intimately connected with Messianism both in prophecy and in history. Father Flunk has published a lengthy disquisition entitled *Das Protoevangelium* (Gen. 3 : 15) *und seine Beziehung zum Dogma der unbefleckten Empfängnis Marias*.²⁸ To the Latin translation *ipsa* he grants only the authority of the Vulgate; as to the rest, the passage is said to contain the seed of the whole of our Christology and Marialogy.—Father Köster has published a monograph on the Immaculate Conception.²⁹ The author believes that the mystery is not sufficiently evident from the testimony of Sacred Scripture alone, but that the traditional exegesis of the Scriptural evidence is quite satisfactory.—Father Arendt has written another monograph on the same question.³⁰ He contends that this question is primarily a theological one, and that Scriptural exegetes labor under a certain amount of bias. He maintains that Gen. 3 : 15 even in its literal sense contains our dogma at least implicitly.—S. Protin has collected the various interpretations of Gen. 3 : 15, and is inclined to extend its meaning to the utmost.³¹—Mgr. Vincenzo Sardi also has published a volume on the Immaculate Conception, dealing, however, with the definition of the dogma rather than with its direct relation to the teaching of Sacred Scripture. In the first part of his work he relates those preparations for the definition of the dogma that occurred between June 1, 1848, and February 2, 1849; in the second part he deals with the occurrences that happened between

²⁷ Notes sur le Messianisme au temps de Jésus. *Revue biblique*, October, 1902, 481-514.

²⁸ *Zeitschr. f. kath. Theol.*, XXVIII, 641-671.

²⁹ *Maria, die unbeflekt Empfangene*. Regensburg, 1905. Manz.

³⁰ *De Protevangelii habitudine ad Immaculatam Deiparae Conceptionem analysis theologica*. Romae 1905. Typ. artif. a S. Joseph.

³¹ *Le Protévangélie et l'Immaculée Conception*; Rang V, 449-460.

February 2, 1849, and May 8, 1852; in the third part he considers the treatment of the question before the special Congregation convoked by the Pope for the purpose, from May 10, 1852, to August 2, 1853. It must be kept in mind that it was our present Pope, Pius X, who encouraged the author to publish the documents illustrating the preparation of the solemn definition of the dogma, which occurred on December 8, 1854.—We may mention here what may be called a Life of the Blessed Virgin Mary, entitled *La Sainte Vierge*, and published by de la Broise.³² The author believes that our Blessed Lady was born 22 B. C., and died A. D. 42. He utilizes legends and apocryphal matter, supposing that they contain at least a kernel of historical truth. From Luke 1 : 34 he infers that Mary had taken a vow of chastity or virginity, and John 2 : 4 he interprets as meaning "Madame, what can I do for you?"

4. The Virgin Birth.—Professor Bardenhewer, of Munich, has given us a treatise entitled *Zu Mariä Verkündigung*.³³ The name of the writer is a guarantee that his study is worth our attention. Perhaps our readers will be grateful for a brief outline of the same. First we notice the contrast between the devout faith of P. W. von Kepler,³⁴ and the sceptical arrogance of H. Gunkel.³⁵ The former finds in the Annunciation only matter for adoration, the latter discovers here a parallel between Jesus and the heroes of paganism. Christian apologists may have shown repeatedly that the existence of a personal God involves the possibility of miracles;³⁶ still, the account of the so-called Virgin Birth must disappear from our genuine gospel text at any cost. Usener assures us that St. Paul and the Gospels know nothing at all of a miraculous conception of our Lord.³⁷ And what is to be done with our present gospel text?

The text is corrupt; in this our critics agree. But what are the elements that must be removed? In answering this question

³² Paris, 1905, Lecoffre.

³³ *Biblische Zeitschrift*, III, 2, 1905.

³⁴ *Wanderfahrten und Wallfahrten im Orient*. Freiburg, 1902.

³⁵ *Zum religionsgeschichtlichen Verständnis des Neuen Testaments*. Göttingen, 1903.

³⁶ Cf. Müller, *Das Wunder und die Geschichtswissenschaft*: *Compte rendu du IV. Congrès scient. internat. des Cath.*—Freiburg, 1898.

³⁷ *Geburt und Kindheit Christi*, *Zeitschr. f. die neut. Wissensch.*, IV, 8.

our critics differ. Holtzmann wishes to omit in Luke 1: 34, 35 the words εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οἱ γινώσκω; καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ.³⁸ Hillmann fully agreed with Holtzmann in the opinion that a later writer under the influence of dogmatic considerations must have inserted the above passage. But he believes that the same redactor inserted also in Luke 3: 28 the words ὡς ἐνομίζετο, seeing that they stamp Jesus as only the apparent son of Joseph.³⁹ Kattenbusch expressed it as his opinion that only the words ἐπεὶ ἄνδρα οὐ γινώσκω need to be removed in order to do away with the evangelists' account of the Virgin Birth.⁴⁰ Weinel hailed this theory as the simplest explanation of the unpleasant difficulty.⁴¹ But Harnack adhered to the cumbersome old theory; in fact, he wished to remove not only Luke 1: 34, 35 and the above-mentioned clause of Luke 3: 23, but also the word παρθένος in Luke 1: 27.⁴² It is rather exasperating that other friends of modern methods appear to have remained doubtful as to the success of the foregoing corrections, and that Hilgenfeld, Clemen, and Gunkel have pronounced even Harnack's emendations and arguments unsatisfactory.⁴³

But the reader will prefer to have Harnack's best arguments submitted to his own judgment. (1) In Luke 1: 34, 35 we find the words ἐπεὶ and διὸ. The former of these expressions does not occur elsewhere either in the Third Gospel or the Book of Acts; the latter occurs at best only once more in the Third Gospel.—But the reader remembers that three words occur only once in the First Gospel, three other words only once in the Second, five words only once in the Fourth, and four other words only once in the Third. If, then, the above argument is conclusive, all these passages must be excluded from the gospels. (2) Again,

³⁸ Handkommentar zum N. T., I, Freiburg 1889; Lehrbuch der n. t. Theologie, Freiburg 1897, p. 412 f.

³⁹ *Jahrb. f. protest. Theol.*, XVII, 225 ff.

⁴⁰ Das apostolische Symbol; Leipzig 1894, 1900.

⁴¹ *Zeitschr. f. n. t. Wissensch.*, II, 37 f.

⁴² *Zeitschr. f. n. t. Wissensch.*, II, 53 f.

⁴³ Hilgenfeld: *Zeitschr. f. wissensch. Theol.*, XLIV, 313 ff.; Clemen: *Theol. Literaturz.*, 1902, 299; Gunkel: *Zum religionsgesch. Verständnis des N. T.*, 68.

in Luke 1 : 31 we read *καὶ ἰδοὺ συλλήμνη*, in Luke 1 : 36 *καὶ αὐτὴ συνείληφεν*, so that the two verses belong closely together. Now, they are torn apart by Luke 1 : 34, 35. Hence these verses must have been interpolated.—On the other hand, it must be kept in mind that the real connection between Luke 1 : 31 and Luke 1 : 36 is explained in Luke 1 : 34 f. The omission of these verses would leave the passage obscure. (3) Harnack sees in Luke 1 : 35 a *doublette* of Luke 1 : 31, which can be satisfactorily explained only by admitting a difference of authorship. In point of fact, Luke 1 : 35 completes and explains Luke 1 : 31; it shows in what sense we must understand the name "Son of the Most High," and why the promised child shall be "called" so. (4) Luke 1 : 36 is said to render a satisfactory meaning, only if it be not preceded by an account of a supernatural conception. Hence, again, Luke 1 : 34 f. must be omitted.—This contention is false. The angel does not say that our Blessed Lady shall conceive even as Elizabeth has conceived in spite of her sterility; he merely illustrates the fact that nothing is impossible with God. (5) Finally, Harnack finds in Luke 1 : 34 a question that would be unintelligible in the mouth of a betrothed, and would imply unbelief on her part. The evangelist himself guards in 1 : 27 against the impression that we have to do with an ordinary betrothed spouse. The question is therefore not unintelligible. Nor does it necessarily imply unbelief; it may express admiration as well.

There is no good reason for omitting Luke 1 : 34 f., and there is very good reason for retaining the verses; they are found in all manuscripts, and citations, and versions, and printed editions. If they are retained, the whole text forms a complete and continued narrative; if they are omitted, only a torso is left. They cannot be omitted without a violation of all the rules of textual criticism; their omission resembles the removal of a precious stone, leaving only the empty setting.

But according to the critics the account of the Virgin Birth is a late importation into our gospels; I say, into our gospels, because it occurs in the First Gospel as well as in the Third. And whence was it imported? Here the critics again disagree: Usener (l. c.), Hillman (l. c.), Holtzmann (l. c.), Conrady,⁴⁴ and Soltav⁴⁵ are of

⁴⁴ Die Quelle der kanonischen Kindheitsgeschichte Jesu. Göttingen, 1900 278 ff.

⁴⁵ Die Geburtsgeschichte Jesu Christi. Leipzig, 1902, 24.

opinion that it was imported from Gentile sources, from Roman, Greek, or even Egyptian mythology. This opinion has not even the merit of originality. Celsus had dared to utter the blasphemy, and Origen had not been slow to call him a clown rather than a serious historian.⁴⁶

Harnack⁴⁷ and Lobstein⁴⁸ have endeavored to derive the evangelists' account of the Virgin Birth from Jewish sources. They point especially to Is. 7 : 14. But did Isaias really predict such a Virgin Birth? Surely not; that would savor too much of prophecy, and thus introduce a supernatural element. The account of the Virgin Birth must be derived from a *misunderstanding* of Is. 7 : 14. And who was the first to misunderstand the words of the prophet in this way? Dalman⁴⁹ shows that there is no vestige of such a misunderstanding of the prophet in Jewish history. Moreover, this misunderstood passage of Isaias must have induced all the early Christians to abandon the real history of Christ's birth, and to adhere instead to the legendary account received into our gospels. Is not Zahn right when he calls such a supposition perfectly fantastic?⁵⁰

Gunkel had felt the difficulties involved in the preceding two theories. He attempted therefore a new explanation mediating between the two. The notion of Virgin Birth had found its way among the Jews even in pre-Christian times; the Jews had derived it from the Gentiles. Moreover, long before the time of Jesus did the Virgin Birth belong to Jewish Messianic dogma.⁵¹ Where are Gunkel's proofs? He has none. We have already referred to Dalman's work in which this whole theory is refuted. And if it be admitted that the idea of the Virgin Birth existed among the Jews before the time of Christ, we must seek for its source in the Old Testament rather than in Gentile writings. The evangelists relate Christ's supernatural conception in such a bold way that they do not betray the least fear of contradicting Jewish Old Testament theology.⁵²

⁴⁶ Cont. Cels. I, 37.

⁴⁷ Lehrbuch der Dogmengeschichte I³. Freiburg, 1894, 5.

⁴⁸ Die Lehre von der Uebernatürlichen Geburt Christi. Freiburg, 1896, 28 ff.

⁴⁹ Die Worte Jesu, I. Leipzig, 1898, 226.

⁵⁰ Cf. Zahn, Das Ev. des Matthäus ausgelegt. Leipzig, 1903, 83.

⁵¹ Zum religionsgeschichtlichen Verständnis des N. T. Göttingen, 1903, 65 ff.

⁵² The reader will find additional literature on the Virgin Birth in former issues of the REVIEW, May, 1903, p. 585 ff; Dec., 1903, p. 603 f.; April, 1904, p. 432 f.

Criticisms and Notes.

COMPENDIUM THEOLOGIAE DOGMATICAЕ Beatae Mariae Virgini dicatum. Auctore Fr. Jos. Calasancio Card. Vives, O. M. Cap. Editio quarta aucta et emendata. Romae, Ratisbonae, Neo Eboraci: Fridericus Pustet. 1905. Pp. 633.

Cardinal Vives has managed to do what no other theological writer of our time has so completely achieved—namely, to put the practical science of theology into two small volumes, one a compend of *moral*, and the other of *dogmatic* discipline. This is the distinctive feature of the work of a man who writes not because he is conscious that his rank gives a necessary authority to what he says, but because his experiences as teacher, missionary, confessor, parish priest, and religious superior have taught him the necessity of a brief and clear statement of principles, facts and laws for many who, while called to the sacred ministry by their special gifts and inclinations, are not capable or in the position to devote to the preparation for it that minute and exclusive attention which a larger culture and a higher aim demand from the better situated student of theology. Cardinal Vives is not a mere exponent of theological didactics, for his practical genius and zeal as a member of the Franciscan Order, during years of missionary and pastoral work in the United States and in South America, have made him familiar with the aspects of every question in doctrine or morals likely to confront the teacher of Catholic truth and the director of souls.

This is all that need be said to characterize the work, which in all other respects retains the analytical method of the great masters of theological discipline. In his definitions and conclusions the author follows closely the clear outlines of Thomas à Charnes and carefully selects those texts of the Fathers and doctrinal declarations of Councils which leave the mind of the student in no uncertain attitude as to the teaching of the Church. The tracts which in ordinary compendiums of dogmatic theology are devoted to the separate exposition of the sacramental system of the Church are comprised in the volume of Moral Theology, where the author adds the ordinary proofs of institution and effect, and thus avoids the repetitions to which the student is called by a twofold treatment of the topic as pertaining to dogma

and morals. The whole course is placed under the special patronage of the "Sedes Sapientiae," whose name and invocation begin and end every lesson.

The type and form are clear and elegant, and we can find nothing to suggest by way of improvement in this volume, which represents a handbook altogether apart of its kind and complete for its purpose.

LEX LEVITARUM, or Preparation for the Cure of Souls. By the Right Rev. John Outhbert Hedley, O.S.B., Bishop of Newport. With the *Regula Pastoralis* of St. Gregory the Great. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 345.

We have here an interpretation of, and a commentary upon the famous "Pastoral Rule" of St. Gregory, made for us by a man who, better perhaps than any other English writer of our day, has entered into the spirit of that great priest and pastor of souls. Gregory, having been trained under the rule of St. Benedict, was called to apply its principles and masterly directions to the reform of ecclesiastical discipline and the establishment of a pastoral rule of life which would be a model for generations in every land, because it was in fact an adaptable formulary of that divine wisdom which governed the Church and found its echo rightly in the well-disposed heart of every man. Bishop Hedley, filled with this wisdom of his spiritual fathers, and eager to inspire others with it and to combine it with the present-day needs of our priests, has chosen the most practical way by giving to the young cleric this volume for reading and study. "No instruction or exhortation addressed to candidates for the sacred ministry will be sure and safe, if it is not grounded upon Catholic tradition. It is not safe to venture on novel views, smart criticism, and modern appreciation of priestly life, without keeping the eye upon that interpretation of the Gospel spirit which is presented to us in the writings of the great fathers of the Church. And among the fathers there is none who holds so high a place of authority in regard to the duty of the care of souls as St. Gregory the Great."

What the author has mainly in mind is the preparation for the pastoral charge incumbent upon the students in our seminaries. He does not, except incidentally, enter upon the duties of that charge as they actually affect the pastor. Hence this introduction to the text of St. Gregory's *Regula Pastoralis* dwells upon the vocation, the virtues, especially of purity of soul and sympathy with souls, which the candidate for Holy Orders must possess. Admirable indeed are

the lessons which the Bishop teaches in the chapters on Seminary Life, on the Principles of Study, the Study of Philosophy, of Literature, and of Holy Scripture in particular. He draws for us a picture of the priest equipped with the learning that befits his sacred office, and points out the attitude which the pastoral position requires from the cleric toward science. We can but urge the use of this book as we would urge the reading and study of every book from that same pastoral mind and heart full of divine knowledge and warmth and the beautiful music of rhythmic diction that befits the theme and flows spontaneously from the pen of this lover of wisdom.

THE KNOWABLENESS OF GOD. Its Relation to the Theory of Knowledge in St. Thomas. By Matthew Schumacher, O.S.C. Notre Dame, Ind.; Notre Dame University Press. 1905. Pp. 200.

One might wish for the sake of the book itself that the biographical note appended to this little volume had not included the author's birthday. The work reveals a comprehensiveness of view and penetrative insight as would do honor to a mind that had been pondering these problems a score of years before the average youth can have grasped the meaning of a syllogism. However, wisdom often anticipates the blanching locks. In this case she has come early. May she long abide!

The book embodies its author's dissertation for the degree of Doctor of Philosophy at the Catholic University, Washington, and as such has fulfilled its proximate purpose. At the same time it is a distinct contribution to the literature both of epistemology and theodicy, its first merit lying precisely in this, that it brings out explicitly the continuity of the Thomistic theory of knowledge with the Thomistic explication of our idea of God. Both terms of this relation have not infrequently been set forth by various writers, but, as the author rightly surmises, their logical interconnection has never probably been explicitly established in English.

The doctrine throughout is that of St. Thomas, the substance of the work being a rendition and exposition of the text of Aquinas. At the same time good use has been made of many other sources, old and new. The influence especially of Kleutgen is seen, if not indicated, throughout the first half of the book, and a more lucid commentator could scarcely have been selected. It should be noted, however, that the dissertation is not simply an essay on Scholasticism.

It is a continuous correlation of traditional teaching with recent theories,—assimilating not a little of what is seen to be consistent and refuting what is seen to be inconsistent in the latter. The bearings, therefore, of St. Thomas' teaching on the opinions of such well-known present-day writers as Ladd, Royce, Seth, Bradley, as well as of Fiske, Mill, Spencer, and others of kindred tendencies, are thus made manifest.

The author has been singularly successful in the difficult task of Anglicizing scholastic expressions. Possibly, those not familiar with the corresponding Latin, would find some obscurity in such sentences as the following: "Every mind is concerned with all being" (p. 139); or, "the infinite considered from the side of form not determined by matter has the concept of the perfect" (p. 167); or, "substance means existence *per se*, no need of any other for its existence" (p. 176). It would not be hard to clarify these sentences. The interest of the general reader would also be subserved by the explanation of such terms, for instance, as "species," meaning representational determination, or at least putting them in quotation marks in order to signify their technical connotation.

MARY THE QUEEN. A Life of the Blessed Mother, for her Little Ones. By a Religious of the Society of the Holy Child. Cincinnati, Chicago, New York: Benziger Brothers. 1905. Pp. 172. Illustrated.

To captivate the hearts of the little Catholic child with a great love for Our Blessed Lady is to secure for it one of the strongest safeguards, during its later life, against sorrow and hurt of soul, and likewise one of the most effective beautifiers of character and disposition, in the world. The nun who here draws for us the image of the fairest and most perfect Woman, a Virgin, a Mother, a Handmaid, a Queen, and the Spouse of the Holy Ghost, does so with a chaste pencil and with a sweet grace that speak to the reader at once of her understanding of young hearts; and so the reader, whoever he be, becomes a little child and in seeing the Mother of God begins to get glimpses of God Himself whom it is the privilege of childlike innocence to see. Besides the outlines of the life of our dearest Queen of Heaven, there are some chapters that tell us how and when and where to honor her with befitting sense and devotion. It is a book to make the child's heart both glad and good; and who is not likely to be glad and good in the company of such children.

JURISPRUDENTIA ECOLESIASTICA ad usum et commoditatem utriusque Oleri. Auctore P. Petro Mocchegiani, O.F.M., ex-Definitore Generali, S. Indulg. Congreg. Consultore. Tomus II. Pp. 326. St. Louis, Mo.: B. Herder.

The appearance, last year, of the first volume of this important work on Canon Law gave us occasion to speak in praise of it. The present volume was thus already characterized in the general scope and form which its introduction, dealing with fundamental ecclesiastical jurisprudence, indicated. The most important topics here dealt with are Censures, Indulgences, the legislation which groups around the Blessed Sacrament and determines the liturgical observances connected with the Sacrifice of the Mass, and the functions that grow out of its application to the souls of the faithful. The references to decrees of the Church are everywhere a guarantee of exact rulings in mooted questions of worship. It is this care to verify and authenticate each statement that has probably led to the unexpected growth of the work, which is to be concluded with a third volume.

This splendidly printed book is a most creditable evidence of the activity of the Franciscan Fathers at their Quaracchi monastery where the author lives and labors, and whence a number of important "Franciscana" have recently been issued.

REX MEUS. By the author of "My Queen and My Mother." With preface by the Rt. Rev. Bishop Hanlon. Benziger Brothers. 1905. Pp. 183.

The author, a religious, groups the various phases of King David's history under separate titles, such as the Finding of the King, the King's Friend, the King Persecuted, the King in Exile, the King's Lament, etc. Thus we have before us the figure of the "Man after God's Heart" pictured in Scriptural phrase, with here and there words of comment calculated to stimulate reflection and devotion. It is a good way to make us familiar with the meaning and purpose of certain parts of the Sacred Text which furnish a proper background to the offices of the Church and especially to canonical prayer.

Amoenitates Pastorales.

The new curate was very particular. He insisted that when parishioners received alms from the Poor Fund of which he was treasurer, they should sign a receipt each time. One day an old woman came to the rectory and presenting her story of want received the required help. When she had thanked him and was about to go, he stopped her, and putting before her a blank form which he had filled out with the amount given her, said :

“Sign your name on this line, please.”

“Above or below it, Father?”

“Just above it.”

“Me whole name, Father?”

“Yes.”

“Before oi was married?”

“No; just as it is now.”

“Oi can’t write, Father.”

A priest meeting one of his parishioners somewhat under the influence of liquor, upbraided the man.

“I’m verra sorry, sir, but I cam’ up in bad company from Joville,” humbly replied the man.

“What sort of company?”

“A lot of teetotallers,” was the startling response.

“What, sir!” cried the curate (a teetotaller) testily; “do you mean to say that abstainers are bad company? I think they are the best of company for such as you, sir.”

“Beggin’ your pardon,” answered the man, “ye’re wrang, yer riverence, for I had a hale mutchkin of whisky, an’ I had to drink it all misel’!”

An old woman who persisted in bowing during church service whenever the name “devil” was mentioned, was reprimanded by the minister for so unseemly a habit. The reproof had, however, no effect, and the minister asked her finally, in exasperation, why she thought it necessary to bow.

"Well," she replied, "civility costs nothing, and you never know what will happen."

A country clergyman called on a well-known city divine and asked his advice about what to do with persons who go to sleep in church, something which had become quite prevalent in his congregation. The divine listened very attentively, admitted that it was serious, and then said:

"When I first came to this church I thought about the problem, and I will tell you the course I decided upon. I gave the sexton strict orders that if he saw any person asleep in the congregation he should go and tell the preacher to wake up."

A clergyman who was in the habit of spending his annual vacation at a certain summer resort became quite well-known to the people of the place as a somewhat exacting and at the same time parsimonious guest. One day when he had finished his dinner, and was preparing to leave the hotel, the darkey who had served him bowed and said, "Thank you very much, sah."

"What are you thanking me for?" demanded the cleric in some surprise, "I haven't given you anything."

"Dat's jest it, boss," responded the waiter, "I bet No. 10 fifty cents dat you wouldn't 'tip' me."

"Father James," said the rector, "the boy from the newspaper office has called for the report of your lecture. Is it finished?"

Fr. James: "All but a short sentence in the middle of it, and I can't for the life of me make out from my notes what it is."

The rector: "Oh, just put in 'great applause' and let it go."

Fr. James acted on the suggestion. Next day the lecture appeared in the paper with the doctored part reading: "Friends, I will detain you but a few moments longer. (Great applause)."

Uncle Jake, an old colored man, was very religious, and was considered a pillar of the church he attended.

Father X., while out walking one cold morning, met Uncle Jake, crippled with rheumatism, hobbling along.

"Good morning, Uncle Jake," said the priest.

"Good morning, sah," responded the darkey.

"Uncle Jake," queried the pastor, "which would you rather have this cold morning, a ton of coal or a bottle of whiskey?"

"Well," said the darkey, hesitatingly, "it's this way, sah, you see, ma folks burn wood."

In conversation, when you meet
 With persons cheerful and discreet,
 That speak, or quote, in prose or rhyme,
 Things facetious or sublime,
 Observe what passes, and anon,
 When you come home, think thereupon ;
 Write what occurs, forget it not :
 A good thing saved's a good thing got.

A friend of ours enjoys repartee. Recently, when scheduled to speak before a woman's society, he asked facetiously : "How many long-winded speakers will there be at this meeting, madam?" "You are the only one," she replied, charmingly.

Father Seymour was a good talker, but somewhat punctilious. One day a fellow priest was narrating some curious incident of which Fr. Seymour had also been witness, and feeling annoyed by the interruptions of the latter who could have told the story much more graphically he said somewhat sharply in his natural Irish accent : "I wish you would be quiet, Saymour."

"My name is Seymour, if you please," replied the other with some dignity.

"Then I wish you would *see more and say less*," was the rejoinder.

Literary Chat.

"If we are not all Franciscans nowadays," says the London *Daily Chronicle* in speaking of Miss Salter's neatly published volume *Franciscan Legends in Italian Art*, "there is every evidence that the influence of the Saint amongst all manner of men is more alive than that of any other mediæval personality. And excellent it is that it should be so ; for in the settlement of our problems we need some of that spirit of self-sacrifice and devotedness which marked the chief and best of the many good men of Umbria." This is a rather strange acknowledgment to come from a decidedly Protestant daily newspaper of the Anglo-Saxon type.

We are publishing from time to time articles which deal with missionary life in Japan. The object is to direct the attention of our clergy to a field of missionary labor which lies close to American interests, since Japan has demonstrated its power to take a leading part in the conversion of the Eastern nations to Christianity. Japan and the Philippines are in close proximity, practically on the same latitude. It has opened its door to the Catholic religion which is being sustained by the intelligence of the educated native element, and which has recently obtained definite assurances of protection from the Mikado, who received Mgr William O'Connell as the special ambassador of the Sovereign Pontiff in a spirit of cordial amity.

Japan has at present 70,000 Catholics out of a total population of 45,000,000, who are presided over by five Bishops and one Prefect Apostolic. There are 198 priests, of whom 116 are European seculars, 50 European religious, and 32 native priests. All the missions are aided by the admirable Society for the Propagation of the Faith, which has its American headquarters in New York (627 Lexington Avenue) under the direction of Father J. Fréri. Zeal and charity awakened among our people in behalf of the foreign missions is one of the most effectual means to elicit the spirit of sacrifice which makes good Catholics who will generously sustain their pastors in every worthy religious enterprise at home.

A new edition of the late Cardinal Mazella's *Prælectiones Scholastico-Dogmaticæ* has just been issued from the Roman press of Desclée, Lefebvre & Co. The editor has considerably shortened the original text in order to accommodate it to the more ready use of theological students in the seminary. He has also supplied the tracts which were wanting in the original work of the learned Jesuit Cardinal. There are four good-sized volumes, well printed from new type and enriched with numerous and valuable notes which bring the work up to the requirements of modern theological science.

The publishers of encyclopedic information are vying with one another in attempts to meet the popular demand. The latest output in this direction is the "*Standard American Encyclopædia* for Home, School, and Office." It is issued in eight small octavo volumes, and in point of convenience for desk use is the most handy we have yet seen. The price too is exceptionally low (twelve dollars for the whole set), so that it commends itself on these scores to the average school teacher and student. As to the contents, it is not of course exhaustive, but we have noticed no marks of bigotry such as are commonly found in works of this nature. Professor Francis Furey, of the Philadelphia Catholic High School, is mentioned on the title-page among the principal editors, which should give indication of fair treatment for Catholic subjects. Whilst the topics treated are in the main brought up to date, the literature referred to in some cases, such as that on Socialism and other burning questions of the day, is somewhat "un-recent," and in cases where the earlier works have been disproved reference to them is hardly of any use to most readers. However, the object of a work like this, not intended for the specialist, makes such defects of comparatively small moment in what are termed "popular reference books."

The new volume, *Theory and Practice of the Confessional*, is out at last, and proves to be the most valuable addition to the priest's library. It is finely printed,

and less expensive than most of the theological text-books published in Latin. The fact that a beginning has at last been made in supplying the student of theology with an English text over which he need not worry, and which answers his need for all the days of his subsequent pastoral activity, is one for which we must be very grateful. To the Benzigers belongs the credit of having taken the first step on what may be called a large scale for putting such a work in our market. An exhaustive review of the book will appear in the January number of the REVIEW.

There has been much agitation among the Protestant clergy in England recently over the practice of playing golf on Sundays. The Prime Minister, Mr. Balfour, is a devoted user of the links, and accordingly says his prayers that way on Sundays. As a result the chairman of the Free Church Council meeting has announced a general crusade against the Premier's further tenure of office. He is not only to be dethroned, but also to be corrected, for a law is to be passed to forbid golf on Sundays, and if the amiable Premier plays after that, even in the humble capacity of a private citizen on his own ground, he is to be put in prison. So say the reports of the English papers.

The Vicar of Ganton has a fine level ground around his vicarage, part of which he had rented to a golf club. As a result of the clerical agitation he announced that as six of the holes of the course were laid out on his own glebe land he would put a stumbling block in the way of the club by closing those holes for Sunday play. Undaunted the club has accepted this decision, but has determined on a replanning of its course for Sundays only, so as to provide the full eighteen-hole round for the seventh-day player.

Miss Hull has published a companion volume to *Pagan Ireland*, under the title of *Early Christian Ireland* (Gill & Son, Dublin). She appeals to records, and without discussing-at length the position and religious beliefs of the Irish Church, shows the practical effect of its influence upon the daily life of the people. Thus within a comparatively small book she gives us a bright and instructive picture of the social life as we get glimpses of it in the stories of the early Irish Saints.

A most interesting volume for students who enjoy the fascinating literature which lies on the borderland between the classic and the devotional, is Miss Monteiro's *As David and the Sibyls say* (B. Herder). The work was initiated by the late Canon Alfred White, who had gathered a number of illustrations, texts and commentaries on the subject which are incorporated by the author for the purpose of explaining those strange prophetic allusions to Christianity that appear to have been forced from pagan lips. We have on the one hand an historic account of the twelve Sibyls, and on the other the text and brief analysis of the utterances attributed to them, and an appreciation of their value as prophecies.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

IURISPRUDENTIA ECCLESIASTICA AD USUM ET COMMODITATEM UTRISQUE CLERI. Auctore P. Petro Mocchegiani, O.F.M., Ex-Definitore Generali Sacrae Indulgentiarum Congregationis Consultore. Tomus II.—Ad Claras Aquas (Quaracchi). Friburgi Brisgoviae et St. Louis: B. Herder. 1905. Pp. 824.

THE IMMORTALITY OF THE SOUL. (Westminster Lectures.) By Rev. Francis Aveling, D.D. London and Edinburgh: Sands & Company; St. Louis, Mo.: B. Herder. 1905. Pp. 69. Price, paper binding, \$0.15; cloth binding, \$0.30.

KURZGEFASSTES HANDBUCH DER KATHOLISCHEN RELIGION. Von W. Wilmers. Vierte, durchgesehene Auflage. New York and Cincinnati: Fr. Pustet. 1905. Pp. vi—587. Price, \$1.00 net.

COMPENDIUM THEOLOGIAE DOGMATICAE. Beatae Mariae Virgini Dicitum. Auctore Fr. Iosepho Calasanctio Card. Vives, O.M.Cap. Editio quarta aucta et emendata. Romae, Ratisbonae, Neo-Eboraci: Fr. Pustet. 1905. Pp. 633.

PRAELECTIONES SCHOLASTICO-DOGMATICAE breviori cursui accommodatae. Auctore Horatio Mazella, Philosophiae et Theologiae Doctore, Archiepiscopo Rosanensi, solio pontif. assistente Rom. Comite. Editio tertia recognita et aucta. Vol. I—Complectens Tractatus de Religione, de Scriptura, de Traditione, de Ecclesia Christi; Vol. II—Complectens Tractatus de Deo Uno ac Trino et de Deo Creante; Vol. III—Complectens Tractatus de Verbo Incarnato, de Gratia Christi et de Virtutibus Infusis. Romae: Desclée, Lefebvre et Soc. 1905. Pp. Vol. I—671; Vol. II—600; Vol. III—682.

REX MEUS. By the author of *My Queen and My Mother*. With Preface by the Right Rev. Bishop Hanlon. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. xiv—183. Price, \$1.25, net.

THE NUN'S RULE. Being the Ancien Riwe Modernized by James Morton. With Introduction by Abbot Gasquet. St. Louis, Mo.: B. Herder. 1905. Pp. xxiii—339. Price, \$1.25, net.

MARY THE QUEEN. A Life of the Blessed Mother for Her Little Ones. By A Religious of the Society of the Holy Child Jesus. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 172. Price, \$0.50.

HUMILITY OF HEART. From the Italian of Fr. Cajetan Mary Da Bergamo, Capuchin. By Herbert Cardinal Vaughan. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. xxiv—211. Price, \$1.25, net.

PRAYER. Selections from Father Faber. By the Rev. John Fitzpatrick, O.M.I., editor of *Characteristics from the Writings of Father Faber*, etc. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 104. Price, \$0.30, net.

Die PSALMEN. Sinngemässe Uebersetzung nach dem hebräischen Urtext Freiburg im Breisgau, Wien, Strassburg, München und St. Louis, Mo.: B. Herder. Pp. viii—254. Price, \$0.65, net.

LEX LEVITARUM, or Preparation for the Cure of Souls. By the Right Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport. With the *Regula Pastoralis* of St. Gregory the Great. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. lvi—349. Price, \$1.60, net.

PHILOSOPHY.

COMPARATIVE STUDIES IN THE PSYCHOLOGY OF ANTS AND OF HIGHER ANIMALS. By the Rev. Eric Wasmann, S.J. Revised and enlarged, Fribourg and St. Louis: B. Herder; London and Edinburgh: Sands & Co. 1905. Pp. 69. Price, cloth, \$0.30, *net*; paper, \$0.15, *net*.

PSYCHOLOGY OF ANTS AND OF HIGHER ANIMALS. By Eric Wasmann, S.J. Authorized English version of the second German edition. Enlarged and revised by the Author. London and Edinburgh; Sands & Company; St. Louis, Mo.: B. Herder. 1905. Pp. x—200. Price, \$1.00, *net*.

ELEMENTA PHILOSOPHIAE SCHOLASTICAE. Two Volumes. Reinstadler. St. Louis, Mo.: B. Herder. Pp. Vol. I.—xxix—452; Vol. II—xvi—448.

HISTORICAL.

JULES MICHELET. Études sur sa Vie et ses Œuvres avec des fragments inédits. Michelet et l'Italie; Michelet de 1839 à 1842; Voyage en Allemagne, 1842; Le Père de Jules Michelet; Yves-Jean-Lazare Michelet; Voyage en Belgique, 1849; Michelet et George Sand. Paris, 79 Boulevard St. Germain: Hachette et Cie. 1905. Pp. 184. Prix, 3 fr., 50 c.

EARLY CHRISTIAN IRELAND. By Eleanor Hull, author of *The Cuchullin Saga in Irish Literature*, etc. Vol. II—*Epochs of Irish History*. London: David Nutt; Dublin: M. H. Gill & Son, Ltd. 1905. Pp. xxii—283. Price, 2s. 6d.

WHO KILLED SIR EDMUND BERRY GODFREY? By Alfred Marks. With an Introduction by Father J. H. Pollen, S.J. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. xvii—210.

MISCELLANEOUS.

BUNCH OF FLOWERS. By Kathleen Don Levy. Boston: Angel Guardian Press. 1904. Pp. 96.

THE SPALDING YEAR-BOOK. Quotations from the Writings of Bishop Spalding for each Day of the Year. Selected by Minnie R. Cowan. *Helpful Thoughts Series*. Chicago: A. C. McClurg & Co. 1905. Pp. 169. Price, \$0.75, *net*.

A HANDBOOK OF LITERARY CRITICISM. An Analysis of Literary Forms in Prose and Verse. For English Students in Advanced Schools and Colleges, and for Libraries and the general reader. By the Rev. William Henry Sheran. New York: Hinds, Noble & Eldridge. 1905. Pp. xi—578.

THE CHILDREN OF CUPA. By Mary E. Mannix, author of *As True as Gold*, *Pancha and Panchito*, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 169. Price, \$0.45.

THE LITTLE FOLKS' MANUAL. 1906. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 84. Price, \$0.10.

FOR THE WHITE ROSE. By Katharine Tynan Hinkson, author of *The Great Captain*, *The Queen's Page*, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 132. Price, \$0.45.

THE DOLLAR HUNT. From the French. By E. G. Martin. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 131. Price, \$0.45.

THE VIOLIN MAKER. From the original of Otto von Schaching. By Sara Trainer Smith. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 156. Price, \$0.45.

AUSTRALIAN CATHOLIC TRUTH SOCIETY, 309 Little Collins Street, Melbourne, Australia,—*Encyclical Letter of the late Pope Leo XIII on the Condition of Labor* (Official Translation); *Life of St. Patrick, Apostle of Ireland*, by His Eminence Cardinal Moran, Archbishop of Sydney; *Through the Furnace*. A Story. By Benjamin Hoare. Price, each, One Penny.

INDEX.

Roman Documents and the Decrees of the various S. Congregations will be found separately indexea under the heading "Analecta."

	PAGE
Albs. Red Sleeves for—	304
Altar Cloths. How to make Wax—	644
Ancient Monasteries of Russia	575
Archbishop outside his own Diocese	303
Assistant. Rights of Pastor to control—	311
Authority. Ecclesiastical and Traditional—	529
Banquet-Theory of Sacrifice	379
Baptism to a Foetus. Administration of—	273
Bellord. The Right Rev. James—	I, 258
Bellord and the Notion of Sacrifice. Bishop—	181, 291, 378, 411, 457, 513
Benediction. Right and Privilege of giving—	182
Berkeley—An Irish Idealist	41, 152
Bible Commission. First Decision of the—	183
Bible. The Historical and Dogmatic Sense in the—	113
Biblical Inerrancy. The Principles of—	422
Biblical Inspiration	535
Bishop and the Parish School	430
Blessed Sacrament Exposed. Commemoration of—	77
Blessing of a School	469
Borgmann, C.S.S.R. The Rev. Henry—	127
Bourget's Novel, <i>Un Divorce</i>	632
Brouwer. The Rev. J.—	631
Burial-Crosses in Early England	449
Burial Customs in Early England	447
Burkhard, O.S.B. The Rev. Sigisbert—	51
Catholicisms? Are there Two—	529
Catholic Singers in Protestant Churches	524
Ceremonies for Special Occasions. Need of Manual of—	646
Cettour. The Rev. Fr.—	568
Chant Books. Publishers and the Vatican edition of—	648
Chaplain. Mass Ordo of Convent—	80
Chatron, D.D. The Rt. Rev. Jules—	233, 395, 477
Child born after Parent's Last Will is made	305
Children. Formula for the Dedication of—	435
Choirs. Catholic Singers in Protestant—	524
Choir Repertoire. The Liturgical—	15
Christening of Church Bells	130
Church Bells. The History of—	127
Church Extension Plans	69, 329
Church "semper eadem" and the Theory of Development	557
Cincinnati Diocesan Church Music Regulations	528
Commemoratio SS. Sacramenti Expositi	77
Consultors. Election of Diocesan—	638
Convent Chaplain. Mass Ordo of a—	80
Corner-Stone Laying and Blessing of a School—	469
Corpse. Proving Guilt by a—	451
Cronin, D.D. The Rev. Charles J.—	378, 457
Cross. The Sacrifice of the—	457
Curia. Formalities in Petitions to the Episcopal—	641
Death—Real and Apparent	170

	PAGE
Death Symptoms and the Last Sacraments	168, 273, 347, 484, 587
Death. The Probable Signs of—	484
De Becker, D.D. The Very Rev. Jules—	412
Dedication of Children. Formula for the—	435
Development and the Church "semper eadem"	557
Devine, S.J. The Rev. E. J.—	138, 245, 361, 495, 595
Diocese. Archbishop outside his own—	303
Dispensations from Laws and Impediments	187
Divorce. A Prisoner of—	632
Domestic Prelates and their Investiture	583
Ecclesiastical and Traditional Authority	530
Election of Consultors	638
Executors or Administrators of Wills	309
Experiences of a Missionary Bishop in Japan	233, 395, 477
Ferreres, S.J. P. Juan—	168, 273, 347, 484, 587
Forde, S.T.L. The Rev. P.—	41, 152
Formalities in Petitions to the Episcopal Curia	641
Forty Hours' Adoration. Commemoratio SS. Sacramenti at—	77
Franciscan Tertiaries. Ordo for Secular Chaplains of—	185
Fryar. John R.—	447
Ganss. The Rev. Dr. Henry—	643
Genuflection at Private Exposition of Blessed Sacrament	80
Gibbons. The Rev. E. J.—	217
Gospels. Historical Kernel of the—	83
Gregorian Chant. Some Difficulties of—	51
Harnack and Abbé Loisy. Professor—	81
Hearse. The Origin and Early Form of the—	447
Historical and Dogmatic Sense in the Bible	113
Historicity of Jesus. The—	650
Hypnotism. Present Position of—	637
Immaculate Conception. The—	654
Impediments. Dispensations from Laws and—	187
Impediments. Pastor and Matrimonial	34
Inscriptions and Names of Bells	131
Inspiration of the Bible. The—	535
Interpellation and the Pauline Privilege	434
Investiture of Domestic Prelates	583
Ireland, the Cradle of Church Bells	128
Irish Idealist—Berkeley	41, 152
Japan. Experiences of a Missionary Bishop in—	233, 395, 477
Japan. Polish Prisoners in—	568
Jesus. The Historicity of—	650
Johnston. The Right Rev. Monsignor—	513
"Junkwai" or Missionary Journeys in Japan	480
Kelley. The Rev. Francis Clement—	61, 329
Lagrange says and thinks. What Father—	422
Latent Life. The Interval of—	355
Law. Sanction of the—	526
Lehmkuhl, S.J. The Rev. A.—	303, 612
Linen. Practice of Wrapping Dead in—	453
Loisy and Professor Harnack. Abbé—	81
Luther's "Table Talk"	643
MacDonald, D.D., V.G. The Very Rev. Alexander—	623
MacDonald. E.—	575
Manual of Ceremonies for Special Occasions	646
Marriage Candidates. Pastoral Examination of—	34
Medical Estimate of Prayer	635
Messianic Hopes. The—	650
Monasteries of Russia. Ancient—	575

Monsignori. Our Protonotaries and other—	73
Monsignori. The Investiture of—	583
Mozetta. The Privilege of Wearing the—	304
Music. Repertoire of Church—	15
Neumann. Unpublished Letter of the Ven. J. P.—	182
New Law. The Sacrifice of the—	258
O'Connor, S.T.L. The Rev. E. A.—	34
Offices in the United States. Proper—	526
Old English Burial Customs	447
Parish School Idea. The—	223
Parish School. The Bishop and the—	430
Pastoral Examination of Marriage Candidates	34
Pastor's Rights to Control Assistants	311
Pauline Privilege. A Case of the—	432
Petitions to Episcopal Curia. Formalities in—	641
Polish Prisoners in Japan. A Missionary with—	568
Polyphony. The Classic—	20
Prayer. A Medical Estimate of—	635
Prisoner of Divorce. A—	632
Proper Offices in the United States	526
Property Subject to Bequest	307
Protonotaries and Monsignori	73
Publishers and Vatican Edition of Chant Books	648
Red Sleeves for Albs	304
Reilly's Critique of "Recent Bible Study." Father—	520
Reilly, O.P., S.T.L. The Rev. Thomas à K.—	422
Removal of a Consecrated Church	72
Repertoire of the Liturgical Choir	15
Rickaby's Version of St. Thomas. Father—	640
Right-of-way Proved by Corpse	453
Russia. Ancient Monasteries of—	575
Ryan, Ph.D. The Rev. M.—	557
St. Thomas. Father Rickaby's Version of—	640
Sacraments. Death Symptoms and the Last—	168, 273, 347, 484, 587
Sacrifice. The Notion of—	1, 181, 258, 291, 378, 411, 457, 513
Sacrifice. The Other View of—	378
School. Blessing of a—	469
Schoendorff. The Rev. J. P.—	70
School Supervision. Necessity and Aims of—	217
"Semper eadem" and the Theory of Development. The Church—	557
Sick in Japan. Visiting the—	477
Silas Maglundy. Training of—	138, 245, 361, 495, 595
Singers in Protestant Churches. Catholic—	524
Slater, S.J. The Rev. T.—	290
Smith, D.D. The Very Rev. John Canon—	301
Smith, S.J. The Rev. Sydney F.—	415
"Stay at Home"	642
Supervision. Necessity and Aims of School—	217
Teachers of our Parish Schools. The—	224
Testamentary Executors or Administrators	309
Tierney, D.D. The Rev. John J.—	299
Tobin, V.G. The Very Rev. F. L.—	641
Traditional and Ecclesiastical Authority	529
Training of a Wealthy Parishioner	138, 245, 361, 495, 595
Truyols, S.J. The Rev. A. F.—	113
Two Catholicisms? Are there—	529
United States. Proper Offices in the—	526
Unpublished Letter of Venerable Bishop Neumann	182
Vatican Edition of Chant Books. Publishers and—	648

	PAGE
Virgin Birth. A Treatise on the—	655
Visitation. A Bishop's Canonical—	184
Wax Altar Cloths. How to make—	644
Wells, Esq. George Herbert—	15
Will of Parent and Subsequent Birth of Child	305
Wills. The Making of Last—	306
Wrenn. The Rev. Francis—	69

ANALECTA.

EX ACTIS SUMMI PONTIFICIS ET E SECRETARIA BREVIUM:

Conceditur Indulg. Plen. Visitantibus Ecclesias Carmelitarum die festo B. Franci	59
Leo XIII optat ut Orientales Populi ad Ovile Christi diverso ex itinere revertantur	60
Leo XIII delegat Patriarcham Babylonensem Chaldaeorum ad recipiendos Nestorianos in Ecclesiae Catholicae Gremium	61
Eleemosyna missarum in ecclesiis Regularium taxanda erit arbitrio Ordinarii, iuxta morem regionis	401
De examinibus subeundis in Urbe ab Omnibus Ordinandis ex utroque Clero saeculari et regulari	508

E S. CONGREGATIONE RITUUM:

Dubia circa Celebrationem Festi Dedicationis Ecclesiae	65
Pro Absolutione generali post sacramentalem Absolutionem, Formulam Breviorem adhiberi posse conceditur	177
Indultum pro Sacerdotibus Saecularibus III Ordinis S. Francisci, dicendi Missam votivam de Imm. singulis Sabbatis	177
Circa usum Musicorum Instrumentorum in Sacris Functionibus . .	178
Dubia Liturgica	285
Reprobantur Consuetudines inductae relate ad Usus Stolas in Choro et Pluvialium in Vesperis	287
Circa Celebrationem Festi B. J. B. Vianney, pro Gallia	288
De anticipanda sive privata sive choralis Recitatione Matutini . .	289
Circa prolationem verborum "Flectamus genua" in S. Ordinatione; et circa Lectiones I. Nocturni in Festis S. Marthae V. et S. Benedicti Josephi Labre	403
Carmelitae A. O. observare debent ritus proprios quos prior Generalis in unum colligere poterit sub titulo Ritualis Carmelitici . .	404
Circa celebrationem Anniversarii Dedicationis Ecclesiae a regularibus peragendam, et circa festum patrocinii S. Ioseph	405
De controversia circa praecordia S. Francisci Assisiensis	406
Decretum seu Instructiones circa Editionem et Approbationem Librorum Cantum Liturgicum Gregorianum continentium	510
In Ecclesiis Regularium, permittente ritu, celebrari possunt Officia et Missae de Requite, in diebus anniversariis defunctorum . . .	608

E S. CONGREGATIONE INDULGENTIARUM:

Altaris Sodalitii in casu est privilegiatum pro omnibus Missis inibi celebratis	56
Plures in eadem Ecclesia constitui possunt Congregationes Saecularis III Ordinis S. Francisci, propter diversas Sodalium nationes	174
Decretum de Indulgentiis lucrandis in Sacellis sive publicis sive semi-publicis Tertiariarum in Communitate viventium et vota simplicia nuncupantium	174
Sodalibus Sancti et Immaculati Cordis Mariae, sive publice sive privatim, pium Exercitium peragentibus, Indulgentiae conceduntur semel in mense	175

INDEX.

675

PAGE

Indulg. conceditur pro pio exercitio in obsequium Deiparae Immaculatae primis cuiusque mensis sabbatis	407
Sanantur receptiones ad Confraternitatem B. M. V. de Monte Carmelo usque nunc invalide peractae	408
In casu Ecclesiae reaedificatae fere in eodem loco et sub eodem titulo, privilegium Viae Crucis transfertur sine nova erectione	409
Decretum quo Indulgentiae conceduntur adolescentibus primitus ad S. Synaxim accedentibus, necnon eorumdem consanguineis aliisque Christifidelibus caeremoniis Primae Communionis adstantibus	608
Indulg. 300 dierum conceditur recitantibus jaculatoriam in honorem SS. Cordis Jesu	609
E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM:	
De Tertiariis in Communitate viventibus Ordini Minorum aggregatis	62
De iure commune, professi votorum simplicium suffragia ferre possunt in Actis Capitularibus Ord. votorum solemnium, exclusa admissione ad professionem solemnem	402
E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIPTURAE PROVEHENDIS:	
Normae pro Exegetis Catholicis circa Citationes implicitas in S. Scriptura contentas	67
Ordo Periculi subacti pro prolytatus Gradu in S. Scriptura anno 1905	173
De narrationibus specietenus tantum historicis in S. Scripturae libris qui pro historicis habentur	610

BOOK REVIEWS.

Battifol: Étude d' Histoire et de Théologie Positive	202
Bäuerle: Pierluigi da Palestrina	203
Belser: Das Evangelium des Heiligen Johannes	98
Benedictines of Stanbrook: A Grammar of Plain Song	541
Castelein: Cours de Philosophie: Psychologie	101
Catholicity and Progress in Ireland. O'Riordan:—	193
Credo. Fogg:—	549
Cure of Souls. Hedley:—	660
D'Alès: La Théologie de Tertullien	436
Das Evangelium des Heiligen Johannes. Belser:—	98
De Zulueta: Letters on Christian Doctrine	437
Dogmaticae. Compendium Theologiae— Vives:—	659
Dogmatique, Nouvelle Théologie. Souben:—	538
Ethics of Force. Warner:—	203
Étude d' Histoire et de Théologie Positive. Battifol:—	202
Finn-Wells-O'Brien: Manual of Church Music	545
Flood: The Story of the Harp	439
Fogg: Credo	549
Fondements de la Connaissance et de la Croyance. Vallet:—	207
Franciscans. Homes of the First— De Selincourt:—	109
Gasquet: Henry III and the Church	313
Glenanaar. Sheehan:—	210
Golden Circle. Hagenmüller:—	109
Guide to Catholic Church Music. Singenberger:—	94
Hanlon: Rex Meus	663
Harp. Story of the— Flood:—	439
Hedley: Lex Levitarum	660
Henry III and the Church. Gasquet:—	313
Hoehler: Roman eines Seminaristen	438

	PAGE
Janssens: Neo-Criticisme de Charles Renouvier	207
Jurisprudentia Ecclesiastica. Mocchegiani:—	663
Knowableness of God. Schumacher:—	661
Lehmkuhl-Reuter: Neo-Confessarius Practice Instructus	97
Lehrbuch der Nationalökonomie. Pesch:—	205
Lelong: Le Bon Pasteur	318
Letters on Christian Doctrine. De Zulueta:—	437
L'Histoire, le Texte et la Destinée du Concordat. Sevestre:—	544
Macdonnell: Words of St. Francis	109
Manual of Church Music. Finn-Wells-O'Brien:—	545
Marsh: The Resurrection of Christ. Is it a fact?	549
Mary the Queen. R. H. C. J.:—	662
McNabb: Oxford Conferences on Faith	538
Mierts: Regulae Vitae Sacerdotalis	93
Mocchegiani: Jurisprudentia Ecclesiastica	663
Modern Psychology and Catholic Education. Pace:—	556
Moralis Fundamentalis. Theologia— Tanquerey:—	90
Neo-Confessarius Practice Instructus. Reuter-Lehmkuhl:—	97
Neo-Criticisme de Charles Renouvier. Janssens:—	207
Newman: Religious State of Catholic Countries no Prejudice to the Sanctity of the Church	319
New York Review. The—	315
O'Riordan: Catholicity and Progress in Ireland	193
Oxford Conferences on Faith. McNabb:—	538
Pace: Modern Psychology and Catholic Education	556
Parish School Bulletin of the Diocese of Columbus	547
Pasteur. Le Bon— Lelong:—	318
Pastoral Regel. Sauter:—	440
Pastoralis. Regula— St. Gregory the Great:—	660
Pesch: Lehrbuch der Nationalökonomie	205
Philosophie. Psychologie. Cours de— Castelein:—	101
Pierluigi da Palestrina. Bäuerle:—	203
Plainsong. A Grammar of— Stanbrook Benedictines:—	541
Regulae Vitae Sacerdotalis. Mierts:—	93
Religious State of Catholic Countries no Prejudice to Sanctity of the Church. Newman:—	319
Repertoire of Church Music. Tappert:—	94
Report of Philadelphia Parish Schools. Eleventh Annual—	547
Resurrection of Christ. Is it a fact? Marsh:—	549
Reuter-Lehmkuhl: Neo-Confessarius Practice Instructus	97
Rex Meus. Hanlon:—	663
R. H. C. J.: Mary the Queen	662
Roman eines Seminaristen. Hoehler:—	438
St. Francis. Words of— Macdonnell:—	109
St. Gregory the Great: Regula Pastoralis	660
Sauter: Pastoral Regel	440
Schumacher: The Knowableness of God	661
Sevestre: L'Histoire, le Texte et la Destinée du Concordat	544
Sheehan: Glenanaar	210
Singenberger: Guide to Catholic Church Music	94
Souben: Nouvelle Théologie Dogmatique	538
Tanquerey: Theologia Moralis Fundamentalis	90
Tappert: Repertoire of Church Music	94
Theologiae Dogmaticae. Compendium— Vives:—	659
Theologia Moralis Fundamentalis. Tanquerey:—	90
Théologie de Tertullien. D'Alès:—	436
Vallet: Les Fondements de la Connaissance et de la Croyance	207
Vives: Compendium Theologiae Dogmaticae	659
Warner: Ethics of Force	203









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